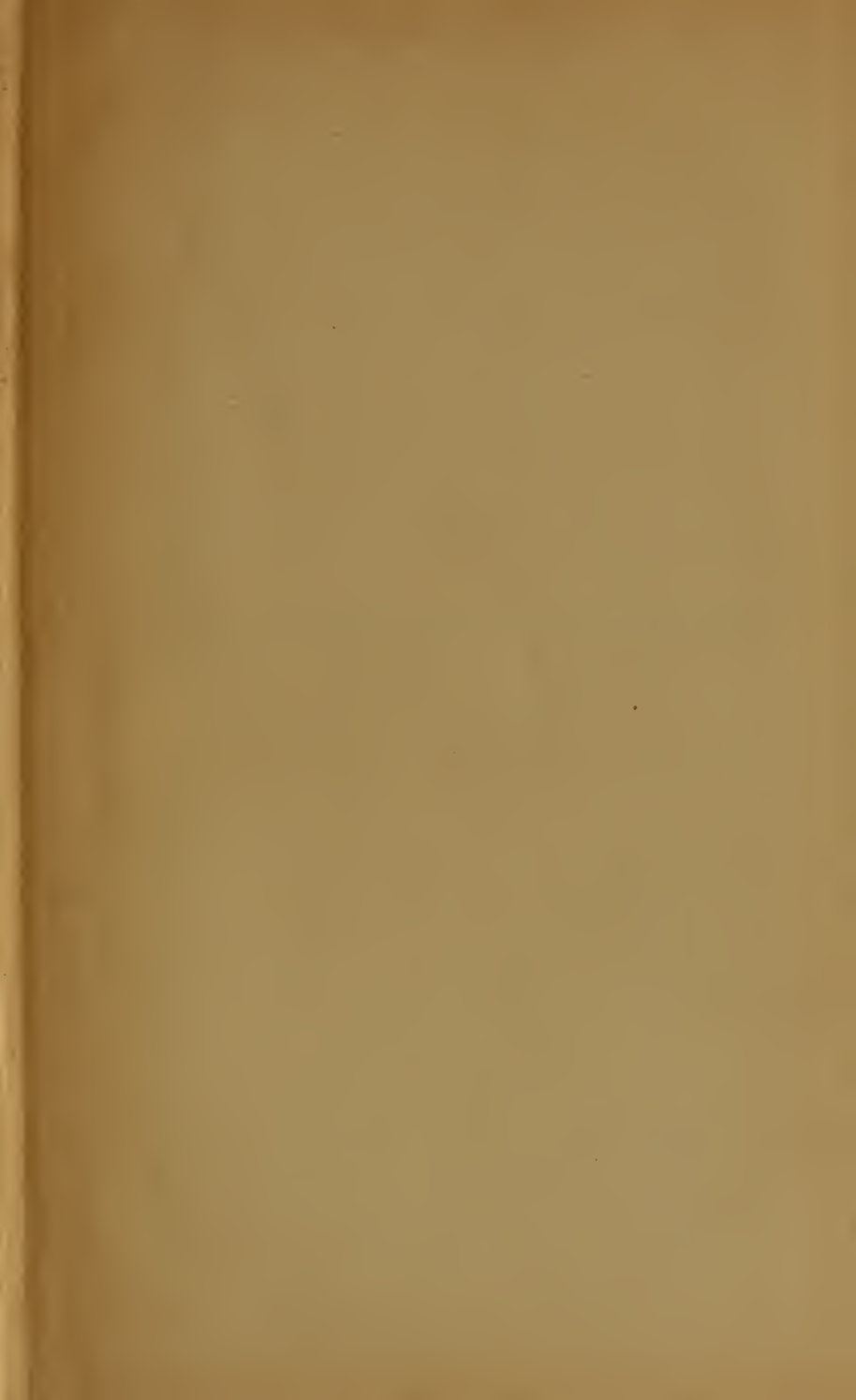




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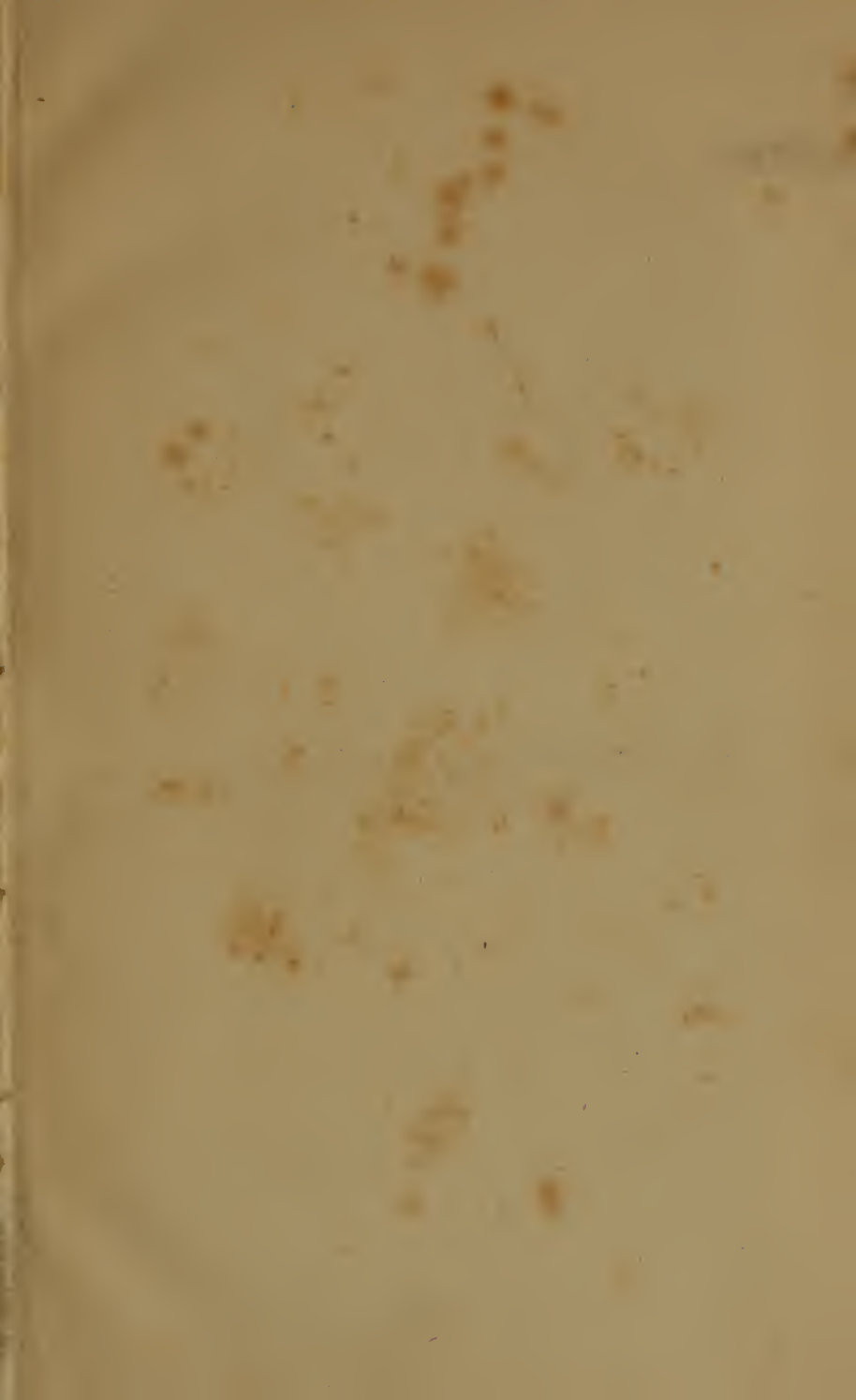


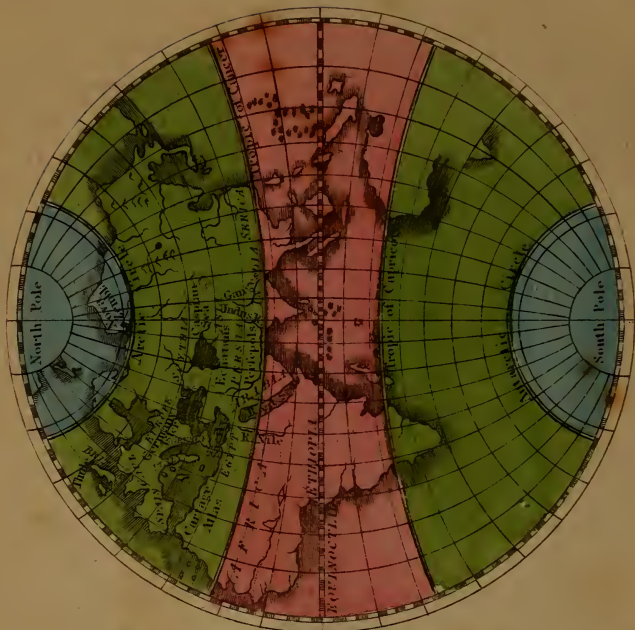


THE

GEORGICKS OF VIRGIL.

THE UNIVERSITY OF CHICAGO





P. VIRGILII MARONIS
G E O R G I C O R U M

LIBRI QUATUOR.

THE
GEORGICKS OF VIRGIL,

WITH
AN ENGLISH TRANSLATION

AND
NOTES.

BY JOHN MARTYN, F. R. S.

PROFESSOR OF BOTANY IN THE UNIVERSITY OF CAMBRIDGE.

THE FIFTH EDITION.

OXFORD,

PRINTED BY W. BAXTER,

FOR C. AND J. RIVINGTON; LONGMAN, REES, AND CO.; J. BOOKER;
GEO. E. WHITTAKER; SIMPKIN AND MARSHALL; AND J. COLLING-
WOOD, LONDON; AND J. PARKER, OXFORD.

1827.

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GEORGICORUM

Virgilii Mars. Publius.

LIBRI QUATUOR.

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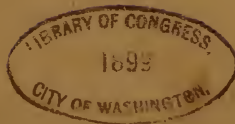
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1827.

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TO

RICHARD MEAD, M. D.

PHYSICIAN TO HIS MAJESTY KING GEORGE II.

SIR,

I DESIRE leave to present to you the following Work, which was begun with your approbation and encouragement. You will find in almost every page what use has been made of those valuable Manuscripts of VIRGIL, which make a part of your noble library; and which you was pleased to lend me with that readiness, which you always shew in the encouragement of learning.

Your exact acquaintance with all the fine authors of antiquity, makes you a proper patron of an edition of any of their compositions. But VIRGIL seems in a particular manner to claim your patronage. He, if we may credit the writers of his life, had made no small proficiency in that divine art, in the profession of which you have for so many years held the first place, and acquired a reputation equal to the great know-

ledge and humanity, with which you have exercised it.

As the GEORGICKS were, in the opinion of their great author himself, the most valuable part of his Works, you will not be displeas'd with the pains that I have taken to illustrate the most difficult passages therein. And if I shall be so happy as to have your approbation of these fruits of my labours, I shall have no reason to fear the censure of others. But if they had not been compos'd with as much exactness and care as I am master of, I should not have ventured to desire your acceptance of them, from,

Sir,

Your most oblig'd

humble Servant,

JOHN MARTYN.

CHELSEA,
March 16, 1740-1.

P R E F A C E.

HUSBANDRY is not only the most ancient, but also the most useful of all arts. This alone is absolutely necessary for the support of human life; and without it other pursuits would be in vain. The exercise therefore of this art was justly accounted most honourable by the ancients. Thus in the earliest ages of the world we find the greatest heroes wielding the share as well as the sword, and the fairest hands no more disdaining to hold a crook than a sceptre. The ancient Romans owed their glory and power to Husbandry: and that famous Republic never flourished so much, as when their greatest men ploughed with their own hands. Lucius Quintus Cincinnatus was found naked at the plough-tail, when he was summoned to take upon him the Dictatorship. And when he had settled the Commonwealth, the glorious old man returned to the tillage of his small farm, laden with the praises of the Roman people. C. Fabricius and Curius Dentatus, those glorious patterns of temperance, who drove Pyrrhus out of Italy, and vanquished the Samnites and Sabines, were as diligent in cultivating their fields, as they were valiant and successful in war. But when the virtuous industry of this great people gave way to luxury and effeminacy, the loss of their glory attended on their neglect of Husbandry, and by degrees they fell a prey to barbarous nations.

This art has not only exercised the bodies of the greatest heroes, but the pens also of the most celebrated writers of antiquity, Hesiod, who lived in the generation immediately succeeding the Trojan war, wrote a Greek poem on Husbandry. And though Homer did not write expressly on this subject, yet he has represented Laërtes, the father of his favourite hero, as a wise prince, retiring from public business, and devoting his latter years to the tillage of his land. Democritus, Xenophon, Aristotle, Theophrastus, and several other Grecian philosophers, have treated of Agriculture in prose. Among the Romans, Cato the famous censor has written a treatise of rural affairs, in which he was imitated by the learned Varro. Cato writes like an ancient country gentleman, of much experience; he abounds in short pithy sentences, intersperses his book with moral precepts, and was esteemed as a sort of rural oracle. Varro writes more like a scholar than a man of much practice: he is fond of researches into antiquity, enquires into the etymology of the names of persons and things; and we are obliged to him for a catalogue of those who had written on this subject before him.

But Virgil shines in a sphere far superior to the rest. His natural abilities, his education, his experience in Husbandry, conspired to render him the finest writer on this subject. No man was ever endowed with a more noble genius, which he took care to improve by the study of Greek literature, mathematics, astronomy, medicine, and philosophy. He cultivated his own lands near Mantua, till he was about thirty years of age, when he appeared at Rome, and was soon received into the favour of Augustus Cæsar. Virgil wanted nothing but the air of a court, to add a polish to his uncommon

share of parts and learning. And here he had the happiness to live under the protection of the most powerful prince in the world, and to converse familiarly with the greatest men that any age or nation ever produced. The Pastorals of Theocritus were much admired, and not undeservedly; but the Romans had never seen any thing of that kind in their own language. Virgil attempted it, and with such success, that he has at least made the victory doubtful. The Latin Eclogues discovered such a delicacy in their composition, that the author was immediately judged capable of arriving at the nobler sorts of poetry. The long duration of the civil wars had almost depopulated the country, and laid it waste; there had been such a scarcity in Rome, that Augustus had almost lost his life by an insurrection of the populace. A great part of the lands in Italy had been divided among the soldiers, who had been too long engaged in the wars, to have a just knowledge of Agriculture. Hence it became necessary that the ancient spirit of husbandry should be revived among the Romans. And Mæcenas, who wisely pursued every thing that might be of service to his master, engaged the favourite poet in this undertaking.

Virgil, who had already succeeded so well in the contention with one Greek poet, now boldly entered the lists with another. And if it may be questioned whether he exceeded Theocritus, there can be no doubt of his having gone far beyond Hesiod. He was now in the thirty-fifth year of his age, his imagination in full vigour, and his judgment mature. He employed seven years in the composition of this noble poem, which he called GEORGICKS; and when it was finished, it did not fall short of the expectations of his patron.

Those who have been accustomed to see the noble art of Husbandry committed to the management of the meanest people, may think the majestic style which Virgil has used not well adapted to the subject. But the poet wrote for the delight and instruction of a people, whose dictators and consuls had been husbandmen. His expressions accordingly are every where so solemn, and every precept is delivered with such dignity, that we seem to be instructed by one of those ancient farmers, who had just enjoyed the honours of a triumph. Never was any poem finished with such exactness: there being hardly a sentence that we could wish omitted, or a word that could be changed, without injuring the propriety or delicacy of the expression. He never sinks into any thing low and mean; but by a just distribution of Grecisms, antique phrases, figurative expressions, and noble allusions, keeps up a true poetical spirit through the whole composition. But we cannot be surprised at this extraordinary exactness, if we consider, that every line of this charming poem cost more than an entire day to the most judicious of all poets, in the most vigorous part of his life. Besides, it appears that he was continually revising it to the very day of his death.

It would be an endless labour to point out all the several beauties in this poem: but it would be an unpardonable omission in an editor, to pass them wholly over in silence. The reader will easily observe the variety which Virgil uses in delivering his precepts. A writer less animated with a spirit of poetry, would have contented himself with dryly telling us, that it is proper to break the clods with harrows, and by drawing hurdles over them; and to plough the furrows across; that moist summers and fair winters are to be desired;

and that it is good to float the field after it is sown. These precepts are just ; but it is the part of a poet to make them beautiful also, by a variety of expression. Virgil therefore begins these precepts by saying, the husbandman, who breaks the clods with harrows and hurdles, greatly helps the field ; and then he introduces Ceres looking down from heaven with a favourable aspect upon him, and on those also, who plough the field across, which he beautifully calls exercising the earth, and commanding the fields^a. He expresses the advantage of moist summers and dry winters, by advising the farmers to pray for such seasons ; and then immediately leaves the didactic style, and represents the fields as rejoicing in winter dust, and introduces the mention of a country famous for corn, owing its fertility to nothing so much as to this weather, and, by a bold metaphor, makes the fields astonished at the plenty of their harvest^b. The poet now changes his style to the form of a question, and asks why he needs to mention him that floats the ground : he then describes the field gasping with thirst, and the grass withering, and places before our eyes the labourer inviting the rill to descend from a neighbouring rock ; we hear the stream bubble over the stones, and

^a Multum adeo, rastris glebas qui frangit inertes,
 Vimineasque trahit crates, juvat arva : neque illum
 Flava Ceres alto nequicquam spectat Olympo :
 Et qui, proscisso quæ suscitât æquore terga,
 Rursus in obliquum verso perrumpit aratro,
 Exercetque frequens tellurem, atque imperat arvis.

^b Humida solstitia, atque hyemes orate serenas,
 Agricolæ: hyberno lætissima pulvere farra,
 Lætus ager : nullo tantum se Mysia culta
 Jactat, et ipsa suas mirantur Gargara messes.

are delighted with the refreshment that is given to the fields^c. To mention every instance of this variety of expression, would be almost the same thing with reciting the whole poem.

Virgil has exceeded all other poets in the justness and beauty of his descriptions. The summer storm in the first book is, I believe, not to be equalled. We see the adverse winds engaging, the heavy corn torn up by the roots, and whirled aloft, the clouds thickening, the rain pouring, the rivers overflowing, and the sea swelling, and to conclude the horror of the description, Jupiter is introduced darting thunder with his fiery right hand, and overturning the mountains; earth trembles, the beasts are fled, and men are struck with horror; the south wind redoubles, the shower increases, and the woods and shores rebellow. The description of the spring, in the second book, is no less pleasing, than that of the storm is terrible. We there are entertained with the melody of birds, the loves of the cattle, the earth opening her bosom to the warm zephyrs, and the trees and herbs unfolding their tender buds. I need not mention the fine descriptions of the *æsculus*, the citron, the *amellus*, or the several sorts of serpents, which are all excellent. The descriptions of the horse, the chariot race, the fighting of the bulls, the violent effects of lust, and the Scythian winter, can never be too much admired.

^c Quid dicam, jacto qui semine cominus arva
 Insequitur, cumulosque ruit male pinguis arenæ?
 Deinde satis fluvium inducit, rivosque sequentes?
 Et cum exustus ager morientibus æstuat herbis,
 Ecce supercilio clivosi tramitis undam
 Elicit: illa cadens raucum per lævia murmur
 Saxa ciet, scatebrisque arentia temperat arva.

The use of well adapted similes is in a manner essential to a poem. None can be more just, than the comparison of a well ordered vineyard to the Roman army drawn out in rank and file; nor could any have been more happily imagined, than that of a bull rushing on his adversary, to a great wave rolling to the shore, and dashing over the rocks. But above all, that celebrated simile of the nightingale, in the fourth book, has been no less justly than universally applauded.

But nothing is more generally admired in poetry, than that curious art of making the numbers of the verses expressive of the sense that is contained in it. When the giants strive to heap one huge mountain upon another, the very line pants and heaves^d; and when the earth is to be broken up with heavy drags, the verse labours as much as the husbandman^e. We hear the prancing steps of the war horse^f, the swelling of the sea, the crashing of the mountains, the resounding of the shores, and the murmuring of the woods^g, in the poet's numbers. The swift rushing of the north wind^h, and the haste required to catch up a stone to destroy a serpentⁱ, are described in words as quick as the subject.

^d Ter sunt conati imponere Pelio Ossam.

^e - - - - - Omne quotannis
Terque quaterque solum scindendum, glebaque versis
Æternum frangenda bidentibus.

^f Insultare solo, et gressus glomerare superbos.

^g - - - - - Freta ponti
Incipiunt agitata tumescere, et aridus altis
Montibus audiri fragor : aut resonantia longe
Littora misceri, et nemorum increbrescere murmur.

^h Ille volat, simul arva fuga, simul æquora verrens.

ⁱ - - - Cape saxa manu, cape robora pastor.

Digressions are not only permitted, but are thought ornamental in a poem; provided they do not seem to be stuck on unartfully, or to ramble too far from the subject. Virgil's are entertaining and pertinent; and he never suffers them to lose sight of the business in hand. The most liable to objection seems to be the conclusion of the first Georgick, where he entertains the reader with a long account of the prodigies that attended Cæsar's death, and of the miseries occasioned by the civil wars among the Romans. But here it may be observed what care the poet takes not to forget his subject. He introduces a husbandman in future ages turning up rusty spears with the civil plough-share, striking harrows against empty helmets, and astonished at the gigantic size of the bones. And when he would describe the whole world in arms, he expresses it by saying the plough does not receive its due honour, the fields lie uncultivated by the absence of the husbandmen, and the sickles are beaten into swords. The praises of Italy, and the charms of a country life, in the second Georgick, seem naturally to flow from the subject. The violent effects of lust, in the third book, are described with a delicacy not to be paralleled. This was a dangerous undertaking; it was venturing to steer between Scylla and Charybdis. We need but consult the translations to be convinced of this. Dryden, endeavouring to keep up the spirit of the original, could not avoid being obscene and lascivious in his expressions; and Dr. Trapp, whose character laid him under a necessity of avoiding that rock, has sunk into an insipid flatness, unworthy of the poet whom he has translated. But in the original, the sentiments are warm and lively, and the expressions strong

and masculine. And yet he does not make use of a word unbecoming the gravity of a philosopher, or the modesty of a virgin. The pestilence that reigned among the Alpine cattle is confessedly a master-piece; and not inferior to the admired description which Lucretius has given of the plague at Athens. The story of Orpheus and Eurydice is told in so delightful a manner, that, had it been less of a piece with the main poem, we could not but have thanked the author for inserting it.

These, and innumerable other beauties, which cannot easily escape the observation of a judicious reader, are sufficient to make the *Georgicks* esteemed as the finest poem that ever appeared. But the work is not only beautiful, but useful too. The precepts contained in it are so just, that the gravest prose writers among the Romans have appealed to Virgil, as to an oracle, in affairs of Husbandry. And though the soil and climate of Italy are different from those of England; yet it has been found by experience, that most of his rules may be put in practice, even here, to advantage.

This was the poem on which Virgil depended for his reputation with posterity. He desired on his death-bed that his *Æneis* might be burnt; but was willing to trust the *Georgicks* to future ages. The reason of this conduct seems to be obvious. The *Æneis* was unfinished, and had not received the last hand of the author. And though it has justly been the admiration of all succeeding times, yet this great master thought it unworthy of his pen. He was conscious, that it fell short of the *Iliad*, which he had hoped to exceed; and, like a true Roman, could not brook a superior. But in the *Georgicks*, he knew that

he had triumphed over the Greek poet. This poem had received the finishing stroke, and was therefore the fittest to give posterity an idea of the genius of its author. Nor was the poet disappointed in his expectations: for the Georgicks have been universally admired, even by those who are unacquainted with the subject. The descriptions, the similes, the digressions, the purity and majesty of the style, have afforded a great share of delight to many whom I have heard lament, that they were not able to enjoy the principal beauties of this poem. I had the good fortune to give some of my friends the satisfaction they desired in this point: and they were pleased to think, that my observations on this poem would be as acceptable to the public, as they had been to themselves. I was without much difficulty persuaded to undertake a new edition of a work, which I had always admired, and endeavoured to understand, to which the general bent of my studies had in some measure contributed. I was desirous in the first place, that the text of my author might be as exact as possible. To this end, I compared a considerable number of printed editions, valuable either for their age, their correctness, or the skill of the editor. I thought it necessary also to enquire after the manuscripts that were to be found in England; that by a collection of all the various readings, I might be able to lay before the reader the true and genuine expression of my author. The manuscripts, which I collated, being all that I had any information of, are seven in number: one of them is in the King's Library; one in the Royal Library at Cambridge; one in the Bodleian Library at Oxford; two in the Arundelian Library, belonging to the Royal Society; and two in

Dr. Mead's Library. I have collated all these myself, and the reader will find the various readings inserted in the following annotations. I have generally followed the edition of Heinsius, seldom departing from it, unless compelled by some strong reason; and I have never ventured to alter the text by any conjectural emendation, or on the authority of a single manuscript.

In composing the annotations, I have carefully perused the grammatical comments of Servius, the learned paraphrase of Grimoaldus, the valuable collections of observations, various readings, and comparisons with the Greek poets, made by Fulvius Ursinus and Pierius; the learned and judicious criticisms of La Cerda and Ruæus, and the curious remarks of Father Catrou, whose French edition of Virgil did not fall into my hands, till the greatest part of the first Georgick was printed, which is the reason that I have not quoted him sooner. But I did not depend entirely on these learned commentators; and have often ventured to differ from them, for which I have assigned such reasons, as I believe will be found satisfactory. They were all unacquainted with the subject, and therefore could not avoid falling into considerable and frequent errors. When the sense of any word or expression has been doubtful, or variously interpreted, I have endeavoured to find how it has been used by the poet himself in other parts of his works, and by this means have sometimes removed the ambiguity. If this has failed, I have consulted the other authors, who wrote about the same time; and after them, the earliest critics, who are most likely to have retained the true meaning. With regard to the precepts themselves, I

have compared them with what is to be found in Aristotle, Cato, and Varro, whom our author himself evidently consulted; and with those of Columella, Pliny, and Palladius, who wrote before the memory of Virgil's rules was lost in the barbarous ages. I have generally given the very words of the author, whom I find occasion to cite, not taking them at second hand, as is too frequent, but having recourse to the originals themselves.

I am not conscious of having assumed any observation, for which I am indebted to any other. The reader will find many, which I am persuaded are not to be met with in any of the commentators. I have been very particular in my criticisms on the plants mentioned by Virgil: that being the part, in which I am best able to inform him, and which, I believe, has been chiefly expected from me. The astronomical part has given me most trouble, being that with which I am the least acquainted. But yet I may venture to lay the annotations on this subject before the reader with some confidence, as they have had the good fortune to be perused by the greatest astronomer of this, or perhaps of any age; the enjoyment of whose acquaintance and friendship I shall always esteem as one of the happiest circumstances of my life.

I know not whether I need make any apology for publishing my notes in English. Had they been in Latin as I at first intended, they might have been of more use to foreigners: but as they are, I hope they will be of service to my own country, which is what I most desire. The prose translation will, I know, be thought to debase Virgil. But it was never intended to give any idea of the poet's style; the whole design

of it being to help the less learned reader to understand the subject. Translations of the ancient poets into prose have been long used with success by the French: and I do not see why they should be rejected by the English. But those who choose to read the Georgicks in English verse, may find several translations by eminent men of our own country, to whom we are greatly obliged for their laudable endeavours, though they have sometimes deviated from the sense and spirit of the author. I have therefore pointed out most of their errors, that have occurred to me; which I thought myself the more obliged to do, because I have found Virgil himself accused of some mistakes, which are wholly to be ascribed to a translator. I say not this to detract from the merit of any of those learned and ingenious gentlemen. I am no poet myself, and therefore cannot be moved by any envy to their superior abilities. But as I have endeavoured to rectify the errors of others, so I shall be heartily glad to have my own corrected. I hope they are not very numerous, since I have spared no labour to do all the justice to my author that was in my power; and have bestowed as much time in attempting to explain this incomparable work, as Virgil did in composing it.

As nothing is more necessary for scholars, than the right understanding of the authors which are put into their hands ; and as among the poets VIRGIL is the chief ; so the accurate English translation, and learned notes which Dr. MARTYN has made, with much pains and labour, upon the GEORGICKS, the most complete and exactly finished work of that poet, deserve to be recommended for the use of public and private schools of this kingdom. The author's preface to this his performance is very well worth the reader's careful perusal and particular attention.

M. MAITTAIRE.

*Southampton-Row,
July 1, 1746.*









ORIENTAL PLANE TREE.



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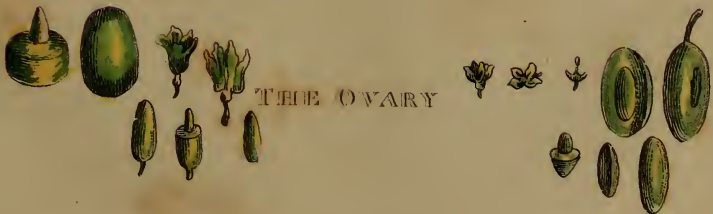
CITRON TREE.





OLEAGNUS

OLIVE TREE



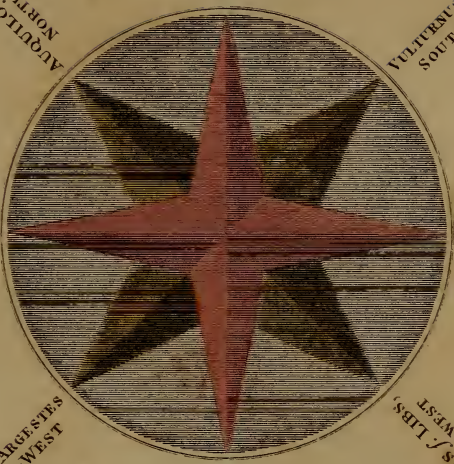
THE OVARY



SEPTEM
TRIO *f.*
APARCTIAS,
NORTH



AQUILIO *f.* BOREAS
NORTH EAST



SUBSOLANUS *f.* APELLIOTES,
EAST

VULCANUS *f.* EURUS,
SOUTH EAST

AUSTER *f.*
NOTUS,
SOUTH

CORUS *f.* ARGENTES
NORTH WEST

FAVONIUS *f.* ZEPHYRUS,
WEST

AFREXUS *f.* LIBS,
SOUTH WEST

VENTI SECUNDUM VETERUM DESCRIPTIONEM.





CERINTHE.



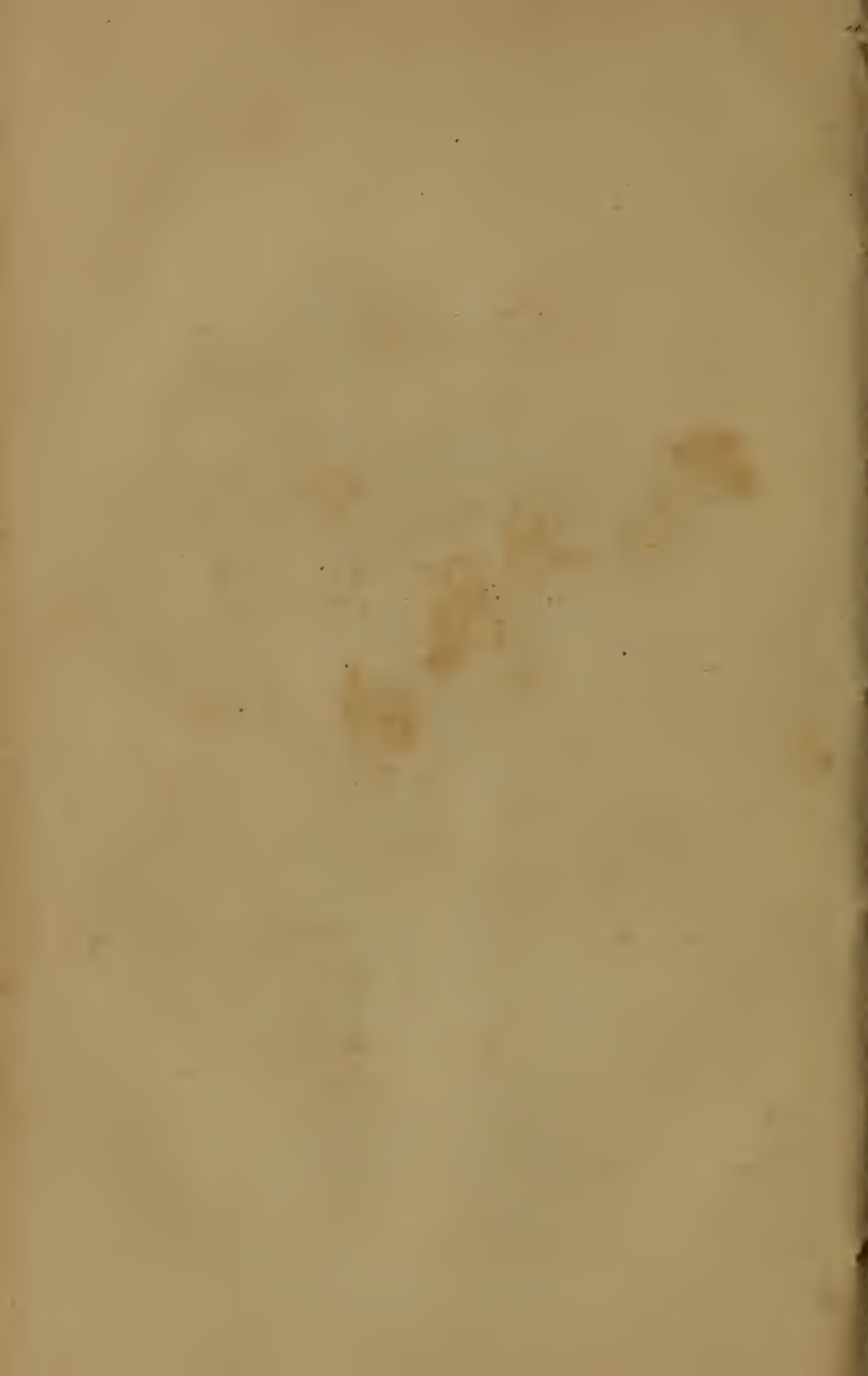


HYACINTHUS POETICUS.





ASTER ATTICUS.



P. VIRGILII MARONIS
G E O R G I C O R U M
LIBER PRIMUS.

QUID faciat lætas segetes, quo sidere terram
Vertere, Mæcenas, ulmisque adjungere vites
Conveniat: quæ cura boum, qui cultus habendo
Sit pecori: apibus quanta experientia parcis :

What may make the fields rejoice, under what signs it may be proper to turn the earth, and join the vines to elms: what care is to be had of oxen, and how other cattle may be managed: what experience is required to treat the frugal bees:

1. *Quid faciat &c.*] Virgil begins this poem with a brief account of the subjects of his four books: corn and ploughing being the subject of the first, vines and other trees of the second, cattle of the third, and bees of the fourth.

Lætas segetes] *Segetes* is commonly used by Virgil to signify the field. Joyful is a noble epithet: we have the same metaphor used in some passages of the Bible. Thus it is in the 65th Psalm, ver. 14. "The valleys shall stand so thick with corn, that they shall laugh and sing."

Quo sidere.] This expression is very poetical. Dryden has debased it by translating it,

————— *when to turn*
The fruitful soil, and *when to sow* the
corn :

* * * * *

And *when to raise* on elms the teeming
vine.

And yet in the essay on the Georgicks, prefixed to Dryden's transla-

tion, Addison observes that "Virgil, "to deviate from the common form of words, would not make use of *tempore*, but *sidere* in his first "verse."

3. *Qui cultus.*] Pierius tells us, that in the Roman, the Lombard, the Medicean, and some ancient manuscripts, it is *qui*. The same reading is in all the manuscripts I have collated, except that of the King's library, and one of Dr. Mead's, where it is *quis*. La Cerda, and some other printed editions, have *quis*: but Heinsius and most of the best editors read *qui*.

4. *Pecori: apibus.*] Some editions have *atque*, between *pecori* and *apibus*, to avoid the synalæpha. But Pierius assures us, that in all the most ancient manuscripts he had seen, *atque* is left out. It is wanting in the King's, the Cambridge, the Bodleian, and in one of Dr. Mead's manuscripts. In another of Dr. Mead's, there is only *que*, which Pierius observes to have been generally inserted in the Lombard manu-

hence, Maecenas, will I begin to sing. Ye most shining lights of the world, who lead the year sliding through the sky:

Hinc canere incipiam. Vos, ô clarissima mundi
Lumina, labentem cælo quæ ducitis annum :

script, where there would be a synalœpha. This figure however is frequent in Virgil: Pierius quotes many instances. I shall mention only one, which is in the third Georgick:

Arcebis gravido pecori; armentaque
pasces.

Heinsius and Masvicius leave out *atque*: but La Cerda, Ruæus, and most of the common editions keep it in.

Experientia.] This is generally understood to mean the experience which is required in us to manage bees. Ruæus interprets it in this sense, “*quanta industria, ut alantur apes frugales.*” But in his notes he proposes another sense, making *experientia* to signify the experience, prudence, or ingenuity of the bees. “*Præter interpretationem nem jam traditam afferri potest hæc altera: Dicam quæ sit apum experientia, prudentia, ingenium, ars quædam: non usu quidem comparata, sed ingenita.*” Dryden translates *apibus quanta experientia*,

The birth and genius of the frugal bee.

Mr. B— translates it,

What mighty arts to thrifty bees belong.

Dr. Trapp has it,

The experience of the parsimonious bee.

He is very fond of this new interpretation of Ruæus: “*To me (says he) it is much the best sense; because it is literal, and yet most poetical. According to the other construction, the expression is very harsh; and not to be supported by any parallel place that I*

“*know of.*” This learned gentleman is mistaken, when he thinks that *only Ruæus mentions this sense*; for Grimoaldus had interpreted this passage the same way long before: “*postremo quam frugalem solertiam ipsis apibus, in congregando, et custodiendo melle, divina providentia concesserit, explicabo.*” But, for my part, I do not see any reason to reject the common interpretation; nor do I perceive why we may not interpret this passage, *qui cultus sit habendo pecori; quanta experientia sit habendis apibus*. Besides it rather seems harsh to ascribe experience to bees, whose prudence, as Ruæus himself confesses, is *non usu comparata sed ingenita*.

Parcis.] This epithet is frequently applied to bees: thus Aristotle, ἐξελάνουσι, δὲ καὶ τὰς ἀργὰς αἱ μέλιτιαι, καὶ τὰς μὴ φειδομένας; and Pliny, *Cæterum præparcæ, et quæ alioquin prodigas atque edaces, non secus ac pigras, et ignavas proturbent*; and Martial, *parca laborat apis*.

One of Dr. Mead’s manuscripts, instead of *parcis*, has *paucis*, which would make this passage be read thus;

— apibus quanta experientia, paucis
Hinc canere incipiam.

But I think the common reading is better.

5. *Vos, &c.*] The Poet having proposed the subject of his work, proceeds to the invocation of those deities, who preside over rural affairs.

Clarissima mundi Lumina.] Some are of opinion, that in these words Virgil does not invoke the sun and moon, but only Bacchus and Ceres. Ruæus assents to this interpretation, and gives his reasons why those dei-

Liber et alma Ceres, vestro si munere tellus
Chaoniam pingui glandem mutavit arista,

O Bacchus and nourishing
Ceres, if by your bounty
the earth changed Chaonian
acorns for fruitful corn,

ties may deserve such an appellation; 1. Because they are thought to have discovered, and to preside over the harvest and vintage: 2. Because by them may be understood the sun and moon; for it is proved in Macrobius, that the sun is not only Liber and Dionysius, but also Jupiter, Mars, Mercury, and Hercules; and that the moon is Ceres. La Cerda contends with better reason, that the sun and moon are here invoked distinctly from Bacchus and Ceres: 1. Because these words denote only the sun and moon: 2. Because *leading the year* is more properly understood of those which lead the whole year, than of those which lead only two parts of it: 3. Because Virgil seems to imitate Varro in this passage, who invokes the sun and moon distinctly from Bacchus and Ceres: 4. Because Virgil is understood in this sense by Apuleius.

As it is generally thought that Virgil had Varro's invocation in his mind; it may not be amiss to place it here before the reader. "Et quoniam (ut aiunt) Dei facientes adjuvant, prius invocabo eos, nec, ut Homerus, et Ennius, Musas, sed XII. deos, consenteis neque tamen eos urbanos, quorum imagines, ad forum auratæ stant, sex mares, et fœminæ totidem, sed illos XII. deos, qui maxime agriculturalum duces sunt. Primum, qui omnes fructus agriculturæ cælo, et terra continent, Jovem, et Tellurem. Itaque quod ii parentes, magni dicuntur, Juppiter pater appellatur, Tellus terra mater. Secundo Solem et Lunam, quorum tempora observantur, cum quædam seruntur et conduntur. Tertio Cererem et Liberum, quod horum fructus maxime ne-

"cessarii ad victum: ab his enim
"cibus et potio venit è fundo.
"Quarto Robigum ac Floram, qui-
"bus propitiis, neque rubigo fru-
"menta, atque arbores corrumpit,
"neque non tempestive florent. Ita-
"que publicæ Robigo feriæ robigalia, Floræ ludi floralia instituti.
"Item adveneror Minervam et Ven-
"nerem, quarum unius procuratio
"oliveti, alterius hortorum, quo
"nomine rustica vinalia instituta.
"Nec non etiam precor Lympham,
"ac Bonum Eventum, quoniam
"sine aqua omnis arida ac misera
"agricultura, sine successu ac bono
"eventu, frustratio est, non cul-
"tura."

7. *Liber et alma Ceres.*] These two deities are properly invoked together, because temples were erected jointly to them, and they were frequently united in the same mysteries. Lucretius has brought them together much after the same manner:

Namque Ceres fertur fruges, Liberque
liquoris
Vitigeni laticem mortalibus instituisse.

Si.] Servius thinks *si* is used in this place for *siquidem*.

Munere.] Fulvius Ursinus says, that, in an ancient manuscript of A. Colotius, it is *numine*. The same reading is in one of the Arundelian manuscripts.

8. *Chaoniam glandem.*] Epirus is often called Chaonia, because the Chaones, a people of Epirus, formerly ruled over the whole country. Dodona was a city of Epirus, near which was the famous grove of oracular oaks. Thus Virgil poetically mentions *Chaonian* or *Dodonean acorns*, for acorns in general; those of Dodona being the most celebrated.

and mixed the draughts of Acheloian water with the juice of the newly discovered grapes. And ye Fauns, the deities who assist husbandmen, come hither, O Fauns, together with the Dryads, the nymphs who preside over trees: I sing your gifts. And thou, O Neptune,

Poculaque inventis Acheloïa miscuit uvis :
 Et vos agrestum præsentia numina Fauni, 10
 Ferte simul Fauniquæ pedem, Dryadesque pu-
 ellæ :
 Munera vestra cano. Tuque ô, cui prima fre-
 mentem

9. *Pocula Acheloïa.*] The river Acheloüs is said to be the first that brake out of the earth: whence the name of that river was frequently put for water by the ancients. Thus Eustathius observes, that, as all high mountains were called Ida, so all water was called Acheloüs. This expression might still be more proper in the invocation of deities, as being more solemn; for we find in Macrobius, that water was called Acheloüs, chiefly in oaths, prayers, and sacrifices: *Μάλιστα γὰρ τὸ ὕδωρ ἀχελῶων προσαγορεύομεν ἐν τοῖς ἄρκαις, καὶ ἐν ταῖς εὐχαῖς, καὶ ἐν ταῖς θυσίαις.* Fulvius Ursinus quotes many passages out of ancient authors, to the same purpose. Dryden has quite lost the solemnity of the expression, by translating it,

Who gave us corn for mast, for water wine.

Vida alludes to this passage, when he tells us that the poets sometimes put Acheloüs for water in general:

Nec deerit tibi, pro fluviis, proque om-
 nibus undis,
 Pocula qui pressis Acheloïa misceat uvis.

10. *Agrestum præsentia numina Fauni, &c.*] The Fauns and Dryads were usually invoked together, as deities who presided over rural affairs. "Quin et Sylvanus," says Pliny, "Faunosque et Dearum genera sylvæ, ac sua numina, tanquam et cælo, attributa credimus." The original of these Fauns is thought to be Faunus, who taught the ancient Italians their re-

ligion, and was worshipped by them. He was the father of Latinus, and delivered his oracles in a grove, not by signs, but by voice. We have an account of this in the seventh Æneid:

At Rex sollicitus monstris, oracula Fauni
 Fatidici genitoris adit, lucosque sub alta
 Consult Albunea, nemorum quæ max-
 ima sacro
 Fonte sonat. ———
 — Subita ex alto vox reddita luco est.

The Fauns are so called à *fando*, because they speak personally to men. They are generally thought to be the same with the satyrs. Horace seems to make Faunus the same with Pan:

Velox amœnum sæpe Lucretilem
 Mutat Lycæo Faunus;

for Lycæus was one of the habitations of Pan, as we find in this invocation:

Ipse nemus linquens patrium, saltusque
 Lycæi,
 Pan ovium custos.

The Dryads had their name from *δρῦς*, an oak.

12. *Prima.*] Various are the opinions of commentators concerning the meaning of this epithet. Many, says Servius, take it to mean *olim*. In this sense Grimoaldus has interpreted it. La Cerda leaves his reader to choose which he pleases of four interpretations. 1. The earth may be called *prima*, because it existed before the other elements. 2. Because the earth, together with

Fudit equum magno tellus percussa tridenti, 13
Neptune: et cultor nemorum, cui pinguia Cœæ

at whose command the earth, being struck with thy mighty trident, first brought forth the neighing horse: and thou inhabitant of the groves,

heaven, was said to be the parent of the gods. In this sense Dr. Trapp has translated it:

— Thou, at whose command
The *parent earth* a sprightly steed dis-
clos'd.

3. *Tellus prima* may signify the sea-shore, where the horse was produced by Neptune; for Virgil in another place uses *prima terra* in this sense:

— Primaque vetant consistere terra.

4. The poet may allude to Attica, the seat of this fable, for the Athenians pretended to be the most ancient people in the world. I have ventured to take it in what seems to me the most obvious sense. I imagine that the adjective is put here only for the adverb, of which many examples may be produced from our Poet: as “*pede terram crebra ferit.*” Nay, he has used *prima* in the same manner in this very Georgick:

Prima Ceres ferro mortales vertere
terram
Instituit.

Mr. B— translates it in this sense,

— Thou, whose trident's force
First clave the earth and rais'd the
neighing horse.

13. *Fudit equum, &c.*] This alludes to the story of Neptune's producing a horse at Athens. La Cerda offers some strong reasons for reading *aquam* instead of *equum*, which emendation is mentioned also by Servius, who says the most ancient manuscripts have *aquam*. La Cerda's reasons are; 1. Herodotus says, that in the temple of Erec-

theus, there was an olive-tree and the sea, in memory of the contention between Neptune and Minerva. 2. Varro, when he relates this fable, mentions water, not a horse, to be produced by Neptune. 3. In the best and purest manuscripts of Ovid, he finds *fretum*, where the common editions have *ferum*:

Stare Deum pelagi, longoque ferire tri-
dente
Aspera saxa facit, medioque e vulnere
saxi
Exsiluisse *fretum*.

I have adhered to the common reading, for the three following reasons: 1. Because I do not remember to have seen *aquam* in any manuscript, or printed edition. 2. Because it seems proper for Virgil to invoke Neptune, on account of his bestowing the horse on mankind, that animal being celebrated in the third Georgick; whereas the sea has nothing to do in this poem. 3. Because in the third Georgick, when he is speaking of the characters of a fine stallion, he mentions as the most excellent, that he should be descended from the horse of Neptune:

Et patriam Epirum referat, fortesque
Mycenas;
Neptuniquè ipsa deducat origine gentem.

14. *Cultor nemorum, &c.*] He means Aristæus, the son of Apollo and Cyrene. This Aristæus was educated by the nymphs, who taught him the arts of curdling milk, making bee-hives, and cultivating olive-trees. He communicated these benefits to mankind, on which account he had the same divine honours paid to him as to Bacchus.

Cœæ.] A very fruitful island in

whose three hundred milk white steers browse on the fruitful bushes of Cæa: and thou, O Tegeean Pan, the protector of sheep, if thy own Mænalus be thy care, leave the groves of thy own country, and the forests of Lycæus, and come hither propitious: and thou, O Minerva, who discoveredst the olive: and thou, O youth, who didst teach the use of the crooked plough: and thou, O Sylvanus, who bearest a young cypress-tree, plucked up by the roots:

Ter centum nivei tondent dumeta juveni: 15
 Ipse nemus linquens patrium, saltusque Lycæi,
 Pan ovium custos, tua si tibi Mænala curæ,
 Adsis ô Tegeæe favens: oleæque Minerva
 Inventrix: unciq̄ue puer monstrator aratri:
 Et teneram ab radice ferens, Sylvane, cupres-

sum:

20

the Archipelago, to which Aristæus retired after the unfortunate death of his son Actæon. He was there first worshipped as a deity.

16. *Ipse nemus linquens patrium, &c.*] Pan's country is Arcadia, in which were the mountains Lycæus and Mænalus and the city Tegea.

17. *Si.*] Grimoaldus, interprets *si* by *quantumvis*, and gives this passage the following sense: "And thee, O Arcadian Pan, the illustrious feeder of sheep, I most earnestly entreat: that *though* thy mountain Mænalus, famous for the pastoral pipe, affords thee great pleasure; yet leave thy native soil a little while, and engage entirely in overseeing our affairs." Ruæus gives it this sense: "If thou hast any regard for Mænalus, Lycæus, and the other mountains and woods of thy own Arcadia, leave now those places, and assist me whilst I speak of pastoral affairs and trees: for my discourse will do honour to these places, and be of use to them." I have followed this sense, as the most generally received.

18. *Tegeæe.*] Servius and Heinsius read *Tegæe*; one of the Arundelian manuscripts has *Tegehe*; in the Cambridge, the Bodleian, and one of Dr. Mead's manuscripts it is *Tegee*; in the King's manuscript, and in some of the old printed editions, it is *Tegeæ*; La Cerda and Ruæus read *Tegeæe*, which seems to be right, for the two first syllables

are always short; the Greek name of the city being Τεγέα.

Oleæque Minerva Inventrix.] This alludes to the story of the contention between Neptune and Minerva, about naming Athens. Pliny says the olive-tree produced on that occasion by Minerva was to be seen in his time at Athens.

19. *Unciq̄ue puer monstrator aratri.*] Some will have this to be Osiris, the Egyptian deity; but others, with better reason, think that Triptolemus the son of Celeus is meant, who was taught the art of husbandry by Ceres. La Cerda gives the following reasons: 1. It is not probable that Virgil would invoke the gods of the Egyptians, which he reproaches in the eighth Æneid. 2. Servius observes that the Romans had not yet admitted the Egyptian worship under Augustus. 3. As he invokes Minerva and other Grecian Gods, why not a Grecian inventor of the plough? 4. It was a generally received opinion, that the discovery of corn was made in Attica. 5. Pausanias says, that the Athenians and their neighbours relate that Triptolemus was the inventor of sowing. 6. As Celeus is mentioned in this very book, it is not probable that he would omit the mention of his son.

20. *Et teneram ab radice ferens, Sylvane, cupressum.*] Sylvanus is the god of the woods. Achilles Statius, in his commentary on Catullus, tells us, that on ancient coins

Dique Deaque omnes, studium quibus arva
 tueri,
 Quique novas alitis non ullo semine fruges,
 Quique satis largum cælo demittitis imbrem.
 Tuque adeo, quem mox quæ sint habitura
 deorum

24

and all ye Gods and Goddesses, whose employment it is to protect the fields, and ye who take care of the new fruits, that are produced without culture, and ye who send down the plentiful showers on those which are cultivated. And chiefly thou, O Cæsar, whose future seat amongst the gods

and marbles, Sylvanus is represented bearing a cypress-tree plucked up by the roots, which fully explains this passage; Mr. B— seems not to have been aware of this, when he translated it,

And you, Sylvanus, with your cypress
 bough.

Sylvanus is described in a different manner by our Poet, in his tenth Eclogue:

Venit et agresti capitis Sylvanus honore,
 Florentes ferulas et grandia lilia quasans.

But in the Georgicks, where the Poet speaks of trees, and designedly omits flowers, it was more proper to distinguish Sylvanus by his cypress.

21. *Dique Deaque omnes.*] Having invoked the particular Deities, he concludes with an invocation of all the rest. This is according to the custom of the priests, who used, after the particular invocation, to invoke all the gods in general. Fulvius Ursinus says he saw a marble at Rome with this inscription:

NOMIOIC ΘΕΟΙC
 IOYΛIOC
 MAIOF
 ANTONINOC

La Cerda mentions several inscriptions to all the gods and goddesses in general.

22. *Non ullo.*] So I find it in the Cambridge, and in one of Dr. Mead's manuscripts. Heinsius, Masvicius,

and several good editors have the same reading. Servius, Grimoaldus, La Cerda, Ruæus, and many others, read *nonnullo*. Servius gives it this sense: you who nourish the seeds sown by us, with your own seed; that is, with rain and warmth. La Cerda interprets it; you who produce new fruits, with some newly discovered seed. I am loth to depart from that excellent manuscript of Heinsius, without very good reason. And here I think *non ullo* the best reading, notwithstanding the great authorities I have quoted against it. *To produce new fruit with some seed* seems to be a very poor expression, and by no means worthy of Virgil. But *to produce new fruits without any seed*, that is, without being sown by men, is a very proper expression. The Poet, in these two lines, invokes, first, those deities who take care of spontaneous plants, and then those who shed their influence on those which are sown. Thus, at the beginning of the second Georgick, he tells us, that some trees come up of their own accord, without culture, and that others are sown:

Principio arboribus varia est natura creandis:

Namque aliæ, nullis hominum cogentibus, ipsæ

Sponte sua veniunt. ———

Pars autem posito surgunt de semine.

24. *Tuque adeo, &c.*] After the invocation of these deities, he takes an opportunity of making his court to Augustus Cæsar, by adding him

is at present uncertain: whether thou wilt accept of the guardianship of cities, and the care of countries, so that the whole world shall acknowledge thee as the giver of fruits and ruler of storms, crowning thy temples with thy mother's myrtle:

Concilia incertum est, urbesne invisere, Cæsar,
Terrarumque velis curam, et te maximus orbis
Auctorem frugum, tempestatumque potentem
Accipiat, cingens materna tempora myrto: 28

to the number, and giving him his choice, whether he will be a god of earth, sea, or heaven.

Adeo.] Some think *adeo* to be only an expletive here, others interpret it *also*. Servius, and after him most of the commentators, take it to signify *chiefly*.

Mox.] It is generally agreed that *mox* in this place signifies *hereafter*; as in Horace:

Ætas parentum, pejor avis, tulit
Nos nequiores, *mox* daturus
Progeniem vitiosiore.

It is usual with the poets to pray that it may be long before their monarchs are received into heaven; thus Horace:

Serus in cælum redeas, diuque
Lætus intersis populo Quirini;
Neve te nostris vitiis iniquum
Ocyor aura
Tollat.

25. *Urbes.*] Almost all the editions have *urbis*; some read *urbes*. It is certainly the accusative case plural, for the construction will not admit of its being the genitive singular; wherefore, to avoid confusion, I have put *urbes*. Dryden imagined *urbis* to be the genitive case singular; and that Virgil meant particularly the city of Rome:

Whether in after times to be declar'd,
The patron of the world, and Rome's
peculiar guard.

Invisere.] La Cerda observes that this word is expressive of divinity, and quotes several passages from the poets in confirmation of his opinion.

27. *Tempestatumque potentem.*] These words are generally understood to mean, that Augustus should be the ruler of the seasons. But I think Virgil has seldom, if ever, used *tempestates* to signify the seasons. Sure I am that many passages may be produced where he has expressed storms by that word. I shall content myself with one in the first Æneid, where Æolus speaks in the following manner to Juno:

Tu mihi quæcumque hoc regni, tu sceptra,
Jovemque
Concilia: tu das epulis accumbere
divûm,
Nimborumque facis, *tempestatumque po-*
tentem.

Pliny explains *tempestates*, hail, storms, and such like: "Ante omnia autem duo genera esse cælestis injuriæ meminisse debemus. Unum quod tempestates vocamus, in quibus grandines, procellæ, cæteraque similia intelliguntur."

Mr. B— translates it in this sense;

Parent of fruits, and pow'rful of the storm.

The Poet means, no doubt, that Augustus shall govern the storms in such a manner, that they shall not injure the fruits of the earth.

28. *Cingens materna tempora myrto.*] The myrtle was sacred to Venus, as Virgil tells us himself in the seventh Eclogue:

Populus Alcidæ gratissima, vitis Iaccho,
Formosæ myrtus Veneri.

He pays a fine compliment to Augustus in this passage, making him,

An deus immensi venias maris, ac tua nautæ
 Numina sola colant; tibi serviat ultima Thule,
 Teque sibi generum Tethys emat omnibus
 undis: 31

Anne novum tardis sidus te mensibus addas,
 Qua locus Erigonen inter, Chelasque sequentes

or whether thou wilt be a god of the vast ocean, and be the only one invoked by mariners, the farthest parts of the earth shall worship thee, and Tethys shall give thee all her waters to be her son-in-law: or whether thou wilt put thyself, as a new sign, among those that rise slowly, in the space between Virgo and Scorpio;

as he was very desirous to have it thought, to be descended from Æneas, who was the son of Venus. The same expression is used with regard to Æneas himself, in the fifth Æneid:

Sic fatus, velat materna tempora myrto.

30. *Ultima Thule.*] The King's manuscript and one of Dr. Mead's have it Thile; in another of Dr. Mead's, and in the Cambridge manuscript, it is Tyle; in the Bodleian manuscript it is Thyle. Thule was thought by the ancients to be the farthest part of the earth towards the north, and inaccessible: thus Claudian;

Ratibusque impervia Thule.

The place which the Romans meant by Thule seems to be Schetland; for Tacitus tells us, it was in sight of the Roman fleet, when Agricola sailed round Britain, and conquered the Orkney islands. "Hanc oram novissimi maris tunc primum Romana classis circumvecta, insulam esse Britanniam affirmavit, ac simul incognitas ad id tempus insulas, quas Orcadas vocant, invenit, domuitque. Dispecta est et Thule, quam hactenus nix, et hyems abdebat."

31. *Teque sibi generum Tethys, &c.*] One of the Arundelian manuscripts, and one of Dr. Mead's, have Thetis, which is certainly a mistake;

for the first syllable of Thetis is short:

Dilectæ Thetidi halcyones.

Tethys is the wife of Oceanus, and mother of the nymphs.

32. *Tardis mensibus.*] By the slow months he is generally understood to mean the summer months, because the days are then longest; or perhaps, because the summer signs rise backwards, he might poetically feign them to move slower than the rest; thus Manilius:

Quod tria signa novem signis conjuncta
 repugnant,
 Et quasi seditio cælum tenet. Aspice
 Taurum
 Clunibus, et Geminos pedibus, testudine
 Cancrum,
 Surgere; cum rectis oriantur cætera
 membris.
 Ne mirere moras, cum Sol adversa per
 astra
 Æstivum tardis atollit mensibus annum.

But Dr. Halley has favoured me with the true meaning of these words, which have given so much trouble to the commentators. Leo, Virgo, Libra, and Scorpio, are really of much slower ascension than the other eight signs of the Zodiac; to which Virgil no doubt alluded.

33. *Qua locus Erigonen inter, &c.*] Erigone is Virgo. Servius tells us, that the Egyptians reckoned twelve signs of the Zodiac, and the Chaldeans but eleven: that the Chaldeans allotted twenty degrees of the

the ardent Scorpion himself already pulls back his claws, to leave for thee a more than equal share of the heavens:

Panditur; ipse tibi jam brachia contrahit ardens
Scorpius, et cæli justa plus parte relinquit. 35

ecliptic to some signs, and forty to others; whereas the Egyptians allotted just thirty to each: and that the Chaldeans make the Scorpion to extend his claws into the place of Libra. Thus Ovid:

Est locus, in geminos ubi brachia con-
cavat arcus

Scorpius; et cauda flexisque utrinque
lacertis,

Porrigit in spatium signorum membra
duorum.

It is certain that Libra was not universally received as a sign amongst the ancients; and that the *Chelæ*, or claws of the Scorpion, were reckoned instead of it. Virgil was by no means ignorant of Libra, for he mentions it in another place:

Libra dies somnique pares ubi fecerit
horas.

He takes advantage of this difference amongst the ancient astronomers, and accommodates it poetically, by placing Augustus, instead of Libra, the emblem of Justice, between Virgo and Scorpio; and describes the Scorpion as already pulling back his claws to make room for him. He might also in this place have a view to the birth of Augustus, which was under Libra.

34. *Panditur; ipse tibi*] Servius made the point after *tibi*: but I think it is better after *Panditur*. The sense is better if *ipse* be joined with *Scorpius*, than if it be made to agree with *locus*.

Ardens Scorpius.] This epithet is thought to belong to Scorpio, because it is the house of Mars; thus Manilius:

Pugnax Mavorti Scorpius hæret.

Those, who are born under this sign, are supposed by astrologers to be of a fiery and turbulent disposition. Thus we find in Manilius:

Scorpius armata violenta cuspe cauda.
Qua sua cum Phœbi currum per sidera
ducit,

Rimatur terras, et sulcis semina miscet.
In bellum ardentis animos, et martia
castra

Efficit, et multo gaudentem sanguine
civem,

Nec præda quam cæde magis. Cumque
ipsa sub armis

Pax agitur, capiunt saltus, sylvasque per-
errant.

Nunc hominum, nunc bella gerunt vio-
lenta ferarum:

Nunc caput in mortem vendunt, et fu-
mus arenæ:

Atque hostem sibi quisque parat, cum
bella quiescunt:

Sunt quibus et simulachra placent, et
ludus in armis.

Tantus amor pugnæ est, discuntque per
otia bellum,

Et quodcunque pari studium producitur
arte.

Servius hints at another interpretation; that by *ardens* the Poet may mean that the Scorpion is ardent to embrace Augustus.

35. *Et cæli justa plus parte relinquit*.] Some manuscripts and printed editions have *reliquit*; but the best authority seems to be for the present tense. One of the Arundelian manuscripts has *ut cæli justa plus parte relinquat*, which is a good reading. But as I find only the authority of this single manuscript for it, I choose to preserve *reliquit*.

Justa plus parte may admit of two interpretations: either that the Scorpion, by drawing in his claws, will relinquish to Augustus the unequal share of the heavens, which he now possesses: or that by so

Quicquid eris, nam te nec sperent Tartara re-
gem,
Nec tibi regnandi veniat tam dira cupido,
Quamvis Elysios miretur Græcia campos,
Nec repetita sequi curet Proserpina matrem,
Da facilem cursum, atque audacibus annue
cœptis, 40

whatsoever thou wilt be, for let not hell hope for thee to be her king, nor let so dire a thirst of reigning enter thy breast, though Greece admires the Elysian fields, and Proserpine does not care to follow her mother to the upper regions, do thou direct my course, and favour my bold undertaking, and with me taking pity on the husbandmen who are ignorant of the way, begin thy reign, and accustom thyself even now to be invoked.

Ignarosque viæ mecum miseratus agrestes,
Ingredere, et votis jam nunc assuesce vocari.

doing he will leave him a greater share than belongs to one sign. Dryden follows the former interpretation :

The Scorpion ready to receive thy laws,
Yields half his region, and contracts his claws.

And Mr. B—

For thee his arms the Scorpion now confines,
And his unequal share of heaven resigns.

Dr. Trapp understands it in the latter sense :

— see the burning Scorpion now,
Ev'n now contracts his claws, and leaves for thee
A more than just proportion of the sky.

36. *Sperent.*] It is *spernent* in one of Dr. Mead's manuscripts, and in an old edition printed at Nuremberg, in 1492: but I look upon it to be an error of the transcribers.

41. *Ignarosque viæ mecum miseratus agrestes.*] Servius mentions two ways of interpreting this verse. One is *agrestes mecum ignaros*; in which sense Dryden has translated it :

Pity the poet's and the ploughman's cares.

The other is *rusticis ignaris fave me-*

cum; which seems to be much the best sense; for Virgil would hardly have declared himself ignorant of the subject on which he had undertaken to write. This interpretation is generally received by the commentators; and thus Mr. B— has translated it :

Pity with me th' unskilful peasant's cares.

And Dr. Trapp :

And pitying, with me, the simple swains
Unknowing of their way.

42. *Ingredere, et votis jam nunc assuesce vocari.*] Ruæus interprets this *ingredere viam*, which is very low. *Ingredior* signifies to enter upon an office. Virgil therefore calls upon Augustus to begin now to take the divine power upon him. Dr. Trapp has very well translated this line ;

Practise the god, and learn to hear our pray'rs.

The poet is justified in this compliment, by the divine honours which began to be paid to Augustus about the time that Virgil began his *Georgicks*. Thus Horace :

Præsentî tibi maturos largimur honores,
Jurandasque tuum per nomen ponimus aras.

In the very beginning of the spring, as soon as the snow is melted from the hoary mountains, and the crumbling earth is unbound by the zephyrs; then let my bullock begin to groan with ploughing deep, and let the share be worn bright with the furrow. That land fulfils the wishes of the most covetous farmer, which has twice felt the cold, and twice the heat. That man's crops have been so large, that they have even burst his barns. But before we plough an unknown plain, we must carefully obtain a knowledge of the winds,

Vere novo, gelidus canis cum montibus humor
 Liquitur, et zephyro putris se gleba resolvit ;
 Depresso incipiat jam tum mihi taurus aratro 45
 Ingemere, et sulco attritus splendescere vomer.
 Illa seges demum votis respondet avari
 Agricolaë, bis quæ solem, bis frigora sensit ;
 Illius immensæ ruperunt horrea messes.
 At prius ignotum ferro quam scindimus æquor,

43. *Vere novo, &c.*] The invocation being finished, he begins his work with directions about ploughing, which is to be performed in the very beginning of the spring.

The beginning of the spring was in the month of March; but Virgil did not mean this by his *Vere novo*. The writers of agriculture did not confine themselves to the computations of astrologers, but dated their spring from the ending of the frosty weather. Thus Columella has explained this very passage: "Ne discedamus ab optimo vate qui ait, ille vere novo terram proscindere incipiat. Novi autem veris principium non sic observare rusticus debet, quemadmodum astrologus, ut expectet certum diem illum, qui veris initium facere dicitur. Sed aliquid etiam sumat de parte hyemis, quoniam consumpta bruma, jam intepescit annus, permittitque clementior dies opera moliri. Possunt igitur ab idibus Januariis, ut principem mensem Romani anni observet, auspicari culturarum officia."

48. *Bis quæ solem, bis frigora sensit.*] The King's, the Cambridge, the Bodleian, and some of the old printed editions, have *sensit*. The commentators have found great difficulty in explaining this passage. Servius takes it to mean that land, which has twice felt the heat of the days and cold of the nights; by

which he supposes Virgil intends to express the two times of ploughing, in spring and autumn. Others suppose that he means the ground should lie fallow every other year, and thus explain its feeling both heat and cold twice: they say it is ploughed about the end of winter, it rests the next summer, is sown about the beginning of winter, and yields its crop the following summer. They support their interpretation by several quotations: but these prove only that it was a common practice amongst the ancients, to cultivate their fields after this manner. The poet is here advising the farmer to be very diligent in ploughing, not to spare the labour of his oxen, and to polish his share with frequent use; and to encourage him, he adds, that if he would exceed the common rule, by letting his land lie fallow two years, and consequently ploughing it four times, his crop would be so large, that his barns would scarce contain it. We have Pliny's authority, that this is thought to be the sense of Virgil: "quarto seri sulco Virgilius existimat voluisse, cum dixit optimam esse segetem, quæ bis solem, bis frigora sensisset." Dryden erroneously translates *illa seges*, that crop: it is plain that *seges* can mean nothing but the *land* in this passage.

50. *At prius &c.*] In these lines the poet advises us to consider well

Ventos, et varium cæli prædiscere morem
 Cura sit, ac patrios cultusque habitusque lo-
 corum,
 Et quid quæque ferat regio, et quid quæque
 recuset.

the various dispositions of the weather, the peculiar culture and nature of the place, and what each country will produce, and what not. In one place corn succeeds, in another vines: another abounds with fruit-trees, and spontaneous herbs. Do you not see that Tmolus yields the odorous saffron,

Hic segetes, illic veniunt felicius uvæ:
 Arborei foetus alibi, atque injussa virescunt 55
 Gramina. Nonne vides croceos ut Tmolus
 odores,

the nature of the place, before we begin to plough.

At.] The King's, the Cambridge, the Bodleian, and both Dr. Mead's manuscripts, have *ac*: it is the same also in Servius, Paul Stephens, La Cerda, and some other printed editions. The two Arundelian manuscripts, Heinsius, Ruæus, Masvicius, and most of the editors, read *at*.

51. *Cæli morem.]* I take *cælum* in this place to signify the *weather*, or temperature of the air. Thus Servius interprets it; *cæli, id est aëris*; and strengthens his opinion with these words of Lucretius.

In hoc cælo qui dicitur aër.

La Cerda quotes the authority of Pliny for rendering *cælum* the constellations; but he is mistaken. Pliny's words are, "Et confitendum est, cælo maxime constare ea: quippe Virgilio jubente prædisci ventos ante omnia, ac siderum mores, neque aliter quam navigantibus servari." In these last words it is plain that Pliny alludes to another passage in this Georgick:

Præterea tam sunt Arcturi sidera nobis
 Hædorumque dies servandi, et lucidus
 anguis;
 Quam quibus in patriam ventosa per
 æquora vectis
 Pontus et ostriferi fauces tentantur
 Abydi.

53. *Et quid quæque ferat regio, et quid quæque recuset.]* Pliny alludes to this line, when he says, lib. xviii. cap. 18. "In omni quidem parte culturæ, sed in hac quidem maxime valet oraculum illud, *Quid quæque regio patiatur.*" Columella also seems, in his preface, to have had it in his view: "Nam qui se in hac scientia perfectum volet profiteri, sit oportet rerum naturæ sagacissimus, declinatior mundi non ignarus, ut exploratum habeat quid cuique plagæ conveniat, quid repugnat." In lib. v. cap. 5. he quotes the very words of our poet: "Notandum itaque et diligenter explorandum esse, et quid quæque ferat regio, et quid ferre recuset."

56. *Croceos ut Tmolus odores.]* One of the Arundelian manuscripts has *croceos Timolus odores*. The name of this mountain is sometimes indeed spelt *Timolus* or *Tymolus*; but then the first syllable is short, as in the sixth book of Ovid's *Metamorphosis*.

Deseruere sui nymphæ vineta Timoli.

One of Dr. Mead's manuscripts has *croceos ut Timolus*, which cannot be right: the other has *ut molus*. Tmolus is a mountain of Lydia famous for the best saffron. Some of the commentators would fain understand

India ivory, the soft Sabeans frankincense, the naked Chalybes iron, Pontus the powerful castor,

India mittit ebur, molles sua thura Sabæi?
At Chalybes nudi ferrum, virosoque Pontus

the poet to allude to the odorous wines which are made in that country; but the other interpretation seems to be the best, as well as the most obvious.

57. *India mittit ebur.*] All authors agree in preferring the elephants of India to those of all other countries. Ivory is the tusk of that animal, not the tooth, as is commonly imagined.

Molles sua thura Sabæi.] The Sabeans are a people of Arabia Felix, in whose country only the frankincense-tree is said to grow: thus we find in the second Geor-

— Solis est thurea virga Sabæis.

Theophrastus also and Pliny both affirm that it is found only in Arabia. Dioscorides mentions an Indian as well as an Arabian frankincense. Garcias affirms that it does not grow in any part of India, and that the Indians have all their frankincense from Arabia. Bodæus a Staple, in his notes on Theophrastus, observes that the Greek writers called that sort of frankincense Indian, which grew in the Islands near Arabia, because those Islands were formerly under the government of the Indians. Virgil gives them the epithet of *molles* because of their effeminacy: thus Manilius;

Nec procul in *molles Arabes*, terramque ferentem

Delicias.

And again,

Et *molles Arabes*, sylvarum ditia regna.

58. *Chalybes nudi ferrum.*] There is some doubt who these Chalybes are. Strabo says the Chaldeans were anciently so called, and that their

chief support is from iron and other metals: Τῆς δὲ Τραπεζοῦνος ὑπέκτειναι, καὶ τῆς Φαργακίας, Τίβοαρηνοί τε καὶ Χαλδαῖοι. — Οἱ δὲ νῦν Χαλδαῖοι, Χάλυβες τὸ παλαιὸν ἀνομάζοντο, καθ' οὓς μάλιστα ἡ Φαργακία ἴθρυται, κατὰ Ἑλλάτιαν μὲν ἔχουσα εὐφυΐαν τὴν ἐκ τῆς πηλαμυδίας. πρῶτιστα γὰρ ἀλίσκεται ἐνταῦθα τὸ ὄψον τοῦτο ἐκ δὲ τῆς γῆς τὰ μέταλλα, νῦν μὲν σιδήρου, πρῶτερον δὲ καὶ ἀργύρου. Ὅμως δὲ κατὰ τοὺς τόπους τούτους ἡ παραλία σενὴ τελέως ἐστίν. ὑπέκτειται γὰρ εὐδὺς τὰ ὄρη μετὰλλων πλήρη καὶ δρυμῶν, γιωργεῖ δὲ οὐ πολλά. λείπεται δὲ τοῖς μὲν μεταλλευταῖς ἐκ τῶν μετὰλλων ὁ βίος. He thinks also that they are the Hali-zones of Homer; and that Alyba in that poet is the same with Chalyba:

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἤρχον
Τηλόθεν ἕξ Ἀλύβης, ἔθεν ἀργύρου ἐστὶ γεν-
έσλη.

Justin makes them a people of Spain, and says they take their name from the river *Chalybs*, near which they dwell. Both Dryden and Mr. B— have followed Justin, translating *Chalybes Spaniards*. They are called naked, because the excessive heat of their forges made them work naked. Thus we find one of the Cyclops described, when at work:

Ferrum exercebant vasto Cyclopes in antro,

Brontesque Steropesque et nudus membra Pyracon.

Virosoque Pontus Castorea.] Pontus is a part of Asia Minor, famous for drugs of extraordinary efficacy, and such as were said to be used in enchantments. Virgil mentions them in his eighth Eclogue:

Has herbas, atque hæc Ponto mihi lecta venena

Castorea, Eliadum palmas Epiros equarum?

and Epirus the best of mares, which win the prize in the Olympic games?

Ipsæ dedit Mæris: nascuntur plurima Ponto.

His ego sæpe lupum fieri et se condere sylvis

Mærin, sæpe animas imis excire sepulchris,

Atque satas alio vidi traducere messes.

Castor is an animal substance taken from a quadruped, which in Latin is called *Castor* and *Fiber*, in English *the Beaver*. It has been generally imagined, that this drug is the testicle of that animal, and that, when it is close pursued, it bites off its testicles, leaves them for the hunters, and so escapes. To this story we find frequent allusions amongst the ancients: thus Juvenal;

— Imitatus castora, qui se
Eunuchum ipse facit, cupiens evadere
damno
Testiculorum.

Pliny takes the castor to be the testicles of the animal; but quotes the authority of Sextius, against the story of its biting them off. “Spec-
“tabilis naturæ potentia in his
“quoque, quibus et in terris et in
“aqua victus est, sicut et fibris quos
“castores vocant, et castorea testes
“eorum. Amputari hos ab ipsis
“cum capiantur negat Sextius di-
“ligentissimus medicinæ. Quinimo
“parvos esse substrictosque, et ad-
“hærentes spinæ, nec adimi sine
“vita animalis posse.” Modern authors have discovered that the bags which contain the castor are not the testicles of the beaver, and that they have no communication with the *penis*, and are found in both sexes. They are odoriferous glands placed in the groin of the beaver, as we find in some other quadrupeds. The best castor is now brought to us from Russia. *Viriosa* does not mean in this place *poisonous*, but *efficacious* or *powerful*.

Virus, from which it seems to be derived, is sometimes used in a good sense, as we find it in Statius:

— Jungam ipse manus, atque omne
benigne

Virus, odoriferis Arabum quod doctus
in arvis,

Aut Amphrysiaco pastor de gramine
carpsi.

In the passage just now quoted from the eighth Eclogue we find the *venena* of Pontus not to signify any thing destructive to life; but drugs of such extraordinary power, that by their means Mæris could turn himself into a wolf, raise spirits, and remove a crop of corn from one field to another.

Dryden has followed the ancient tradition of the testicles:

Thus Pontus sends her beaver *stones*
from far.

Mr. B— translates *viriosa*, *heady*. Dr. Trapp observes that *virus* and *venenum* sometimes carry the sense of φάρμακον, and so translates it,

Pontus, its castor’s drug,

which is very low.

50. *Eliadum palmas Epiros equarum.*] Elis is a country of Peloponnesus, in which was the city of Olympia, famous for the temple of Jupiter Olympius, and the Olympic games. Epirus was formerly a kingdom of Greece, famous for horses. In the third Georgick we find Epirus recommended as breeding good horses:

Et patriam Epirum referat.

The Phœnicians are thought to have given this country its name, from אביר *abir*, which signifies *strong*; whence bulls and horses are called אבירי *abirim*, being the strongest of beasts. Thus Epirus will signify

These laws and eternal covenants were laid by nature on certain places, ever since the time that Deucalion threw the stones into the uninhabited world: whence a laborious race of men were produced. Come on then, immediately from the very first months of the year,

Continuo has leges, æternaque fœdera certis 60
 Imposuit natura locis, quo tempore primum
 Deucalion vacuum lapides jactavit in orbem:
 Unde homines nati durum genus. Ergo age,
 terræ
 Pingue solum primis extemplo a mensibus anni

the country of bulls and horses. It was certainly famous for both these animals.

60. *Continuo has leges, &c.*] After having observed that nature has subjected the world to these laws, that different places should produce different things, ever since the time of Deucalion, he resumes his subject, and gives directions when a rich soil should be ploughed, and when a poor one.

62. *Deucalion vacuum lapides, &c.*] The story of Deucalion is in the first book of Ovid's *Metamorphosis*. We are there told that, when the world was destroyed by a deluge, Deucalion only, with his wife Pyrrha, survived. They consulted the oracle of Themis, in what manner mankind was to be restored. The oracle commanded them to throw the bones of their great mother behind their backs. By their great mother they understood the earth to be meant, and her bones they apprehended to mean the stones. They obeyed this command, and the stones which Deucalion threw became men, and those which Pyrrha threw became women. Ovid concludes the fable with a remark, almost in Virgil's words;

Inde genus durum sumus, experiensque
 laborum,
 Et documenta damus, qua simus origine
 nati.

64. *Primis a mensibus anni.*] The preposition *a* is wanting in the Cambridge manuscript. By these words

he means the same that he did by *vere novo* in the forty-third verse in this Georgick. He there mentions the beginning of the spring, as the season to begin ploughing. Here he is more particular, and informs us, that a rich soil only is to be ploughed so early, and gives his reason for it. Pliny has quoted this passage of our poet, in lib. xviii. c. 26. He is there speaking of what work the husbandman is to do when Favonius begins to blow, which he makes to be about the eighth of February, sooner or later. "Interim," says he, "ab eo die, quisquis ille fuerit, quo flare cœperit, non utique vi. Idus Febr. sed sive ante, quando prævernatur, sive post, quando hyemat: post eam diem, inquam, innumera rusticorum cura distringat, et prima quæque peragantur quæ differri nequeunt.—Terra in futurum proscinditur, Virgilio maxime autore, ut glebas sol coquat. Utilior sententia, quæ non nisi temperatum solum in medio vere arari jubet: quoniam in pingui statim sulcos occupant herbæ, gracili insecuti æstus exicant: tum namque succum venturis seminibus auferunt. Talia autumnò melius arari certum est." Columella tells us, that a fat soil should be ploughed in February, if the weather be warm enough to admit of it. "Colles pinguis soli, peracta satione trimestri, mense Martio, si vero tepor cæli, siccitasque regionis suadebit, Februario statim proscindendi sunt."

Fortes invertant tauri, glebasque jacentes 65
 Pulverulenta coquat maturis solibus æstas.
 At si non fuerit tellus fœcunda, sub ipsum
 Arcturum tenui sat erit suspendere sulco :
 Illic, officiant lætis ne frugibus herbæ,
 Hic, sterilem exiguus ne deserat humor arenam.
 Alternis idem tonsas cessare novalis, 71

let the strong bullocks turn up the rich soil, and let the clods lie to be baked by the dusty summer with the hot beams of the sun. But if the soil be poor, it will be sufficient to turn it up lightly with a small furrow, about the rising of Arcturus: the design of the first of these precepts is to hinder the weeds from hurting the joyful corn; that of the second is to prevent the small quantity of moisture from forsaking the barren sand. Suffer also your arable land to lie fallow every other year,

65. *Fortes invertant tauri.*] This agrees with what he said before,

Depresso incipiat jam tum mihi taurus
 aratro
 Ingemere.

He advises the husbandman to make deep furrows in the rich ground, which he expresses poetically by requiring the bullocks to be strong.

66. *Maturis solibus.*] Pierius tells us that in the Roman manuscript it is *maturis frugibus*.

67. *Sub ipsum Arcturum.*] Arcturus rises, according to Columella, on the fifth of September: "Nonis Septembris Arcturus exoritur." According to Pliny, it rises eleven days before the autumnal equinox, that is, a week later than Columella's account: "Post eos, rursus Austri frequentes, usque ad sidus Arcturi, quod exoritur undecim diebus ante æquinoctium autumnum." In another place he tells us, that, according to the Athenians, Arcturus rises on the fifth of September, but, according to Cæsar, on the twelfth: "Vindemiator Ægypto nonis exoritur. Atticæ Arcturus matutino, et sagitta occidit mane. Quinto Idus Septembris Cæsari capella oritur vesperi. Arcturus vero medius pridie Idus, vehementissimo significato terra marique per dies quinque." Columella no doubt followed the Greek calculation. This author gives the same advice about ploughing a poor

soil; and for the same reason: "Graciles clivi non sunt æstate arandi, sed circa Septembres calendas; quoniam si ante hoc tempus proscinditur, effœta et sine succo humus æstivo sole perurit, nullasque virium reliquias habet. Itaque optime inter Calendas, et Idus Septembris aratur, ac subinde iteratur, ut primis pluviiis æquinoctialibus conseri possit: neque in lira, sed sub sulco talis ager seminandus est."

"Arcturus, in the time of Columella and Pliny, rose with the sun at Athens, when the sun was in $12\frac{1}{2}$ of Virgo; but at Rome three days sooner, the sun being in $9\frac{1}{4}$ of Virgo: the autumnal equinox then falling on the 24th or 25th of September." *Dr. Halley.*

71. *Alternis idem, &c.*] In this passage the poet advises us to let the ground lie fallow every other year, or else to change the grain.

Tonsas novalis.] *Novalis* signifies, according to Pliny, a ground that is sown every other year: "Novale est, quod alternis annis seritur." Varro says, it is one that has been sown before it is renewed by a second ploughing: "Seres dicitur quod aratum satum est; arvum quod aratum nec dum satum est: *novalis* ubi satum fuit ante, quam secunda aratione renovetur." It is sometimes also used to express a land that is new

and let the idle field grow hard with lying still. Or else, changing the season, sow the golden corn,

Et segnem patiere situ durescere campum.
Aut ibi flava seres mutato sidere farra,

broken up. The epithet *tonsas* being added to *novales*, seems to bring it to Varro's sense; if we must understand it to mean the same with *demessas*, as it is generally interpreted. But perhaps the poet may mean by *tonsas novales*, new broken up fields that had lately been grazed by cattle. Our author uses *tondeo* in this sense, at the beginning of this Georgick:

Tondent dumeta juvenici.

And in the third Æneid:

— Equos in gramine vidi
Tondentes campum late.

73. *Mutato sidere.*] Pierius says it is *mutato semine* in the Roman manuscript, which seems a plainer and more intelligible reading than *mutato sidere*: but as we have only the authority of a single manuscript for it, I have preserved the common reading. By *mutato sidere*, the poet must mean that pulse are sown in one season, and corn in another.

Farra] *Far* seems to be put here for corn in general. It may not however be improper to say something in this place concerning that grain; which was so famous amongst the ancient Romans. It seems to me pretty plain, that it is the *ζεία* or *ζεία* of the Greeks, and what we call in English *spelt*. It is a sort of corn, very like wheat; but the chaff adheres so strongly to the grain, that it requires a mill to separate them, like barley. Dionysius of Halicarnassus says expressly, that the Greeks call that *ζεία*, which the Romans call *far*. The principal objection to this seems to be, that Pliny treats of *zea* and *far*, as two different sorts of grain. But this is

of no weight with me, for it is plain that Pliny borrows what he says of *zea* from the Greek writers. In lib. xviii. cap. 8. he says it is peculiar to Egypt, Syria, Cilicia, Asia, and Greece: "Frumenti genera non eadem ubique: neque ubi eadem sunt, iisdem nominibus. Vulgatissima far, quod adreum veteres appellavere, siligo, triticum. Hæc plurimis terris communia. Arinca Galliarum propria, copiosa et Italia est. Ægypto autem ac Syriae, Ciliciæque et Asiæ, ac Græciæ peculiare *zea*, olyra, tiphe." In cap. 10, he says, "Apud Græcos est *zea*." Thus we may reasonably suppose that what Pliny says of *zea* is taken from the Greek authors; and that they are the same grain, notwithstanding his having distinguished them. Besides it may not be amiss to observe, that our poet has given, in the 219th verse of this Georgick, the epithet *robusta* to *farra*; which is the very same that Theophrastus has given to *zea*: *τῶν δὲ ὁμοιοπέτρων, καὶ ὁμοιοκρίθων, οἷον ζείας, τίφης, ὀλύρας, βρώμων, αἰγίλωνος, ἰσχυρότερον καὶ μάλιστα καρπιζόμενον, ἢ ζεία.* I shall add only one observation more; that *far* was the corn of the ancient Italians, and was frequently used in their sacrifices and ceremonies, whence it is no wonder that this word was often used for corn in general. Thus in several counties of England, we find the several sorts of grain called by their proper names, and that which is the chief produce of the country dignified with the name of *corn*. That *far* was the food of the ancient Italians, we have Pliny's authority: "Primus antiquis Latio cibus." That it was used in sacrifices, I shall

Unde prius lætum siliqua quassante legumen,

where you have just taken off the joyful pulse with shattered pods;

quote only the authority of Virgil himself, in the fifth *Æneid*:

Hæc memorans cinerem et sopitos suscitât ignes :

Pergameumque Larem, et canæ penetralia Vestæ

Farre pio et plena supplex veneratur acerra.

74. *Lætam siliqua quassante legumen.*] Pierius seems to approve of *lectum* instead of *lætum*; as it is in the Roman manuscript: but I take *lætum* to be the true reading. By *lætum legumen* Virgil intends to express *beans*; which were esteemed as the principal sort of pulse. Thus Pliny; "Sequitur natura leguminum, inter quæ maximus honos fabis." The same author, quoting this passage of Virgil, substitutes *fabæ* for *legumen*: "Virgilius alternis cessare arva suadet, et hoc, si patiantur ruris spatia, utilissimum procul dubio est. Quod si neget conditio, far serendum unde lupinum, aut vicia, aut *fabæ* sublata sint, et quæ terram faciant lætiorem." He mentions beans also in another place, as fattening the soil, instead of dung: "Solum in quo sata est lætificat stercoris vice." Cato also, where he is speaking of what enrich the earth, begins with *lupinum, faba, vicia*. *Legumen* is derived à *legendo*, because pulse are gathered by hand, and not reaped according to Varro: "Alii legumina, alii, ut Gallicani quidam, legaria appellant, utraque dicta a legendo, quod ea non secantur, sed vellendo leguntur." Pliny has almost the same words, speaking of the *legumina*: "Quæ velluntur e terra, non subsecantur: unde et legumina appellata, quia ita leguntur." The epithet *quassante* seems not to have been

well understood by the commentators. They generally indeed agree with Servius, in telling us that *quassante* is used for *quassata*; but then they proceed no farther than to tell us, that they suppose the poet alludes to the shaking of the pods with the wind. I have never observed any remarkable shaking in bean pods, nor does their firm adherence to the stalk seem to admit of it. I rather believe the poet alludes to the method used by the Romans, of shaking the beans out of the pods. Pliny just mentions it in his eighteenth book, where he says *fabæ metitur, deinde concutitur*. Columella has given us a particular account of it. He says they untie a few bundles at a time, at the farther end of the floor, and then three or four men kick them forward, and strike them with sticks or pitchforks, and when they are come the whole length of the floor, they gather the stalks into a heap, and so the beans are shaken out. "Maxime ex leguminibus ea, et sine judgmentis teri, et sine vento purgari expeditissime sic poterit. Modicus fasciculus numerus resolutus in extrema parte aræ collocetur, quem per longissimum ejus, mediumque spatium tres vel quatuor homines promoveant pedibus, et baculis furcillisve contundant: deinde cum ad alteram partem aræ pervenerint, in acervum culmos regerant. Nam semina excussa in aræ jacebunt, superque ea paulatim eodem modo reliqui fasciculi excutientur. Ac durissimæ quidem acus resectæ, separatæque erunt a cudentibus: minutæ vero, quæ de siliquis cum faba resederunt, aliter secernentur. Nam cum acervus palæis,

or the small seeds of vetches, or the brittle stalks, and rattling hairs of the bitter lupine. For a crop of flax, or oats, or drowsy poppies, burns the land.

Aut tenues fœtus viciæ, tristisque lupini 75
Sustuleris fragiles calamos, sylvamque sonantem.
Urit enim lini campum seges, urit avenæ,
Urunt lethæo perfusa papavera somno.

“ granisque mistus in unum fuerit
“ conjectus, paulatim ex eo ventila-
“ bris per longius spatium jactetur,
“ quo facto, palea, quæ levior est,
“ citra decidet: faba, quæ longius
“ emittetur, pura eo perveniet, quo
“ ventilator eam jaculabitur.” I
have rendered *quassante*, *shattered*,
which I take to be the true mean-
ing of the word: for it appears by
Columella’s account, that the pods
are broken and shattered to let the
beans come out. *Quasso* is fre-
quently used in this sense; and our
English word *to quash* is derived
from it.

75. *Tenues fœtus viciæ.*] The
seeds of vetches, or tares, are very
small in proportion to beans and lu-
pines; and therefore the poet has
distinguished them by the epithet
of *tenues*. They are also reckoned
to fertilize the fields: *Et vicia pin-
guescunt arva*, says Pliny.

Tristis lupini.] This epithet is
well chosen, for *lupinus* is derived
from *λῦπῆ*, *tristitia*. The ancient
writers of agriculture agree that lu-
pines being sown in a field are as
good as dung to it. Columella says
they will make the husbandman
amends, if he has no other dung:
“ Jam vero ut ego reor, si deficiat
“ tur omnibus rebus agricola, lupini
“ certe expeditissimum præsidium
“ non deesse, quod cum exili loco
“ circa Idus Septembris sparserit, et
“ inaraverit, idque tempestive vo-
“ mere vel ligone succiderit, vim
“ optimæ stercorationis exhibebit.”
Pliny also mentions lupine as an ex-
cellent manure: “ Inter omnes au-
“ tem constat nihil esse utilius lupini

“ segete, priusquam siliquetur, ara-
“ tro vel bidentibus versa, mani-
“ pulisve desectæ circa radices ar-
“ borum ac vitium obrutis. * * * Se-
“ getem stercorant fruges, lupinum,
“ faba, vicia.” And in the eigh-
teenth book, speaking of lupine, he
says; “ Pinguescere hoc satu arva
“ vineasque diximus. Itaque adeo
“ non egit fimo, ut optimi vicem re-
“ præsentet.”

77. *Urit enim lini campum seges.*] Most authors agree with Virgil, that
flax burns or impoverishes the soil.
Columella says it is so exceedingly
noxious, that it is not safe to sow it,
unless you have a prospect of great
advantage from it. “ Lini semen,
“ nisi magnus est ejus in ea regione
“ quam colis proventus, et pretium
“ proritat, serendum non est; agris
“ enim præcipue noxium est.” Pal-
ladius observes also that it exhausts
the ground: “ Hoc mense lini se-
“ men seremus, si placet, quod pro
“ malitia sui serendum non est,
“ nam terræ uber exhaurit.” Pliny
quotes Virgil, for this observation:
“ Virgilius et lino segetem exuri,
“ et avena, et papavere arbitratur.”

78. *Urunt lethæo perfusa papave-
ra somno.*] Poppies were commonly
sown by the ancients: not that with
the scarlet flowers, which is com-
mon in our corn fields, but those
sorts which we cultivate in our gar-
dens. That they were cultivated by
the ancient Romans, is plain from
the directions, which all their writers
give about sowing them. That it
was not our corn poppy, but that of
the gardens, appears from the figure
of its head in the hand of many

Sed tamen alternis facilis labor : arida tantum
 Ne saturare fimo pingui pudeat sola ; neve 80
 Effœtos cinerem immundum jactare per agros.
 Sic quoque mutatis requiescunt fœtibus arva :

But to sow every other year is an easy labour. Only be not ashamed to enrich the dry soil with fat dung ; nor to spread unclean ashes over the exhausted fields. Thus also the fields rest with changing the grain ;

statues of Ceres. The head of the garden poppy is round, but that of the red poppy is long and slender, as Pliny has justly observed, lib. xx. cap. 18. "Sativum omne magis rotundat capita ; at sylvestri longum ac pusillum." This author therefore seems to contradict himself, when he reckons this red sort, lib. xix. cap. 9. amongst the cultivated poppies. He there mentions three sorts ; the white one, of which the ancients used to eat the seeds : the black one, from which opium is obtained : and the *rhœas*, or *erraticum*, which frequently grows amongst barley, resembling rocket, a cubit in height, with a red flower which soon falls off, whence it is called in Greek *rhœas*. This is a plain description of our *red poppy* or *corn-rose*. I shall set down the author's own words : "Papaveris sativi tria genera : candidum, cujus semen tostum in secunda mensa, cum melle apud antiquos dabatur. Hoc et panis rustici crustæ inspergitur affuso ovo inhærens, ubi inferiorem crustam apium githque cereali sapore condiunt. Alterum genus est papaveris nigrum, cujus scapo inciso lacteus succus excipitur. Tertium genus rhœam vocant Græci, id nostri erraticum. Sponte quidem, sed in arvis, cum hordeo maxime nascitur, erucæ simile, cubitali altitudine, flore ruffo et protinus deciduo, unde et nomen a Græcis accepit." The white poppy is cultivated in our physic gardens ; the heads being much in use : for of them is made the syrup, which is generally known by the name of *Diacodium*. The

black poppy is not only sown in our gardens, but grows wild also in several places. I have found it in great plenty on banks, between Cambridge and Ely. The seeds of it are sold for birds, under the name of maw seed. The beautiful double poppies, so frequent in gardens, are the same species, the fulness of the flowers being only an accidental variety. That poppies, especially the juice flowing from their wounded heads, which is well known under the name of opium, procure sleep, hardly requires to be mentioned. On this account Virgil says they are *lethæo perfusa somno* : and in the fourth Georgick he calls them *lethæa papavera* : and in the fourth Æneid he has *soporiferum papaver*. Lethe is the name of a river in the infernal regions, which causes those who drink of it entirely to forget every thing : whence our poet gives the epithet *lethean* to sleep.

79. *Sed tamen alternis facilis labor.*] He returns to his first precept, about ploughing every other year, and observes that this makes the labour easy ; and adds that dunging must not be omitted, if the soil be poor or worn out. This is the generally received interpretation : but Grimoaldus gives another sense to this passage. He takes it to mean that, though you should sow flax, oats, or poppies, which greatly exhaust the ground ; yet you may easily remedy this inconvenience, by letting the ground lie fallow one year, if you do but take care to dung it diligently.

82. *Mutatis requiescunt fœtibus arva.*] The sense of this passage is, that the change of grain is of service

nor at the same time is there any grace wanting in an unploughed field. It is often also beneficial to set fire to the barren fields,

Nec nulla interea est inaratæ gratia terræ.
Sæpe etiam steriles incendere profuit agros,

to the ground, and in some measure answers the same end as letting it lie fallow.

83. *Nec nulla interea est inaratæ gratia terræ.*] By *inaratæ* is meant *uncultivated*. He here again encourages the husbandman to let his ground lie fallow a year or two, if he can afford to wait so long: and assures him that his forbearance will be well rewarded. Thus at the beginning of this Georgick, he tells us, that a husbandman, who lets his ground lie fallow two years, will reap such an abundant crop, that his barns will scarce contain it:

Illius immensæ ruperunt horrea messes.

84. *Sæpe etiam, &c.*] In this paragraph he relates the method of burning a barren soil; and assigns four reasons, why it may be of service.

Grimoaldus does not understand this passage as it is commonly understood; that the poet proposes so many different, and even contrary conjectures, concerning the benefit accruing from burning a barren field. He rather thinks that Virgil intends to describe these four cures for so many causes of barrenness. If the soil be poor, burning will make it fat and full of juice: if it be watery, the heat will make the superfluous moisture transpire: if it be a stiff clay, the warmth will open the pores, and relax the stiffness: if it be a spongy and thirsty soil, the fire will bind and condense it. La Cerda quotes Bersmanus for the same interpretation: and approves of it.

Virgil is generally thought not to have intended to speak of burning the ground itself, but only of burning

the stubble. Pliny seems to understand him in this sense: "Sunt qui accendunt in arvo et stipulas, magno Virgillii præconio." Servius, in his comment on these words, *incendere profuit agros*, says, "Non agros, sed ea quæ in agris sunt, id est stipulas vel quisquillas: hoc est purgamenta terrarum, et alia inutilia concremare." Grimoaldus also interprets this passage; "Sæpe penumero etiam herbas, frutices, et stipulam igne absumpsisse, ad reparandam sterilium agrorum fecunditatem nonnihil confert." Dryden also translates it in this sense:

Long practice has a sure improvement found,
With kindled fires to burn the barren ground;
When the light stubble to the flames resign'd
Is driv'n along, and crackles in the wind.

And Dr. Trapp:

Oft too it has been gainful found to burn
The barren fields with stubble's crackling flame.

He says, "agros atque stipulam flammis: i. e. agros flammis stipulæ." Mr. B— differs from them all, and says, "Virgil speaks of two different things, of burning the soil itself before the ground is ploughed, and of burning the stubble after the corn is taken off from arable land." This seems to be the most natural interpretation.

Sæpe.] Servius tells us that some join *sæpe* to *incendere*. If this interpretation be admitted, we must render this passage, "It is beneficial also to set fire often to the barren fields."

Atque levem stipulam crepitantibus urere flammis :
 Sive inde occultas vires, et pabula terræ
 Pinguia concipiunt : sive illis omne per ignem
 Excoquitur vitium, atque exudat inutilis humor :
 Seu plures calor ille vias, et cæca relaxat
 Spiramenta, novas veniat qua succus in herbas.
 Seu durat magis, et venas adstringit hiantes ; 91
 Ne tenues pluviæ, rapidive potentia solis
 Acrior, aut Boreæ penetrabile frigus adurat.

and to burn the light stubble with crackling flames: whether by this means the lands receive some hidden powers, and rich nourishment: or whether every vicious disposition is removed by the heat, and the superfluous moisture made to transpire: or whether the warmth opens more passages, and relaxes the hidden pores, through which the juice is derived to the new herbs: or whether it hardens and contracts the gaping veins, and so hinders the small showers, or parching heat of the sun, or the piercing cold of Boreas from scorching it.

85. *Atque levem stipulam crepitantibus urere flammis.*] It is scarce possible to avoid observing how beautifully the rapidity of this verse, consisting entirely of Dactyls, expresses the swiftness of the flame spreading over a stubble field. Vida quotes this passage, amongst the many beautiful examples of making the sound an echo to the sense:

Hinc etiam solers mirabere sæpe legendo
 Sicubi Vulcanus sylvis incendia misit,
 Aut agro stipulas flamma crepitante cremari.

86. *Pabula.*] The commentators generally suppose, that when the poet speaks of this nourishment to be derived from the fire, he alludes to the philosophy of Heraclitus; that all things are created out of fire. La Cerda, with better reason, thinks, that he means the nourishment proceeding from the ashes.

92. *Ne tenues pluviæ, rapidive potentia solis acrior.*] This passage has very much perplexed some of the commentators. They think it strange that rain should be said to scorch the ground. La Cerda interprets it "ne pluviæ, quæ tenuitate sua penetrant, herbas perdant." Dryden translates it,

And Dr. Trapp,

— Lest drisling show'rs
 Should soak too deep.—

This seems to be taking too great a liberty with Virgil; to suppose an ellipsis, and then to fill it up with what we please. I would rather suppose that by *tenues*, he does not mean *quæ tenuitate sua penetrant*; but, as Servius tells us, some interpret it, *inutiles, jejunæ, macræ*, in opposition to *pingues*, as *tenuis ubi argilla*. If we understand it in this sense, why might not the poet say that the fire, by contracting the gaping veins of the earth, hinders the small showers from scorching the earth: that is, hinders the earth from being scorched or dried, by the smallness of the showers, which are not sufficient to moisten it, but soak through its gaping chinks. This interpretation will be still clearer if with Schrevelius we read *rapidique*, instead of *rapidive*: for then the sense will be that the small showers joined with a very parching heat will dry up the spongy, thirsty soil. They may poetically be said to parch the earth, because they are not sufficient to hinder it from being parched.

93. *Penetrabile frigus.*] Thus Lucretius:

Permanat calor argentum, penetraleque frigus.

Lest soaking show'rs should pierce her secret seat.

He also greatly helps the fields, who breaks the sluggish clods with harrows, and draws the osier hurdles: nor does yellow Ceres look down upon him in vain from high Olympus: and he too, who turns the plough,

Multum adeo, rastris glebas qui frangit inertes,
Vimineasque trahit crates, juvat arva: neque illum
Flava Ceres alto nequicquam spectat Olympo:
Et qui, proscisso quæ suscitât æquore terga, 97

Adurat.] Burning applied to cold is not merely a poetical expression; but we find it made use of also by the philosophers. Aristotle says that cold is accidentally an active body, and is sometimes said to burn and warm, not in the same manner as heat, but because it condenses or constrains the heat by surrounding it. Παιτικὸν δὲ τὸ ψυχρὸν, ὡς φθαρτικὸν, ἢ ὡς κατὰ συμπίεσηκὸν, καθάπερ εἴρηται πρότερον; ἐπίστε γὰρ καὶ κείναι λέγεται καὶ θερμαίνειν τὸ ψυχρὸν, ἐχ' ὡς τὸ θερμὸν, ἀλλὰ τὸ συνάγειν, ἢ ἀντιπερῆσαι τὸ θερμὸν. Pliny also applies *aduror* to cold: "*Aduri quoque fervore, aut flatu frigidiorē.*" and again; "*Olei libra, vinique sextario illinitur cum oleo coctis foliis partibus quas frigus adusserit.*" and in another place; "*Leonis adipēs cum rosaceo cutem in facie custodiunt*" a vitis, candoremque servant, et "*sanant adusta nivibus.*" and in another place he says, "*Si vero adusti frigore.*"

94. *Multum adeo, &c.*] In this passage he recommends the breaking of the clods small, which the writers of agriculture call *occatio*. "*Occare, id est comminuere, ne sit gleba,*" says Varro. "*Pulverationem faciunt, quam vocant rusticici occationem, cum omnis gleba in vineis refringitur, et resolvitur in pulverem,*" says Columella.

95. *Vimineas crates.*] Dr. Trapp translates *rastris* rakes, and *crates* harrows:

Much too he helps his tilth, who with
the rake
Breaks the hard lumpish clods, and o'er
them draws
The osier harrow.

Rastrum, I think, always signifies a harrow, in Virgil; who describes it as something very heavy, which by no means agrees with a rake. In this very Georgick we find *iniquo pondere rastris*, and *gravibus rastris*. *Crates* cannot be harrows, which are too solid to be made of osiers or twigs of trees, as the hurdles are. Thus we have *arbutæa crates*, in this Georgick; and *crates salignas*, in the seventh Æneid; and in the eleventh,

————— *Crates et molle feretrum*
Arbutæis textunt virgis, et vimine querno.

The word is used for any kind of basket work; whence Virgil, in the fourth Georgick, applies it to the structure of a honey-comb; *crates solvere favorum*; and the *crates salignæ*, just quoted, are the basket work of a shield; whence the poet figuratively uses it to express the bones of the breast:

————— *crudum*
Transadigit costas et crates pectoris
ensem.

96. *Flava Ceres.*] Ceres is called yellow, from the colour of ripe corn: thus we have in Homer ξανθή Δημήτηρ.

97. *Et qui, &c.*] "*Ruæus,*" says Mr. B—, "and after him Mr. Dryden, apply this passage to what goes before; but Virgil means it only of what follows, namely, *cross ploughing*. What the poet speaks of here retains the Roman name to this day in many parts of England, and is called *sowing upon the back*, that is, sowing stiff ground after once ploughing.

Rursus in obliquum verso perrumpit aratro,
 Exercetque frequens tellurem, atque imperat
 arvis.

99

Humida solstitia, atque hyemes orate serenas,

and breaks the ridges obliquely, which he has already turned up, and frequently exercises the earth, and commands the fields. Pray, ye farmers, for moist summers and fair winters;

“ Now, says Virgil, he that draws
 “ a harrow, or a hurdle, over his
 “ ground, before he sows it, *multum*
 “ *juvat arva*; for this fills up the
 “ chinks, which otherwise would
 “ bury all the corn: but then, says
 “ he, *Ceres* always looks kindly upon
 “ *him who ploughs his ground cross*
 “ *again*, and then *exercises it fre-*
 “ *quently*; that is, often repeats the
 “ labour of ploughing. What made
 “ Ruæus and others mistake this
 “ place is, that they did not observe
 “ that *Et qui, proscisso, &c.* must
 “ be construed *qui et perrumpit, et*
 “ *exercet, et imperat.*” This obser-
 vation is very ingenious; but I am
 afraid we shall find it difficult to
 produce an authority for making *et*
qui to be the same with *qui et*. Gri-
 moaldus interprets this passage thus:
 “ Neque vero illi minus propitia
 “ futura illa est, qui, &c.” In this
 sense Dryden translates it:

———— Nor Ceres from on high
 Regards his labours with a grudging
 eye;
 Nor his, who ploughs across the furrow'd
 grounds,
 And on the back of earth inflicts new
 wounds.

This way too there seems to be a
 difficulty in the grammatical con-
 struction; for we must place the
 words thus: “ Neque flava Ceres
 “ spectat illum; et illum qui, &c.”
 La Cerda’s interpretation seems to
 be most natural: he couples *qui*
 with the other *qui* in ver. 94. Thus
 the sense will be: “ Ille juvat arva,
 “ qui frangit glebas, et ille juvat
 “ arva, qui perrumpit, &c.” Ru-
 æus follows La Cerda; for he in-
 terprets *et qui* thus: “ Valde etiam

“ prodest ille, qui.” Dr. Trapp in-
 terprets it to the same purpose:
 “ Et ille etiam juvat arva, qui.”
Neque illum flava Ceres alto nequic-
quam spectat Olympo must there-
 fore be understood to be in a paren-
 thesis.

Proscisso.] Beroaldus, in his notes
 upon Columella, tells us that *pro-*
scindere means the first ploughing of
 the land: “ Quod vere semel ara-
 “ tum est, a temporis argumento
 “ vervactum vocatur, dicitur et pro-
 “ scissum, et proscindere appellant,
 “ cum primum arant terram.” Ser-
 vius gives us the same interpreta-
 tion: “ Propria voce usus est, cum
 “ enim primo agri arantur, quando
 “ duri sunt, proscindi dicuntur;
 “ cum iterantur, obfringi; cum ter-
 “ tiantur, litari.”

98. *Perrumpit.*] The King’s, one
 of the Arundelian, both Dr. Mead’s
 manuscripts, Servius, La Cerda,
 and several of the old printed copies,
 have *prorumpit*. Pierius owns that
 many of the ancient manuscripts
 have *perrumpit*; but admits *pro-*
rumpit, on the authority of the Me-
 dicean manuscript, in which *pro-*
rumpit is altered to *perrumpit* with
 a different ink. The Cambridge ma-
 nuscript has *perrumpat*; and in the
 Bodleian manuscript it is *perrupit*.

99. *Exercet tellurem.*] Thus Ho-
 race; “ Paterna rura bobus exercet
 “ suis:” and Pliny; “ alii tellurem
 “ exercent:” and Columella; “ fre-
 “ quenter solum exercendum est.”

Arvis.] The Bodleian manuscript
 has *armis*, which no doubt is an
 error of the transcriber.

100. *Humida solstitia, &c.*] Hav-
 ing spoken sufficiently of preparing

for nothing is so advantageous
to the corn, nothing makes
the field so fruitful,

Agricolæ; hyberno lætissima pulvere farra,

the ground, he now begins to speak of sowing it; and advises the farmers, in the first place, to pray for moist summers and fair winters.

La Cerda has proved by a great number of instances, that the purest Latin writers meant only the summer solstice by *solstitium*, and that they called the winter solstice *bruma*. Columella indeed calls the winter solstice *brumale solstitium*: but *solstitium* alone, I believe, was never used, but to express the summer solstice. We have the word *solstitium* no where else in Virgil, except in the seventh Eclogue:

Muscosi fontes, et somno mollior herba,
Et quæ vos rara viridis tegit arbutus
umbra;

Solstitium pecori defendite: jam venit
æstas

Torrída: jam læto turgent in palmite
gemmæ.

This is apparently meant of the summer solstice. It will not perhaps be displeasing to the learned reader, if I quote some passages of Pliny, which confirm La Cerda's observation. In lib. ii. cap. 19. he says; "Sol autem ipse quatuor differentias habet, bis æquata nocte diei, vere et autumnno, et in centrum incidens terræ octavis in partibus arietis ac libra: bis permutatis spatiis, in auctum diei, *bruma* octava in parte capricorni: noctis vero, *solstitio* totidem in partibus cancri." In lib. xviii. cap. 25. he says; "Cardo temporum quadripartita anni distinctione constat, per incrementa lucis. Augetur hæc a *bruma*, et æquatur noctibus verno æquinotio diebus xc. horis tribus. Deinde superat noctes ad *solstitium* diebus xciii. horis xii. usque ad æquinotium autumnni. Et tum æquata die procedit ex eo

"ad *brumam* diebus lxxxix. horis
"iii. Horæ nunc in omni accessione
"æquinotiales, non cujuscunque
"diei significantur: omnesque eæ
"differentiæ fiunt in octavis parti-
"bus signorum. *Bruma* capricorni,
"ab viii. calend. Januarii fere: æ-
"quinotium vernum, arietis: *sol-*
"*stitium*, cancri: alterumque æqui-
"noctium, libræ, qui et ipsi dies
"raro non aliquos tempestatum sig-
"nificatus habent. Rursus hi car-
"dines singulis etiamnum articulis
"temporum dividuntur, per media
"omnes dierum spatia. Quoniam
"inter *solstitium* et æquinotium
"autumni fidiculæ occasus autum-
"num inchoat die xlv. At ab æ-
"quinotio eo ad *brumam*, vergili-
"arum matutinus occasus hyemem
"die xlvi. Inter *brumam* et æqui-
"noctium die xlv. flatus favonii
"vernum tempus." In cap. 28. of
the same book he says; "*Solstitium*
"peragi in viii. parte cancri, et
"viii. calendis Julii diximus. Mag-
"nus hic anni cardo, magna res
"mundi. In hoc usque a *bruma*
"dies creverunt sex mensibus." Servius therefore must be mistaken, who takes *humida solstitia* to mean the winter solstice, and imagines that the epithet *humida* is added as a distinction from the summer solstice, and therefore interprets this passage thus: "Solstitia illa quæ
"humida sunt naturaliter, id est hy-
"berna, O Agricolæ, et hyemes se-
"renas orate."

Pliny accuses our poet of a mistake in this advice, and says it was only a luxuriance of his wit: "Qui
"dixit hyemes serenas optandas,
"non pro arboribus vota fecit.
"Nec per solstitia imbres vitibus
"conducunt. Hyberno quidem
"pulvere lætiores fieri messes, lux-

Lætus ager : nullo tantum se Mysia cultu
 Jactat, et ipsa suas mirantur Gargara messes.
 Quid dicam, jacto qui semine cominus arva
 Insequitur, cumulosque ruit male pinguis arenæ?

as winter dust: Mysia does not boast of any tillage that is so beneficial, and in such seasons even Gargarus admires its own harvests. Why should I speak of him, who, as soon as he has sown the seed, immediately falls upon the field, and levels the ridges of the barren sand?

“uriantis ingenii fertilitate dictum est.” But Virgil is sufficiently justified by its being an universally received opinion amongst the ancient Roman husbandmen. We are told by Macrobius, that in a very old book of verses, which is said to be the most ancient of all the Latin books, the following words are to be met with: “Hyberno pulvere, verno luto, grandia farra Camille metes.” From this old saying Virgil no doubt derived his advice to the farmers, to pray for moist summers and fair winters.

Orate.] It is *optate* in one of the Arundelian manuscripts, and in La Cerda. Pliny seems also to have read *optate*; for in the passage, which I just now quoted, he says, “Qui dixit hyemes serenas *optandas*.”

102. *Nullo tantum se Mysia, &c.*] It is *Mæsia* in the Bodleian manuscript, in Servius, and in several old editions; some of the old editions have *Mesia*. The Cambridge manuscript has *Messia*. Fulvius Ursinus tells us that the old Colotian manuscript has *Mysia*, which reading is admitted also by Macrobius. Pierius says it is *Mysia* in the Roman manuscript, and in another very ancient one. Heinsius and several of the best editors have *Mysia*. According to Pliny, *Mæsia* is the name of a province joining to Pannonia, and running down with the Danube to the Euxine sea. But *Mysia* is a part of Asia minor joining to the Hellespont. In this province were both a mountain and a town called Gargarus, famous for

great plenty of corn. Thus we find in Ovid:

Gargara quot segetes, quot habet Methymna racemos:
 Æquora quot pisces, fronde teguntur aves;
 Quot cælum stellas, tot habet tua Roma puellas.

104. *Quid dicam, &c.*] In this beautiful passage, the poet advises to break the barren clods immediately after the seed is sown; and then to overflow the ground. He recommends also the feeding down of the young corn, to prevent its too great luxuriance: and mentions the draining of a marshy soil.

105. *Male pinguis arenæ.*] Ruæus says, that *male pinguis* is not put for *sterilis* in this place, but that it signifies *male, intempestive, et frustra compacta et conglobata*. He observes that *arena* is often put for any sort of earth, as in the fourth Georgick it is used for the mud of the Nile, which is fat:

Et viridem Ægyptum nigra fecundat arena.

But however it is certain that *male* joined with an adjective has the same signification with *non*. Thus in the second Æneid, *statio male fida carinis* is the same as *non fida*; and in the fourth Æneid, *alloquitur male sana sororem* is the same as *insana* or *non sana*: therefore *male pinguis* in this passage may well be interpreted *non pinguis*, notwithstanding what Ruæus has said to the contrary.

and then brings down rills of water over it? And when the parched field lies gasping with dying herbs, behold he draws down the water from the brow of a hill by descending channels: the water, as it falls, makes a hoarse murmur along the smooth stones, and refreshes the thirsty fields with its bubbling streams. Why should I speak of him, who, lest the heavy ears should weigh down the stem, feeds down the luxuriant corn in the tender blade, as soon as it is even with the furrow? or of him who drains the collected moisture of the marsh from the soaking sand? especially in doubtful months, when the river has overflowed its banks, and covered all the country round with mud,

Deinde satis fluvium inducit, rivosque sequen-
tes? 106

Et cum exustus ager morientibus æstuat herbis,
Ecce supercilio clivosi tramitis undam

Elicit: illa cadens raucum per lævia murmur

Saxa ciet, scatebrisque arentia temperat arva.

Quid, qui, ne gravidis procumbat culmus aristis,

Luxuriam segetum tenera depascit in herba;

Cum primum sulcos æquant sata? quique paludis

Collectum humorem bibula deducit arena? 114

Præsertim incertis si mensibus annis abundans

Exit, et obducto late tenet omnia limo,

106. *Deinde satis fluvium, &c.*] Virgil is thought in these lines to have imitated the following passage of Homer, in the 21st Iliad:

Ἵς δ' ὄτ' ἀνὴρ ὀχρεπηγὸς ἀπὸ κρήνης μελα-
νύδρου
'Αμφυτὰ καὶ κήπους ὕδατος ῥόον ἠγυμονεύει,
Χερσὶ μάκελλαν ἔχων, ἀμάρης δ' ἐξ ἔχματα
βάλλον.
Τῷ μὲν τε πορορέοντος, ὑπὸ ψηφίδες ἅπασαι
'Οχλεύονται, τὸ δὲ τ' ἄκα κατεβόμενον κε-
λαρούζει
Χάρι' ἐνὶ ποταμῷ, φθάνει δὲ τε καὶ τὸν
ἄγοντα.

So when a peasant to his garden brings
Soft rills of water from the bubbling
springs,
And calls the floods from high, to bless
his bow'rs,
And feed with pregnant streams the
plants and flow'rs;
Soon as he clears whate'er their passage
stay'd,
And marks their future current with his
spade,
Swift o'er the rolling pebbles, down the
hills
Louder and louder purl the falling rills,
Before him scatt'ring, they prevent his
pains,
And shine in mazy wand'rings o'er the
plains.

Mr. Pope.

Rivosque sequentes.] It is *rivosque*

fluentes in the Roman manuscript, according to Pierius.

109. *Elicit.*] Pierius says it is *eligit* in the Roman manuscript.

112. *Luxuriam segetum tenera depascit in herba.*] The former precept, of breaking the clods, and watering them, related to a barren soil. Here he speaks of an inconvenience attending a rich soil, the too great luxuriance of the corn; and advises to feed it down, while it is young. He seems to have taken this from Theophrastus, who says, that in a rich soil the husbandmen both mow the young corn, and feed it down, to keep it from running too much to leaf. Ἐν δὲ ταῖς ἀγαθαῖς χάρασι πρὸς τὸ μὴ φυλλομανεῖν, ἐπιπέμψουσι καὶ ἐπικείρουσι τὸν σῖτον. Pliny says the same thing: "Luxuria segetum castigatur dente pecoris in herba duntaxat."

113. *Quique paludis, &c.*] He now speaks of draining a marshy land.

115. *Si.*] In the King's manuscript it is *cum*.

Incertis mensibus.] Months wherein the weather is uncertain; as in spring and autumn.

Unde cavæ tepido sudant humore lacunæ.
 Nec tamen, hæc cum sint hominumque boumque
 labores
 Versando terram experti, nihil improbus anser,
 Strymoniaëque grues, et amaris intuba fibris 120
 Officiunt, aut umbra nocet. Pater ipse colendi

whence the hollow ditches sweat with warm moisture. Though all these constant labours of men and oxen attend the culture of the earth, yet these are not all, for, the wicked goose, and Strymonian cranes, and succory with bitter roots, are injurious, and shade is hurtful to the corn. Jupiter himself

118. *Nec tamen, &c.*] Having spoken of these labours which attend the culture of the earth, the poet adds that these are not all; for birds that infest the corn are to be scared away, weeds are to be rooted up, and trees to be lopped, that overshadow the field. Hence he takes occasion to make a beautiful digression concerning the golden and silver ages.

Boum.] One of Dr. Mead's manuscripts has *bovum* throughout the book.

119. *Anser.*] The goose is injurious wheresoever it comes by plucking every thing up by the roots. Columella quotes the following words to this purpose from Celsus: "Anser neque sine aqua, nec sine multa herba facile sustinetur, neque utilis est locis consitis, quia quicquid tenerum contingere potest est carpit." Palladius has almost the same words, and adds that the dung of geese is hurtful: "Anser sane nec sine herba, nec sine aqua facile sustinetur: locis consitis inimicus est, quia sata et morsu lædit et stercore." This notion, of the dung of geese burning up the grass where they feed, still prevails amongst our country people. But I have observed that grass will grow as well under their dung, as under that of other animals. The many bare places, which are found where geese frequent, are occasioned by their drawing up the grass by the roots.

120. *Strymoniaë grues.*] The cranes are said to come from Strymon, a river of Macedon, on the borders of Thrace.

Amaris intuba fibris.] *Intybum*, or *Intybus*, is commonly translated Endive: but the plant which Virgil means is Succory. Columella, when he recommends *intubum* to be sown for geese, tells us, it must be that sort which the Greeks call *σέρις*: "Sed præcipue genus intubî, quod σέρις Græci appellant." Dioscorides tells us there are two sorts of *σέρις*, one wild, and the other cultivated: the wild sort is called *πίκραρις* and succory: *Σέρις ἀγρία καὶ ἡμέρος· ἃν ἢ μὲν ἀγρία πίκραρις, ἢ καὶ κικυῶριον καλεῖμένη.* It is called *πίκραρις* no doubt from its bitterness: whence Virgil describes it to be *amaris fibris*. It is a very common weed about the borders of our corn fields; and may be two ways injurious. The spreading of its roots may destroy the corn; and, as it is a proper food for geese, it may invite those destructive animals into the fields where it grows. La Cerda, in his note on this passage, takes occasion to correct an error which has crept into the editions of Pliny. In lib. viii. cap. 27. he says, "Fastidium purgant—انات, anseres, cæte—ræque aquaticæ herba *siderite*." That judicious commentator observes that we ought to read *seride* instead of *siderite*.

121. *Umbra nocet.*] That trees overshadowing the corn are injurious

would have the method of tillage not to be easy, and first of all commanded the fields to be cultivated with art, to whet the minds of mortals with care: and would not suffer his reign to rust in sloth. Before the reign of Jupiter, no husbandmen subdued the fields: nor was it lawful to mark out lands, or distinguish them with bounds: all things were in common: and the earth of her own accord produced every thing more freely, without compulsion. He gave a noxious power to horrid serpents,

Haud facilem esse viam voluit, primusque per artem

Movit agros, curis acuens mortalia corda :

Nec torpere gravi passus sua regna veterno.

Ante Jovem nulli subigebant arva coloni : 125

Nec signare quidem, aut partiri limite campum

Fas erat. In medium quærebant; ipsaque tellus

Omnia liberius nullo poscente ferebat.

Ille malum virus serpentibus addidit atris,

to it, is known to every body. The poet has said the same thing in his tenth Eclogue :

Nocent et frugibus umbræ.

Pater ipse colendi haud facilem esse viam voluit.] That the husbandman may not repine at so many obstacles thrown in his way, after all his labour, the poet in a beautiful manner informs him, that Jupiter himself, when he took the government of the world upon him, was pleased to ordain, that men should meet with many difficulties, to excite their industry, and prevent their minds from rusting with indolence and sloth.

122. *Primus per artem movit agros.*] Mr. B— has justly observed, that this does not mean that Jupiter invented tillage, but that “ he made it necessary to stir the ground, because he filled it with weeds, and obliged men to find out ways to destroy them.” Servius seems to think that *movit* may be interpreted *jussit coli*. The poet tells us presently afterwards, that Ceres was the inventor of husbandry. Dryden was not aware of this when he wrote,

Himself invented first the shining share,
And whetted human industry by care :
Himself did handicrafts and arts ordain.

Ovid also ascribes the invention of agriculture to Ceres, in the fifth book of his *Metamorphosis* :

Prima Ceres unco glebam dimovit aratro :

Prima dedit fruges, alimenta que mitia terris :

Prima dedit leges : Cereris sumus omnia munus.

125. *Ante Jovem nulli subigebant arva coloni.*] Thus Ovid :

Ipsa quoque immunis rastroque intacta,
nec ullis

Saucia vomeribus, per se dabat omnia tellus.

126. *Nec.*] It is *ne* in the Roman manuscript, according to Pierius, which is no unelegant reading.

127. *In medium quærebant.*] *In medium* signifies *in common*. Thus Seneca, speaking of the golden age, says, “ Cum in medio jacerent beneficicia naturæ promiscue utenda :” and after having quoted this passage from Virgil, he adds : “ Quid hominum illo genere felicius ? In commune rerum natura fruebantur : sufficiebat illa, ut parens, in tutelam omnium.”

Ipsaque tellus omnia liberius nullo poscente ferebat.] Thus Hesiod :

— Καρπὸν δ' ἔφερε ζείδωρος ἄρουρα
ἀντομάτη, πολλὸν τε καὶ ἄφθονον.

129. *Malum virus.*] *Malum* is not a superfluous epithet ; for *virus* is

Prædariusque lupos jussit, pontumque moveri: 130
 Mellaque decussit foliis, ignemque removit,
 Et passim rivis currentia vina repressit:
 Ut varias usus meditando extunderet artes
 Paulatim, et sulcis frumenti quæreret herbam:
 Ut silicis venis abstrusum excuderet ignem. 135
 Tunc alnos primum fluvii sensere cavatas:
 Navita tum stellis numeros et nomina fecit,
 Pleiadas, Hyadas, claramque Lycaonis Arcton.

and commanded the wolves to prowl, and the sea to swell: and shook the honey from the leaves of trees, and concealed the fire, and withheld the wine, which ran commonly before in rivulets: that experience might gradually strike out various arts by frequent thinking, and seek the blades of corn in furrows: that it might strike the hidden fire out of the veins of flints. Then did the rivers first feel the hollowed alders: then did the sailor first give numbers and names to the stars, the Pleiades, the Hyades, and the bright bear of Lycaon.

used in a good as well as a bad sense. The Greeks used *φάρμακον* in the same manner: thus we find in Homer.

*Φάρμακα, πολλὰ μὲν ἰσθλὰ μειγμένα,
 πολλὰ δὲ λυγρὰ.*

See the note on *virosa Castorea*, ver. 58.

131. *Mellaque decussit foliis.*] The poets feign, that, in the golden age, the honey dropped from leaves of trees. Thus Ovid:

Flavaque de viridi stillabant ilice mella.

Our poet, speaking, in the fifth Eclogue, of the restoration of the golden age, says that the oaks shall sweat honey:

Et duræ quercus sudabunt roscida mella.

It is no uncommon thing to find a sweet, glutinous liquor on oak leaves, which might give the poets room to imagine, that, in the golden age, the leaves abounded with honey.

Ignemque removit.] He did not totally take the fire away, but only concealed it in the veins of flints. Thus Hesiod: *Κρύψει δὲ πῦρ.*

132. *Et passim rivis currentia vina repressit.*] It is feigned that there were rivers of milk and wine in the golden age. Thus Ovid:

*Flumina jam lactis jam flumina nectaris
 ibant.*

133. *Ut.*] It is *et* in the Bodleian, and in one of Dr. Mead's manuscripts. *Ut* is certainly right.

Extunderet.] Pierius says it is *excuderet* in several ancient manuscripts: but in the Roman, the Medicean, and other good copies, it is *extunderet*. The King's, one of the Arundelian, and one of Dr. Mead's manuscripts have *excuderet*: in the Bodleian it is *exfoderet*. *Extunderet* is admitted by most of the editors.

135. *Ut.*] So I find it in the Cambridge, and one of Dr. Mead's manuscripts. Pierius says it is *ut* in all the ancient copies he had seen. Servius, Heinsius, some of the old printed editions, and Masvicius read *ut*. In most of the modern editions it is *et*.

136. *Almos.*] The alder-tree delights in moist places, and on the banks of rivers. One of these trees that was grown hollow with age, falling into a river, may be imagined to have given the first hint towards navigation.

137. *Tum.*] In the old Nuremberg edition it is *dum*.

138. *Pleiadas, Hyadas, claramque Lycaonis Arcton.*] This line seems to be an imitation of Hesiod:

*Πληϊάδες β', Ἱάδες τε, πό, τε σείωνος
 Ὠρίωνος.*

Then was the taking of wild beasts in toils, and the deceiving with bird-lime, and the encompassing of great forests with dogs discovered. And now one seeking the deep places lashes the broad river with a casting net, and another drags his wet lines in the sea.

Tum laqueis captare feras, et fallere visco
Inventum, et magnos canibus circumdare sal-
tus. 140
Atque alius latum funda jam verberat amnem,
Alta petens; pelagoque alius trahit humida lina.

Or of Homer,

Πληιάδας Σ', 'Τάδας τε, τό, τε σθίνος
'Ωρίωνος.
'Αρκτον Σ', ἣν καὶ ἄμαζαν ἰπύκλησιν κα-
λίουσιν.

The Pleiades are seven stars in the neck of the bull, not in the tail, as we find in Pliny, lib. ii. cap. 41. "In *cauda tauri septem, quas appellavere vergilias.*" They are fabled to have been the seven daughters of Atlas, king of Mauritania, whence they are called also by Virgil *Atlantides*. The Latin writers generally call them Vergiliæ, from their rising about the vernal equinox. *Pleiades* is generally thought to be derived from *πλέω*, to *sail*, because their rising pointed out the time in those days proper to adventure to sea. Others derive this name from *πλείονες*, *many*, because they appear in a cluster; thus we find Manilius call them *sidus glomerabile*. The Hyades are seven stars in the head of the bull. This name is derived from *ὑώ*, to *rain*, because they are thought to bring rain at their rising and setting. The old Romans, thinking *hyades* to be derived from *ῥῆς*, a *son*, called these stars *suculæ*; as we are informed by Cicero: "Ejus (Tauri) caput stellis conspersum est frequentibus:

"Hæc Græci stellas: Hyadas vocitare
"suerunt:

"A pluendo: ῥῆσιν enim est pluere.
"Nostris imperite suculas; quasi a
"suis essent, non ab imbribus no-
"minatæ." Pliny makes the same observation: "Quod nostri a simili-

"tudine cognominis Græci propter
"sues impositum arbitantes, impe-
"ritia appellavere suculas." Servius mentions another etymology, that these stars represent the form of the Greek letter, *Υ*, and are therefore called ῤάδες. It is certain that the five principal stand in the shape of that letter. Callisto, the daughter of Lycaon, was violated by Jupiter, and turned into a bear by Juno. Jupiter afterwards translated her into the constellation called by the Greeks Ἄρκτος, by the Romans *Ursa major*, and by us the *Great Bear*. See the whole fable in the second book of Ovid's *Metamorphosis*.

139. *Laqueis.*] It is *laqueo* in one of Dr. Mead's manuscripts.

140. *Inventum, et magnos.*] In one of the Arundelian manuscripts it is *inventum: magnos*. In one of Dr. Mead's it is *inventum est: magnos*.

Canibus circumdare saltus.] Thus we have in the tenth Eclogue:

—— Non me ulla vetabunt
Frigora Parthenios canibus circumdare
saltus.

141. *Verberat amnem.*] This *lashing the river* is a beautiful description of the manner of throwing the casting net.

142. *Alta petens.*] Servius tells us that some make the point after *amnem*; and make *alta petens* to belong to the sea-fishing. But in this case, I believe Virgil would hardly have put the *que* after *pelago*: I believe the line would rather have run thus:

Alta petens alius pelago trahit humida lina.

Tum ferri rigor, atque argutæ lamina serræ ;
 Nam primi cuneis scindebant fissile lignum.
 Tum variæ venere artes: labor omnia vicit 145
 Improbus, et duris urgens in rebus egestas.
 Prima Ceres ferro mortales vertere terram
 Instituit: cum jam glandes atque arbuta sacræ

Then the tempering of steel was invented, and the blade of the grating saw; for in the first age they clave the splitting wood with wedges. Then various arts were discovered. Incessant labour and necessity pressing in difficult affairs overcame all things. Ceres first taught mankind to plough the ground, when mast and arbutus began to fail in the sacred wood,

Humida lina.] La Cerda observes that *linum* is often used for a *net*. Mr. B— says, “ The sea-fishing is “ finely painted; for in this business “ the lines are so long, by reason “ of the depth of the water, that the “ fisherman’s employment seems to “ be nothing else but *trahit humida* “ *lina.*” Whether Virgil intends, by these words, to express the dragnet, or fishing with the hook, I shall not venture to determine.

144. *Primi.*] The King’s, the Cambridge, and one of the Arundelian manuscripts, have *primum*: but *primi* seems more poetical. Thus,

— Tuque O cui *prima* frementem
 Fudit equum tellus.

And,

Prima Ceres ferro mortales vertere
 terram
 Instituit.

Scindebant.] It is *findebant* in the Cambridge manuscript: but this must be a mistake; for *findebant fissile lignum* is by no means worthy of Virgil.

145. *Vicit.*] In most of the manuscripts and printed editions it is *vincit*. Pierius says it is *vicit* in the Roman manuscript; and adds, that it is *vincit* in the Medicean copy; but that there is a mark under the *n*, which shews it is to be expunged. It is *vicit* in one of the Arundelian manuscripts: all the rest which I have collated have *vincit*. Heinsius, who made use of one of the best copies, reads *vicit*.

148. *Arbuta.*] Virgil uses *arbu-*

tum for the fruit in this place. In the second Georgick he uses *arbutus* for the tree; and in the third, he makes *arbutum* to signify the tree. The Greek writers call the tree *κόμαρος* and the fruit *μημαίκυλον*. Pliny calls the fruit *unedo*. The commentators observe that Horace uses *arbutus* for the fruit.

Impune tutum per nemus *arbutos*
 Quærunt latentes, et thyma.

But as Horace joins *arbutos* with *thyma*, which cannot mean fruit, I rather believe we are to understand that he meant the trees themselves. Lucretius uses *arbuta* for the fruit in two places; in one of which we find *glandes atque arbuta*, as in this passage of Virgil. The arbute or strawberry-tree is common enough in our gardens. The fruit has very much the appearance of our strawberry, but is larger, and has not the seeds on the outside of the pulp, like that fruit. It grows plentifully in Italy, where the meaner sort of people frequently eat the fruit, which is but a very sorry diet. Hence the poets have supposed the people of the first age to have lived on acorns and arbutus in the woods, before the discovery of corn. Thus Lucretius:

Quod sol, atque imbres dederant, quod
 terra crearat
 Sponte sua, satis id placabat pectora
 donum,
 Glandiferas inter curabant pectora quer-
 cus
 Plerumque, et quæ nunc hyberno tem-
 pore cernis
Arbuta phœniceo fieri matura colore.

and Dodona denied them sustenance. Soon was labour added to the corn: that noxious blights should eat the stalks, and that the lazy thistle should be dreadful in the corn fields:

Deficerent sylvæ, et victum Dodona negaret.

Mox et frumentis labor additus: ut mala culmos

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Esset robigo, segnisque horreret in arvis

And Ovid:

Arbuteus fœtus montanaque fraga legabant.

149. *Deficerent.*] Pierius says, that in several very ancient manuscripts it is *defuerant*; but he thinks, not without reason, that *deficerent* is better.

Dodona.] See the note on *Chao-niam glandem*, ver. 8.

151. *Robigo.*] The blight is a disease, to which corn is very subject: Theophrastus calls it ἐγερσίον. Many modern writers take *robigo* to signify *smut*, which is a putrefaction of the ear, and converts it into a black powder. But Virgil mentions it as a disease of the stalk: *ut mala culmos esset robigo*; and Pliny tells us it is a disease, not only of corn, but of vines: “Cæleste frugum vinearumque malum, nullo minus noxium est robigo:” and the title of a chapter in Columella is, *Ne robigo vineam vexet*. Varro also invokes the god *Robigus*, to keep the *robigo* from corrupting the corn and trees: “Robigum ac Floram, quibus propitiis, neque robigo frumenta, atque arbores corrumpit, neque non tempestive florent.” But *smut* is a disease to which vines are not subject. Pliny informs us farther that *robigo* and *carbunculus* are the same: and his description of the *carbunculus* seems plainly enough to belong to blights. He says the vines are burnt thereby to a coal; no storm does so much damage, for that affects only some particular spots; but they lay waste whole countries: “In hoc temporis intervallo res summa vitium agitur,

“decretorio uvis sidere illo, quod caniculum appellavimus. Unde carbunculare dicuntur, ut quodam uredinis carbone exustæ. Non comparantur huic malo, grandines, procellæ, quæque nunquam annonæ intulere caritatem. Agrorum quippe mala sunt illa: carbunculus autem regionum late patentium.”

Segnisque horreret in arvis carduus.] Thistles are well known to be very injurious to the corn. Our common thistle not only sends forth creeping roots, which spread every way, and sends up suckers on all sides: but is propagated also by a vast number of seeds, which, by means of their winged down, are carried to a considerable distance. Dr. Woodward has calculated, that one thistle seed will produce at the first crop twenty-four thousand, and consequently five hundred and seventy-six millions of seeds at the second crop. What particular species of thistle Virgil meant is not certain: perhaps it was the *Carduus solstitialis*, or *Saint Barnaby's thistle*, which, according to Ray, is very frequent and troublesome in the corn fields in Italy. “Monspeli in satis nihil abundantius, nec minus frequens in Italia, unde incremento segetum aliquando officit, et mesorum manus pedesque vulnerat.” The epithet *segnis* is generally interpreted *inutilis, infœcundus*: I have ventured to translate it *lazy*, with Mr. B—. I believe Virgil called the thistle *lazy*, because none but a lazy husbandman would suffer so pernicious a weed to infest his corn. Servius interprets *horreret, abunda-*

Carduus: intereunt segetes: subit aspera sylvæ, the corn is lost: in its room
 Lappæque tribulique: interque nitentia culta 153 arises a prickly wood of burrs
 and caltrops; and amongst
 the shining corn

ret, ut totum agrum impleret: I take it in this place to signify to appear terrible or horrid. Virgil uses it, in the eleventh Æneid, to express a serpent's erecting his scales:

Saucius at serpens sinuosa volumina
 versat,
 Arrectisque horret squamis, et sibilat
 ore
 Arduus insurgens.

In the same book he applies it to the scales of a breast-plate:

Jamque adeo Rutulum thoraca indutus
 ahenis
 Horrebat squamis.

In the seventh Æneid he applies it to rocks:

—— Tetricæ horrentes rupes.

In the ninth, to the spoils of a lion:

—— Horrentisque leonis
 Exuvias.

In many places, he uses it to express the terrible appearance of the spears of an army. In the seventh Æneid we find,

—— Atræque late
 Horrescit strictis seges ensibus.

In the tenth,

Mille rapit densos acie atque horrentibus
 hastis.

And

—— Horrentes Marte Latinos.

And in the twelfth,

—— Strictisque seges mucronibus horret
 Ferrea.

Thus it may be used with great propriety to express a thistle, which is so horribly armed all over with strong prickles.

152. *Intereunt segetes.*] This transition to the present tense is very beautiful.

153. *Lappæ.*] *Lappa* seems to have been a general word, to express such things as stick to the garments of those that pass by. We use the word *burr* in the same manner: though what is properly so called is the head of the *Bardana major*, or burdock. The *Lappa* of Pliny is certainly the ἀπαρίνη of Theophrastus; for he has translated the very words of this author. The passage of Theophrastus is at the beginning of the fourteenth chapter of the seventh book of his History of Plants: "Ἴδιον δὲ καὶ τὸ περὶ τὴν ἀπαρίνην, ἢ καὶ τῶν ἱματίων ἀντίχεται διὰ τὴν τραχύτητα. καὶ ἔστι δυσφαίρετον, ἐν τέτρῳ γὰρ ἐγγίνεται τῷ τραχεῖ τὸ ἀνδρὸς ἔσπερον, ἐδὲ ἐκφαίνειν, ἀλλ' ἐν αὐτῷ πεττόμενον καὶ σπερμιγονὸν ὡσεὶ παρόμοιον εἶναι τὸ συμβαίνειν ὡσπερ ἐπὶ τῶν γαλιῶν καὶ ῥίμων. The words of Pliny are, "Notabile et in Lappa quæ adhæscit, quoniam in ipsa flos nascitur, non evidens, sed intus occultus, et intra se germinat, velut animalia quæ in se pariunt." The ἀπαρίνη of the Greeks is not our burdock, but a little herb, with a burry seed, which is very common in our hedges, and is called *cleavers*, *clivers*, or *goose grass*. Theophrastus, in the eighth chapter of the same book, mentions ἀπαρίνη amongst those herbs, which lie on the ground unless they are supported; which agrees with the *cleavers*, but not with the burdock: "Ἐνία δὲ περιελάλουκαυλα, καθάπερ ἡ πιτυνίνη, καὶ ἡ ἀπαρίνη, καὶ ἀπλῶς ὅν ὁ καυλὸς λεπτὸς, καὶ μαλακὸς, καὶ μακρὸς: διὸ καὶ φύονται ταῦτα ὡς ἐπὶ τὸ πᾶν ἐν ἄλλοις. Dioscorides is so particular in his de-

the unhappy darnel, and the wild oats prevail. But unless you pursue the ground diligently with harrows,

Infelix lolium, et steriles dominantur avenæ.
Quod nisi et assiduis terram insectabere rastris,

scription of the ἀπαρίνη, that he leaves no room to doubt of its being the *cleavers*. He says it has many small, square, rough branches, and leaves placed in whorls at the joints, as in madder. The flowers are white: the seeds hard, white, round, hollow in the middle, like a navel. The herb sticks to one's clothes, and the shepherds make use of it to get hairs out of their milk: Ἀπαρίνη, οἱ δὲ ἀμπελόκαρπον, οἱ δὲ ὀμφαλόκαρπον, οἱ δὲ Φιλάνθρωπον καλέουσιν, οἱ δὲ ἰζόν. κλώνες πολλοί, μικροί, τετραγώνιοι, τραχιῆς. Φύλλα δὲ ἐκ διαστήματος κυκλωτέρως περικείμενα, ὥσπερ τὰ τῷ ἐρυθροδάκτυλῳ. ἀνθη λευκά. σπέρμα σκληρόν, λευκόν, τρογγύλον, ὑπόκοilon, ἐκ μίσεως ὡς ὀμφαλός. προσέρχεται δὲ καὶ ἱματίοις ἢ πῶα. χράνται δὲ αὐτῇ καὶ οἱ ποιμένες ἀντὶ ἡθμῆ ἐπὶ τῷ γάλακτος, πρὸς ἐκλήψιν τῶν ἐν αὐτῷ τριχῶν. Pliny says almost the same words concerning the *aparine*: "Aparinen aliqui omphalocarpon, alii philanthropon vocant, ramosam, hirsutam, quinis senisive in orbem circa ramos foliis per intervalla: semen rotundum, durum, concavum, subdulce. Nascitur in frumentario agro, aut hortis pratise, asperitate etiam vestium tenaci." Hence it appears, either that Pliny has treated of the same plant, under the different names of *Lappa* and *Aparine*; or else that he misunderstood Theophrastus, and applied what he had said of the *aparine* to the *lappa*. We find in the last quotation from Pliny, that the *Aparine* was a weed amongst their corn, so that perhaps the *Lappa* of Virgil was our *cleavers*.

Tribuli.] The *tribulus* or *land caltrop* is an herb with a prickly fruit, which grows commonly in Italy, and other warm countries. It

is the name also of an instrument used in war, to annoy the horse. This instrument has τρεῖς βολὰς, three spikes, whence the Greek name τριβόλος is derived.

This fiction of the poets, that Jupiter caused the earth to produce these prickly weeds, seems to have been borrowed from Moses. We are told in the third chapter of Genesis, that when God cursed the earth, he said it should bring forth *thorns and thistles*, as it is in our translation. The LXX have ἀκάνθας καὶ τριβόλους. The Hebrew words seem to signify any prickly, troublesome weeds: for γιγ, which is rendered a thorn, is derived from the verb גיג, which signifies *to make uneasy*; and דרר, which is rendered a thistle, or τριβόλος, is derived from דרר, *freedom*, because it grows freely in uncultivated places.

154. *Infelix lolium, et steriles dominantur avenæ.*] Virgil has this very line in his fifth Eclogue:

Grandia sæpe quibus mandavimus hordea sulcis

Infelix lolium, et steriles dominantur avenæ.

Lolium or *Darnel* is a common weed in our corn fields. The *wild oats* are no less frequent in many places. They are not the common oats degenerated by growing wild, but a quite different species: the chaff of them is hairy, and the seed is small, like that of grass. It was the general opinion of the ancients that wheat and barley degenerated into these weeds: but they are specifically different, and rise from their own seeds. The word *dominantur* is very proper; for these weeds grow so tall, that they overtop the corn.

155. *Quod nisi et assiduis, &c.*] Here the poet concludes with a par-

Et sonitu terrebis aves, et ruris opaci 156

Falce premes umbras, votisque vocaveris im-
brem :

Heu magnum alterius frustra spectabis acervum ;

Concussa que famem in sylvis solabere quercu.

Dicendum et quæ sint duris agrestibus arma: 160

Queis sine nec potuere seri nec surgere messes.

Vomis, et inflexi primum grave robur aratri,

Tarda que Eleusinæ matris volventia plaustra,

Tribula que, traheæ que, et iniquo pondere rastris :

and make a noise to scare the birds, and restrain the overshading boughs with your sickle, and call down the showers with prayer: alas, you shall behold another's large heap in vain, and relieve your hunger in the woods with shaking an oak. I must also mention the arms which belong to the laborious husbandmen: without which the corn can neither be sown, nor spring up. In the first place the share, and the heavy timber of the crooked plough, and the slow rolling carts of Eleusinian Ceres, and threshing instruments, and sleds and harrows of unwieldy weight:

ticular injunction to avoid the plagues which he mentioned about the beginning of this article. He mentions the diligent harrowing, to destroy the weeds, because succory is injurious, *amaris intuba fibris efficiunt*. Pierius says, that in the Medicean manuscript, instead of *terram insectabere rastris*, it is *herbam insectabere rastris*: the same reading is in the Bodleian manuscript. He says the birds are to be scared away, because geese and cranes are troublesome: *improbis anser Strymoniaque grues efficiunt*. He advises to restrain the overshading boughs, because shade is hurtful to the corn, *umbra nocet*. He puts the husbandman in mind of praying for showers, because they depend on the will of the gods. He had spoken before of praying for seasonable weather.

Humida solstitia atque hyemes orate
serenas
Agricolæ.

158. *Spectabis*.] It is *expectabis* in the Medicean manuscript, according to Pierius. It is the same in the Bodleian manuscript.

159. *Concussa*.] It is *excussa* in one of Dr. Mead's manuscripts.

160. *Dicendum, &c.*] Here the poet begins to describe the various instruments, with which a husbandman ought to be provided.

162. *Robur*.] *Robur* is the name of a particular sort of oak: but it is used also for any solid timber. Thus we find it, in the twelfth Æneid, applied to the wood of a wild olive-tree:

Forte sacer Fauni foliis oleaster amaris
Hic steterat.
Viribus haud ullis valuit discludere
morsus
Roboris Æneas.

In this place I take it to mean the beam, or solid body of the plough.

163. *Tarda que Eleusinæ matris volventia plaustra*.] This line beautifully describes the slow motion of the cart. Ceres is called *Eleusina mater*, from *Eleusis*, an Athenian town, where Ceres was hospitably received by Celeus, and in return, taught his people the art of husbandry. The Eleusinians, in honour of this goddess, instituted the Eleusinian feasts, which were very famous. It was death to disclose any of their mysteries. In the feasts of Ceres at Rome, her statue was carried about in a cart or waggon.

164. *Tribula*.] The *tribulum* or *tribula* was an instrument used by the ancients to thresh their corn. It was a plank set with stones, or pieces of iron, with a weight laid upon it, and so was drawn over the

add to these the mean osier furniture of Cæleus, arbute hurdles, and the mystic fan of Bacchus: all which you must carefully provide long beforehand, if you have a due regard for divine husbandry. In the first place the elm is forcibly bent in the woods into a plough-tail, and receives the form of the crooked plough. To the end of this are joined a beam eight feet in length, two earth boards, and share-beams, with a double back.

Virgea præterea Cælei, vilisque supellex, 165
 Arbuteæ crates, et mystica vannus Iacchi:
 Omnia quæ multo ante memor provisa repones,
 Si te digna manet divini gloria ruris.
 Continuo in sylvis magna vi flexa domatur
 In burim, et curvi formam accipit ulmus aratri.
 Huic a stirpe pedes temo protentus in octo, 171
 Binæ aures, duplici aptantur dentalia dorso.

corn by oxen. Varro has given us the description of it: "Id fit e tabula lapidibus, aut ferro asperata, quo imposito auriga, aut pondere grandi, trahitur jumentis junctis, ut discutiat e spica grana." *Tribulum* is derived from *τριβω*, to thresh. Hence we may see why the first syllable of *tribulum* is long; but that of *tribulus* short. I mentioned, in the note on *tribuli*, ver. 153, that *tribulus*, the name of a plant, and of an instrument used in war, is so called from its having *τριεις βολας*, three spikes. Now the compounds of *τριεις* have the first syllable short; as *τριπους*, of which we have frequent instances in Homer. I shall mention only one, in the twenty-third Iliad:

Τῷ μὲν νικῶντι μέγαν τριπόδ' ἐμπυριβήτην.

But the first syllable of *τριβω* is long; of which we have an instance a few lines after, in the same Iliad:

Μηκίσ' ἐρείδεσθον, μηδὲ τρίβεισθι κακοῖσι.

Traheæ.] The *trahea* or *traha* is a carriage without wheels. It was used to beat out the corn, as well as the *tribulum*. This appears from Columella: "At si competit, ut in area teratur frumentum, nihil dubium est, quin equis melius, quam bubus ea res conficiatur, et si pauca juga sunt, adjicere tribulam et traham possis, quæ res utraque culmos facillime comminuit."

Iniquo pondere rastris.] See the note on ver. 95.

165. *Cælei.*] Cæleus was the father of Triptolemus, whom Ceres instructed in husbandry.

166. *Arbuteæ crates.*] See the notes on ver. 95 and 148.

Mystica vannus Iacchi.] The fan is an instrument used to cleanse the corn: thus Columella; "Ipsæ autem spicæ melius fustibus tunduntur, vannisque expurgantur." It is called *mystica*, because it was used in the mysteries of Bacchus. *Iacchus* was a name of Bacchus seldom made use of, but on solemn and sacred occasions.

169. *Continuo in sylvis, &c.*] Here the poet gives us a description of the plough, in which we find that the custom was to bend an elm, as it grew, into the crooked form of the *buris*, or plough-tail, to which the beam, the earth-boards, and the share-beam were fastened.

171. *Temo.*] This is the beam, or pole, which goes between the oxen, and to which they are yoked. Hesiod calls it *ἰσοδοεῖς*, which is derived from *ἰσός*, a mast, and *βούς*, an ox. He says it is made either of bay or elm:

Δάφνης δ' ἢ πτελέης ἀκιώτατοι ἰσοδοεῖς.

172. *Aures.*] These must be the earth-boards, which being placed on each side of the share-beam, serve to make the furrows wider, and the

Cæditur et tilia ante jugo levis, altaque fagus,
Stivaque, quæ currus a tergo torqueat imos :

The light lime-tree also is cut down beforehand for the yoke, and the tall beech, and the staff, to turn the bottom of the carriage behind :

ridges higher. Palladius tells us that some ploughs had earth-boards, and others not. "Aratra simplicia, vel si plana regio permittit, aurita, quibus possint contra stationes humoris hyberni, sata celsiore sulco attolli."

Duplici dentalia dorso.] *Dentale* is the share-beam, a piece of wood to which the share is fixed. But why they are said to have a double back seems not to be very clear. The commentators generally agree that by *double* is meant *broad*, and quote some authorities for this interpretation. Servius indeed tells us, that most of the plough-shares in Italy have a wing on each side; "cujus utrumque eminet latus: nam fere hujusmodi sunt omnes vomeres in Italia." On this account Virgil might have called the share double, but why the board should be said to have a double back, I do not readily comprehend. A passage in Hesiod seems to be of some use in removing this difficulty. It is agreed on all hands, that Virgil had Hesiod's plough before him when he made this description. The Greek poet speaking of the γύνης, which all interpret *dentale*, says it is fastened to the plough-tail, and at the same time nailed to the pole :

— Φέρειν δὲ γύνην, ἧτ' ἂν εὐρησῶ,
Εἰς οἶκον, κατ' ὄρος διζήμενος ἢ κατ' ἄρσσαν,
Πείνινον, δὲ γὰρ βασίην ἄρσσαν ὀχυρώτατος ἔστιν,
Εὐτ' ἂν Ἀθηναίης δμῶος ἐν ἐλύματι πῆξας,
Γόμφουσιν πελάσας περισσάρησται ἰσοβοῆι.

Now if we suppose the *dentale* or share-beam to have been made with two legs, one of which was fastened to the bottom of the tail, and the other nailed to the beam, which would make all three hold faster together; it will easily appear, that

Virgil means these two legs by his *duplex dorsum*. Hesiod speaks of two sorts of ploughs, one with the plough-tail and share-beam of one piece, and another, where they are joined. He advises to have both these in readiness, that if one should break, the other may be at hand.

Δοῦν δὲ θίσσαι ἄρσσαν, πονησάμενος κατὰ
οἶκον,
Ἀντόγγυον, καὶ πηκτόν. ἔπει πολὺν λάϊον
ἔσσω.
Εἰ γ' ἕτερόν γ' ἄξαις, ἕτερόν γ' ἐπὶ βασί
βάλλαιο.

173. *Altaque fagus, stivaque.*] *Stiva* is the plough-staff, which with us is generally fixed to the share-beam, in the same manner as the *buris*, or tail, so that we have two tails or handles to our ploughs: but sometimes it is a loose staff, with a hook at the end, with which the ploughman takes hold of the back part of the plough, to turn it.

The grammatical construction of this passage does not seem very clear. *Cæditur* is made to agree with *tilia*, *fagus*, and *stiva*. We may say *tilia cæditur*, and *fagus cæditur*; but to say at the same time *stiva cæditur* seems to be absurd: for this makes the staff a tree, by coupling it with lime and beech. Besides *que* and *quæ* coming close together offend the ear, and I believe there is not another instance of their coming thus together any where in Virgil. I believe instead of *stivaque* we ought to read *stivæ*; which will make the sense clearer, and the verse better :

Cæditur et tilia ante jugo levis, altaque
fagus
Stivæ, quæ currus a tergo torqueat imos.

"The light lime-tree also is cut down beforehand for the yoke,

and the wood is hung up in chimneys, to be seasoned by the smoke.

Et suspensa focus explorat robora fumus. 175

“and the tall beech for the staff, to turn the bottom of the carriage behind.” The Bodleian manuscript has *stiva que currus*.

[*Currus*.] “I do not know whether any edition justifies the alteration I have made in this line, of *currus* to *cursus*. The reason of my doing it is because *cursus* is intelligible, and explains the use of the handle, or plough staff; *cursus torqueat imos*, the handle serves to keep the plough up, which otherwise would run down too deep in the ground. Mr. Dryden finding this passage difficult to explain, has left it quite out of his translation. All that the commentators have said concerning *currus* in this place is very perplexed.” Mr. B—.

The poet is thought by some to mean a wheel-plough, by the word *currus* which is derived from *curro*, to run; and Servius informs us, that in Virgil's country, the ploughs run upon wheels: we have wheel-ploughs in many parts of England.

175. *Explorat*.] The King's, the Bodleian, and one of the Arundelian manuscripts, have *exploret*. Servius, La Cerda, Schrevelius, and several printed editions, have the same reading. Pierius seems willing to admit *exploret*: though at the same time he says it is *explorat* in the Roman manuscript, and in the very ancient oblong one. Heinsius and Ruæus read *explorat*. It is the same in the other Arundelian, the Cambridge, and both Dr. Mead's manuscripts.

I have here inserted the figure of a modern Italian plough, which seems to differ but little from that which Virgil has described. It seems to have no *stiva*, distinct from the *buris*; and it has a coulter, which

Virgil does not mention. And indeed Pliny, who describes the coulter, seems to speak as if it was not in all ploughs. “*Vomerum plura genera. Culter vocatur, prædensam, prius quam proscindatur, terram secans, futurisque sulcis vestigia præscribens incisuris, quas resupinus in arando mordeat vomer.*”

After my notes on this passage were printed, I had the favour of a letter from Sir Daniel Molyneux, Bart. dated from Rome, July 27, 1737, with a drawing and description of the plough which is now used about Mantua and Venice. There is a plough used in many parts of England, which differs very little from this; but yet, I believe, it will be no small satisfaction to my readers, to find an exact account of the very plough, now employed in cultivating the lands in Virgil's own country.

The two timbers marked A are each made of one piece of wood, and are fastened together with three wooden pins at B.

C, C, are two transverse pieces of wood, which serve to hold the handles together at the back.

D is a piece of wood fastened to the left handle, or *Sinistrella*, at E, and to the beam F.

F is the beam, or *Pertica*, which is fastened to the left handle, at G.

H is the plough-share, into which the *Dentale*, or share-beam, seems to be inserted.

I is the coulter, being a piece of iron, square in the body, which is fixed in the beam, and bending in the lower part, and having an edge, to cut the weeds.

L is an iron chain, fastened at one end to the plough-pillow, or *Mesolo* N; and, at the other, to the beam

Possum multa tibi veterum præcepta referre ;
 Ni refugis, tenuesque piget cognoscere curas.
 Area cum primis ingenti æquanda cylindro,

I can recite to you many precepts of the ancients, unless you decline them, and are loth to be informed of small things. In the first place, the floor is to be smoothed with a huge rolling stone,

by an iron hammer M; the handle of which serves for a pin, and the more forward you place the hammer, the deeper the share goes into the ground.

O O, are two pieces of wood fastened to the pillow, which serve to keep the beam in the middle.

P is the pole, or *Timonzella*, to which the oxen are yoked, and is of no certain length.

Q, R, with pricked lines is a strong plank, which is fastened to D, and to the left handle. This being placed sloping serves to turn up the earth, and make the furrow wider. This part therefore is the earth-board, or *auris*, of Virgil, of which he says there should be two: but in this plough there seems to be but one.

I do not question, but that the Mantuan plough was in Virgil's time more simple than that here described: but let us compare a little the poet's description with the figure now before us. Let the left handle A A, be supposed to be the *Buris*, the right handle A A, to be the *Stiva*, and A E, A B, to be the two *Dentalia*. Here then we see the crooked *Buris*, to form which an elm was bent as it grew. Near the bottom of this, *huc a stirpe*, we see the pole is inserted, which probably was continued to the length of eight feet, and had the oxen yoked to it, without the intervention of the *Timonzella*. Thus the plough wanted the advantage of having the share go lighter or deeper, which may be a modern improvement. The two handles may very well be supposed to be meant by the double back, to which the two share beams are join-

ed. Upon this supposition we must make some alteration in interpreting the two following verses:

Huc a stirpe pedes temo protentus in octo:

Binæ aures, duplici aptantur dentalia dorso.

“From the bottom of this a beam
 “is protended, eight feet in length:
 “and two earth-boards, and share-
 “beams are fitted to the double
 “back.” The wheels were probably fixed immediately to the beam, and shew the propriety of the word *currus*, as is already observed in the note on ver. 174.

176. *Possum multa tibi, &c.*] After the mention of the instruments of agriculture, he gives instructions concerning the making of the floor.

Veterum præcepta.] He means Cato and Varro, who wrote before him; and from whom he has taken the directions relating to the floor.

178. *Area.*] Cato directs the floor to be made in the following manner: dig the earth small, and sprinkle it well with lees of oil, that it may be well soaked. Beat it to powder, and smooth it with a rolling stone or a rammer. When it is smooth, the ants will not be troublesome, and when it rains it will not grow muddy: “*Aream ubi frumentum teratur sic facito: Confo diatur minute terra, amurca bene conspergatur, ut combibat quam plurimum. Comminuito terram, et cylindro aut pavicula cœquato. Ubi cœquata erit, neque formicæ molestæ erunt, et cum pluerit lutum non erit.*” Varro is more large in his description of the floor; and mentions not

and to be wrought with the hand, and consolidated with binding chalk: to keep weeds from growing up, and to preserve it from growing dusty and chapping. Then various plagues mock your hopes: the little mouse often has built its house under the ground, and made its granaries: or the blind moles have digged their chambers: the toad also is found in hollow places, and other vermin, which the earth produces in abundance: and the weavel destroys the great heap of corn, and the ant also, which is afraid of a needy old age.

Et vertenda manu, et creta solidanda tenaci:
 Ne subeant herbæ, neu pulvere victa fatiscat. 180
 Tum variæ illudunt pestes: sæpe exiguus mus
 Sub terris posuitque domos, atque horrea fecit:
 Aut oculis capti fodere cubilia talpæ:
 Inventusque cavis bufo, et quæ plurima terræ
 Monstra ferunt: populatque ingentem farris
 acervum 185
 Curculio, atque inopi metuens formica senectæ.

only the ants, but mice and moles:
 "Aream esse oportet—solida terra
 "pavitam, maxime si est argilla, ne
 "æstu, pæminosa, in rimis ejus
 "grana oblitescant, et recipiant
 "aquam, et ostia aperiant muribus
 "ac formicis. Itaque amurca solent
 "perfundere: ea enim herbarum
 "est inimica et formicarum: et tal-
 "parum venenum."

Cum primis ingenti æquanda.] Some copies have *cum primum*, others *tum primum*. Aulus Gellius observes that *cum primis* is the same with *in primis*. "Apprime crebrius est: *cum prime rarius: tractumque ex eo est, quod cum primis dicebant, pro eo quod est in primis.*" Those who read *primum*, insert *est* either after *primum* or *ingenti*. Pierius says that in the Medicean, and most of the ancient copies, it is *cum primis ingenti æquanda* without *est*.

Cylindro.] The *Cylinder* seems to have been a stone, not unlike that with which we roll our gardens. Palladius speaks of a fragment of a pillar being used for a roller. "Junio mense area paranda est ad trituram, cujus primo terra radatur, deinde effossa leviter mistis paleis, et amurca æquatur insulsa. Quæ res a muribus et formicis frumenta defendit. Tunc premenda est rotundo lapide, vel columnæ quo-

"cunque fragmento, cujus volutatio
 "possit ejus spatia solidare."

181. *Illudunt*] Pierius says it is *illudant* in the Roman and several other ancient manuscripts. One of Dr. Mead's manuscripts has *illudant*: it is the same in the editions of Heinsius and Paul Stephens. Servius and most of the editors admit *illudunt*.

Exiguus mus.] Quintilian justly observes, that not only the diminishing epithet, but the ending of the verse with one syllable, beautifully expresses the littleness of the animal: "Risimus, et merito, nuper poetam qui dixerat,

"Prætextam in cista mures rosere Camilli.

"At Virgilio miramur illud,

"Sæpe exiguus mus.

"Nam epitheton exiguus, aptum proprium effecit ne plus expectaremus, et casus singularis magis decuit, et clausula ipsa unius syllabæ non usitata, addit gratiam."

183. *Oculis capti talpæ.*] The poet speaks according to the vulgar opinion, when he says the moles are blind: but it is certain that they have eyes, though they are small ones.

186. *Curculio.*] Some read *Curculio*: others *Gurgulio*.

Contemplator item, cum se nux plurima sylvis Observe also when the walnut-tree

187. *Contemplator item, &c.*] In this passage he shews the husbandman how he may form a judgment of his future harvest.

Nux.] The commentators seem to be unanimous in rendering *nux* the *almond-tree*: but I cannot discover upon what grounds. I believe *nux* has never been used, without some epithet, to express an *almond-tree*. That it is used for a *walnut-tree*, is plain from Ovid's poem *de Nuce*. Virgil says in the second Georgick, that the *nux* is ingrafted on the *arbutus*:

Inseritur vero ex fœtu nucis arbutus
horrida.

That this is to be understood of the *walnut*, appears from Palladius:

Arbuteas frondes vastæ nucis occupat
umbra
Pomaque sub duplici cortice tuta refert.

Palladius could not mean the *almond*, when he spoke of a *great shade*, which is very applicable to the *walnut*. In another place he has a chapter *de Nuce Juglande*, where he says expressly, that the *walnut* is ingrafted on the *arbutus*: "Inseritur, ut plerique asserunt, mense Februario, in Arbuto." We have *nux* but once more in all Virgil: it is in the eighth Eclogue:

Mopse novas incide faces: tibi ducitur
uxor.
Sparge marite *nucis*; tibi deserit Hesperus
Ætam.

— Prepare the lights,
O Mopsus, and perform the bridal rites.
Scatter thy *nuts* among the scrambling
boys:
Thine is the night: and thine the nuptial
joys.

Dryden.

The ancient custom of throwing nuts amongst the boys at weddings,

is well known. We learn from Pliny that these nuts were walnuts: and that they were used in the nuptial ceremonies, because the fruit is so well defended with a thick rind, and a woody shell: "Ab his locum
"amplitudine vindicaverunt, quæ
"cessere autoritati, nuces juglandes,
"quanquam et ipsæ nuptialium
"Fescenniorum comites, multum
"pineis minores universitate, æ-
"demque portione ampliores nucleo.
"Necnon et honor his naturæ peculiaris,
"geminopro tectis operimento,
"pulvinati primum calycis, mox lignei putaminis.
"Quæ causa eas nuptiis fecit religiosas,
"tot modis fœtu munito, quod est
"verisimilius, quam quia cadendo
"tripudium sonumve faciant."

Plurima.] Servius interprets this word *longa*, and thinks it is designed to express the long shape of the *almond*. Dr. Trapp understands it to mean the tallness of the tree:

Observe too, when in woods the almond
tall
Blossoms with flow'rs and bends its
smelling boughs.

I take it to signify *very much*, or plentifully: in which sense it is to be understood in the following passage of the second Georgick:

Hæc eadem argenti rivos, ærisque metalla
Ostendit venis, atque aura *plurima* fluxit.

Here Ruæus interprets the three last words *auro multum abundavit*: and Dr. Trapp translates these lines;

The same blest region veins of silver
shews,
Rivers of brass; and flows in *copious gold*.

A few lines after we find

Indicio est, tractu surgens oleaster codem
Plurimus.

shall put on its bloom plentifully in the woods, and bend down its strong smelling branches: if it abounds in fruit, you will have a like quantity of corn, and a great threshing with much heat. But if it abounds with a luxuriant shade of leaves, in vain shall your floor thresh the corn, which abounds with nothing but chaff. I have seen some medicate their seeds before they sow; and steep them in nitre and black lees of oil, to cause a fuller produce in the deceitful pods. And though they have been moistened over a gentle fire to quicken them, and long tried, and examined with much labour,

Induet in florem, et ramos curvabit olentes :
 Si superant fœtus, pariter frumenta sequentur,
 Magnaque cum magno veniet tritura calore. 190
 At si luxuria foliorum exuberat umbra,
 Nequicquam pingues palea teret area culmos.
 Semina vidi equidem multos medicare serentes,
 Et nitro prius, et nigra perfundere amurca,
 Grandior ut fœtus siliquis fallacibus esset. 195
 Et quamvis igni exiguo properata maderent,
 Vidi lecta diu, et multo spectata labore

Dr. Trapp does not translate *oleaster plurimus* the wild olive tall, but

This the wild olives shew, when thick they rise
 On the same mould.

I believe May is the only translator, who has given *plurima* the true sense, in the passage under our consideration:

Consider thou when nut-trees fully bloom.

188. *Ramos olentes.*] The strong smell of the branches is more applicable to the walnut than to the almond. The very shade of the walnut was thought by the ancients to be injurious to the head. Pliny says in lib. xvii. cap. 12. "Jam quædam umbrarum proprietas, Juglandium gravis et noxia, etiam capiti humano, omnibusque juxta satis." And in lib. xxiii. cap. 8. he says, "Arborum ipsarum foliorumque vires in cerebrum penetrant."

191. *Exuberat.*] In one of the Arundelian and one of Dr. Mead's manuscripts, it is *exsuperat*. But this must be an error of the transcribers; for the second syllable in *exuperat* is short; as in the second Æneid:

Sanguineæ exuperant undas.

192. *Nequicquam.*] Servius, and after him La Cerda, interprets *nequicquam pingues* to be the same as *non pingues*: which I believe is not the sense in this place. *Nequicquam* frequently occurs in Virgil: but seldom is used for *not*. See the note on ver. 403.

Palea.] Some copies have *paleæ*: but *palea* is generally received.

193. *Semina vidi equidem, &c.*] In this place he adds a precept relating to beans: that they should be picked every year, and only the largest sown; without which care all the artful preparations made by some husbandmen is in vain.

I have interpreted this passage to relate to beans, on the authority of Pliny, who says, "Virgilius nitro et amurca perfundi jubet *fabam*: sic etiam grandescere pro-mittit."

194. *Perfundere.*] Schrevelius reads *profundere*.

195. *Siliquis fallacibus.*] The mention of *Pods* shews that the poet speaks of pulse. The pods are called *deceitful*, because they often grow to a sufficient size, when upon examination they prove almost empty.

197. *Vidi lecta diu.*] Columella reads *vidi ego lecta diu*. One of Dr. Mead's manuscripts has *vidi lecta manu*.

When *Libra* has made the hours of the day and sleep equal, and now divides the world between light and darkness, then work your bullocks, ye ploughmen, and sow barley in the fields, till about the last shower of the impracticable winter solstice.

*Libra dies somnique pares ubi fecerit horas,
Et medium luci, atque umbris jam dividit orbem:
Exercete, viri, tauros; serite hordea campis, 210
Usque sub extremum brumæ intractabilis im-
brem.*

Qua domus tua Lampsaci est, quaque
sylva Priape.

Nam te præcipue in suis urbibus colit ora
Hellespontia, cæteris *ostreosior* oris.

208. *Libra dies, &c.*] Here Virgil exemplifies his precept relating to Astronomy.

The time, which he mentions for sowing barley, is from the autumnal equinox to the winter solstice. This perhaps may seem strange to an English reader; it being our custom to sow it in the spring. But it is certain that in warmer climates they sow it at the latter end of the year: whence it happens that their barley harvest is considerably sooner than their wheat harvest. Thus we find in the book of Exodus, that the flax and the barley were destroyed by the hail, because the barley was in the ear, and the flax was in seed, but the wheat and the rye escaped, because they were not yet come up.

Dies.] Amongst the ancient Romans the genitive case of the fifth declension ended in *es*: thus *dies* was the same with what we now write *diei*. Sometimes it was written *die*: which all the editors receive in this place. I have restored *dies*, on the authority of A. Gellius, who says that those, who saw Virgil's own manuscript, affirmed, that it was written *dies*. "Q. Ennius in sexto decimo annali *dies* scripsit pro *diei* in hoc versu:

"*Postrema longinqua dies confecerit ætas.*

"Ciceronem quoque affirmat Cæselius in oratione, quam pro P. Sestio fecit, *dies* scripsisse, pro *diei*, quod

"ego impensa opera conquisitis veteribus libris plusculis ita, ut Cæsellius ait scriptum inveni. Verba sunt hæc Marci Tullii: *Equites vero daturos illius dies pœnas*. Quo circa factum hercle est, ut facile iis credam, qui scripserunt idiomographum librum Virgiliti se inspexisse; in quo ita scriptum est:

"*Libra dies somnique pares ubi fecerit horas:*

"id est, *Libra diei somnique.*"

209. *Dividit.*] So I find it in both the Arundelian manuscripts, and in Heinsius, and several of the old editions. Servius, and after him most of the editors read *dividet*.

210. *Hordea.*] Servius informs us that Bavius and Mævius were greatly offended at Virgil, for using *hordea* in the plural number: and expressed their resentment in the following verse:

Hordea qui dixit, superest ut tritica dicat.

Hence it seems that the objections, which those ancient critics made to Virgil, were only grammatical cavils.

211. *Usque sub extremum brumæ intractabilis imbrem.*] *Bruma* certainly means the winter solstice: but what Virgil means by the last shower of it I must acknowledge myself unable to explain. Pliny understands our poet to mean that barley is to be sown between the autumnal equinox and the winter solstice. "Virgilius triticum et far a vergiliarum occasu seri jubet, hordeum inter æquinoctium au-

Nec non et lini segetem, et Cereale papaver

It is also time to cover flax in the ground, and the poppy of Ceres,

“tumni et brumam.” The same author tells us expressly that barley is to be sown only in dry weather: “Hordeum, nisi sit siccum, ne serito.” Palladius speaks of sowing barley in September, October, and November; but says it is full late to sow it in December: “Decembri mense seruntur frumenta, triticum, far, hordeum, quamvis hordei satio jam sera sit.” These directions of Pliny and Palladius seem by no means to agree with Virgil’s extending the sowing time to the last shower of the solstice. The autumnal equinox, in Virgil’s time, was about the twenty-fourth of September; and the winter solstice about the twenty-fifth of December. Hipparchus, according to Columella, places it on the seventeenth of December, and the Chaldeans on the twenty-fourth. According to Pliny it was on the twenty-fifth: “Bruma Capricorni ab VIII. Calend. Januarii fere.”

The poet calls the winter solstice *intractabilis*, because the cold, which comes at that season, begins to put a stop to the labours of the ploughman. That the cold begins to be severe at that time, even in Italy, we have the testimony of Lucretius:

Tandem bruma nives adfert, pigrumque rigorem
 Reddit, Hyems sequitur, crepitans ac dentibus Algius.

212. *Lini.*] Columella and Palladius agree with Virgil about the time of sowing flax. Columella says it is from the first of October to the seventh of December: “Seritur a Calendis Octobris in ortum Aquilæ, qui est VII. Idus Decembris.” Palladius says the time for sowing of it is October:

“Hoc mense lini semen seremus.” And again, under December, he says, “Hoc etiam mense adhuc lini semen spargi poterit, usque ad VII. Idus Decembris.” Pliny differs from all these writers, and says it is sown in the spring: “Vere linum, et avenam, et papaver;” and in another place, “Vere satum æstate vellitur.” The time of sowing flax with us is in March.

Cereale papaver.] I have spoken of poppies at large, in the note on ver. 78. Pliny speaks of sowing them in the spring, as we have seen in the preceding note. Columella agrees with Virgil: “Chærephyllum, itemque olusatricis, quod Græci vocant ἀνράφαξις, circa Calendas Octobris obrui oportet non frigidissimo loco. Nam si regio sævas hyemes habet, post Idus Februariassemine disserenda sunt, suaque de sede partienda. Papaver et anethum eandem habent conditionem sationis, quam chærephyllum et ἀνράφαξις.” Palladius says the time of sowing poppies is in September: “Nunc papaver seritur locis siccis, et calidis: potest et cum aliis oleribus seminari.”

Many are the reasons assigned by the commentators for the epithet *cereale* being added to *Papaver*. Servius assigns the following reasons: either because it is eaten like corn; or because Ceres made use of poppies to forget her grief, and was thrown thereby into a sleep, when she had watched a long time on account of the rape of Proserpine; or because Mycon the Athenian, who was beloved by Ceres, was transformed into a poppy; or because it was sprinkled upon bread. La Cerda quotes the authority of Eusebius, in his third book *de Præ-*

and immediately to begin
your harrowing,

Tempus humo tegere, et jamdudum incumbere
rastris,

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paratione Evangelica, that Ceres was accounted the inventress of poppies. Ruæus has the same quotation: but I fear he took it implicitly from La Cerda. I wish these commentators had given us the words of Eusebius: for I cannot find any passage in that author, which agrees with what they have said. I find, in the third book of Eusebius, a quotation from Porphyry, where he says the statues of Ceres are adorned with ears of corn, and that poppies are added, as a symbol of fruitfulness: Δὶ καὶ κατέσπλαι τὸ βρέτας αὐτῆς τοῖς σάχουσι, μήκανές τε περὶ αὐτὴν τῆς πολυγονίας σύμβολον. La Cerda gives another reason: that Ceres relieved her hunger with poppies, as appears from the fourth book of Ovid's *Fasti*. We are there told, that, when Celeus invited Ceres to refresh herself in his cottage, his little boy was sick, and could get no rest; upon which Ceres gathered some poppies, to cure him, and tasted them herself unawares. She declined eating with Celeus, and gave the poppies to the boy with warm milk:

Dux comiti narrat, quam sit sibi filius
æger;
Nec capiat somnos, invigiletque malis,
Illa soporiferum, parvos initura penates,
Colligit agresti lene papaver humo.
Dum legit; oblito fertur gustasse palato,
Longamque imprudens exoluisse famem.

* * * * *
Mox epulas ponunt, liquefacta coagula
lacte,
Pomaque, et in teneris aurea mella
favis.
Abstinet alma Ceres, somnique papavera
causas
Dat tibi cum tepido lacte bibenda puer.

La Cerda quotes Brodæus for another reason: that poppies were sown amongst the corn, for the sacrifices

of Ceres. Again he quotes Brodæus, and also Turnebus, who observe that the statues of that goddess are frequently adorned with poppies. Lastly, he quotes a reason assigned by Mancinellus, that there is a sort of poppy called *δυλακίτις*, of which a wholesome sort of bread may be made. The reason assigned by Probus, because poppies are common amongst the corn which is under the protection of Ceres, cannot be right; because the poppy heads, which are so common on the statues of Ceres, plainly belong to the cultivated sort, not to that which grows amongst the corn. Ruæus thinks the best reason is because it appears from Pliny, that the seeds of white poppies were frequently eaten by the ancients: "Vel potius, quia papaveris candidi semen tostum in secunda mensa cum melle apud antiquos dabatur, et panis rustici crusta eo inspergebatur, juxta Plin. lib. xix. 8. idque ad delicias et famem excitandam: unde *vescum papaver*, id est, *edule* dicitur G. iv. 131." This indeed shews why our poet called the poppy *vescum papaver*: but I think it does not seem to explain the epithet *Cereale*. This is certain, that poppies were consecrated by the ancients to Ceres, and that most of her statues are adorned with them.

213. *Rastris.*] So I find it in the King's the Bodleian, and both the Arundelian manuscripts. Pierius found the same reading in the Medicean, and several other ancient copies. Servius, Heinsius, and most of the editors, read *arastis*. Virgil had already spoken of ploughing the ground, and sowing barley, flax, and poppies. It is not probable therefore that he should conclude

Dum sicca tellure licet, dum nubila pendent.

Vere fabis satio: tum te quoque, Medica, pu-
tres

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whilst the dry ground gives you leave, and the clouds yet hang over. Spring is the time for sowing beans: and thee also, O Medick, the rotten

with a repetition of ploughing. But the sense is very clear, if, according to these ancient manuscripts, we understand him to speak of harrowing. Mr. B— has translated him in this sense:

Nor should the *harrow's* labour ever end,
Whilst dry the glebe, whilst clouds as yet impend.

Dr. Trapp also in his note upon this passage says *rastris* is much better than *aratris*.

214. *Dum sicca tellure licet, dum nubila pendent.*] Ruæus differs from the rest of the commentators, in his interpretation of this verse. He thinks that the poet does not mean, that this is to be done before the rainy season begins, but that those days are to be chosen, which prove dry and fair. “Plerique post Serivium, interpretantur: antequam pluatur, dum imber imminet, nec dum venit pluviosa tempestas. Ego sic: quoties, in illa ipsa pluviosa tempestate, terra erit paulo siccior, et imber suspensus. Et vero poëta sationem illam assignat Autumnno, cujus ultima pars pluviosa est: eandemque sationem profert usque sub extremum brumæ imbrem: non igitur jubet præveniri tempestatem imbriferam; sed illius tempestatem eos eligi dies qui sicci magis ac sereni erunt.”

Several of the old printed editions have *jacet* instead of *licet*.

215. *Vere fabis satio.*] I do not find any of the ancient writers of agriculture to agree with Virgil about the time of sowing beans. Varro says they are sown about the latter end of October: “Fabam optime seri in vergiliarum occasu.”

Columella says it is not right to sow them after the winter solstice; but that the worst time of all is in the spring: “Post brumam parum recte seritur, pessime vere, quamvis sit etiam trimestris faba, quæ mense Februario seratur; quinta parte amplius, quam matura, sed exiguas paleas, nec multam siliquam facit.” Palladius says beans are sown at the beginning of November: “In hujus principio fabam spargimus.” Pliny mentions their being sown in October: “Seritur ante vergiliarum occasum, leguminum prima, ut antecedit hyemem.” But Pliny's words, which follow immediately, shew that, in Virgil's own country, beans were sown in the spring: “Virgilius eam per ver seri jubet, circumpadanæ Italiæ ritu.” We find by this passage, that those, who lived near the Po, did not always sow at the same time with the rest of Italy. Hence it is no wonder, if we do not always find an exact agreement between our poet, and the other Latin writers.

Medica.] This plant has its name from Media, because it was brought from that country into Greece, at the time of the Persian war, under Darius, according to Pliny: “Medica externa, etiam Græciæ, ut a Medis advecta per bella Persarum, quæ Darius intulit.” It is of late years brought to us from France and Switzerland, and sown to good advantage under the name of *Lucern* or *Lucerne* of the French is the *Onobrychis*, known to us under the name of *Saint-Foin*, or, as it is corruptly called, *Cinquefoil*: and that

clods receive, and millet requires an annual care,

Accipiunt sulci; et milio venit annua cura:

the *Medica* is called by the French *Saint-foin*, *Foin de Bourgogne*, and *grand Treffle*. Hence, he observes, appears the mistake of our seedsmen and farmers, who sow the *Onobrychis*, instead of the *Medica*, under the name of *Saint-foin*. But I suspect that learned author was misinformed, because Tournefort has given *Luserne* for the French name of *Medica*, and *Saint-foin* for that of *Onobrychis*. The names by which our English botanists have called the *Medica*, are *Burgundy Trefoil*, and *Medick fodder*. Pliny says it is sown in May; but Palladius says the season is in April: "Aprili mense in areis, quas ante, sicut diximus, præparasti, Medica serenda est." The best manner of cultivating this useful plant in England is described at large by Mr. Miller, in his *Gardener's Dictionary*, under the article of *Medica*.

Putres sulci.] *Putris* signifies rotten or crumbling. Thus we find, near the beginning of this Georgick, *putris* used to express the melting or crumbling of the earth upon a thaw:

Vere novo, gelidus canis cum montibus humor

Liquitur, et zephyro *putris* se gleba resolvit.

In the second Georgick, it is used to express a loose crumbling soil, such as we render the earth by ploughing:

Et cui putre solum, namque hoc imitamur arando.

Perhaps Virgil may mean, in this place, a soil that has been well dunged. Columella says the ground must first be ploughed in October, and suffered to *rot* all the winter, and *dunged* in the spring: "Locum in quo Medicam proximo vere satu-

rus es, proscindito circa calendas Octobris, et eum tota hyeme putrescere sinito—Postea circa Martium mensem tertiato, et occato.—Deinde vetus stercus injicito." In another place he says *pinguis* and *putris* are the same: "Idem pinguis ac putris." And we find the ancients to agree, that the ground was to be dunged for sowing Medick. Pliny says the ground must be well laboured in autumn, and dunged: "Solum, in quo seratur, elapidatum purgatumque subigitur autumno: mox aratum et occatum integitur crate iterum et tertium, quinibus diebus interpositis, et fimo addito." Palladius agrees with Pliny, except with regard to the time of preparing the ground, which he says is in February: "Nunc ager, qui accepturus est Medicam, de cujus natura, cum erit serenda, dicemus, iterandus est, et, purgatis lapidibus, diligenter occandus. Et circa Martias Calendas, subacto sicut in hortis solo, formandæ sunt aræ latæ pedibus decem, longæ pedibus quinquaginta, ita ut eis aqua ministretur, et facile possint ex utraque parte runcari. Tunc injecto antiquo stercore in Aprilem mensem reserventur paratæ." With us a loose sandy soil seems to agree very well with it.

216. *Milio venit annua cura.*] This expression of the *annual care* of millet is used by the poet to shew that the Medick lasts many years, Pliny says it lasts thirty: "Tanta dos ejus est, cum uno satu amplius quam tricenis annis duret." Columella and Palladius says it lasts ten: "Eximia," says Columella, "est herba medica, quod cum semel seritur, decem annis durat." The words of Palladius are, "Quæ semel seritur, decem annis permanet."

Candidus auratis aperit cum cornibus annum

when the bright bull opens the year with his golden horns,

Seneca, in his eighty-sixth Epistle, reproves our poet, for placing the time of sowing beans, medick, and millet in the same season, and says he saw the farmers gathering beans and sowing millet about the latter end of June. Hence he takes occasion to observe, that Virgil does not confine himself to truth, but only endeavours to divert his readers: "Virgilius noster non quid verissime, sed quid decentissime, diceretur, adspexit; nec agricolas docere voluit, sed legentes delectare. Nam, ut omnia alia transferam, hoc quod hodie mihi necesse fuit reprehendere, ascribam:

"Vere fabis satio est: tunc te quoque Medica putres
Accipiunt sulci, et milio venit annua cura.

"An uno tempore ista ponenda sint: et an utriusque verna sit satio, hinc æstimes licet. Junius mensis est quæ tibi scribo, jam proclivus in Julium. Eodem die vidi fabam metentes, milium serentes." But Virgil does not say that beans and millet are sown precisely at the same time. He says that beans are sown in the spring, that is, in February or March, and that millet is sown when the sun enters *Taurus*, that is, about the seventeenth of April, and when the dog sets, that is, about the end of the same month. This agrees with what other authors have said. Pliny says, millet is sown before the rising of the Pleiades, that is, according to Columella, before the seventh of May: "Frumenti ipsius totidem genera per tempora satu divisa. Hyberna, quæ circa vergiliarum occasum sata terra per hyemem nutriuntur, ut triticum, far, hordeum. Æstiva, quæ æstate ante vergiliarum exortum seruntur, ut milium." Palladius says,

that in warm and dry countries, millet is sown in March: "Calidis et siccis regionibus panicum seremus, et milium;" but that in cold and wet places it is sown in May: "Maio mense, locis frigidis, et humectis, panicum seremus, et milium."

217. *Candidus auratis aperit cum cornibus annum Taurus.*] By the bull's opening the year, Virgil means the sun's entering into *Taurus*; which, according to Columella, is on the seventeenth of April: "Decimo quinto calendas Maias sol in Taurum transitum facit." April is said to have its name *ab aperiendo*, whence the poet uses the expression *aperire annum*. Servius thinks this passage is not to be rendered *the bull opens the year with his golden horns*, but *the bull with golden horns opens the year*; because the bull does not rise with his horns, but with his back. La Cerda adheres to the former interpretation, and supports it with the authority of Manilius, who uses an expression something like it, of the bull's bearing the sun upon his horns. This poet speaks also of that sign's beginning the labours of the ploughman: as this seems to have some relation to what Virgil has said, I shall set down the whole passage:

Taurus simplicibus donavit rura colonis:
Pacatisque labor veniet, patientia laudis,
Sed terræ tribuet partus: summittit aratris
Colla, jugumque suis poscit cervicibus ipse.
Ille suis Phœbi portat cum cornibus orbem,
Militiam indicit terris, et segnia rura
In veteres revocat cultus dux ipse laboris,
Nec jacet in sulcis solvitque in pulvere pectus.
Seranos Curiosque tulit, facilesque per arva

and the dog sets, giving way
to the backward sign.

Taurus, et averso cedens Canis occidit astro.

Tradidit, eque suo dictator venit aratro.
Laudis amor, tacitæ mentes, et corpora
tarda
Mole valent, habitatque puer sub fronte
cupido.

218. *Averso cedens canis occidit astro.*] Servius says some read *averso*, others *adverso*. Pierius says it is *adverso* in the Roman and Lombard manuscripts; but *averso* in others. In the Medicean, he says, it is *averso incedens*. The King's, both Dr. Mead's, and one of the Arundelian manuscripts have *adverso*. The other Arundelian and the Cambridge manuscript have *averso*. The Bodleian has *verso*. La Cerda and several of the old editors read *adverso*. Heinsius, Ruæus, and many others prefer *averso*. The commentators are greatly divided about the meaning of this passage. Servius interprets it two different ways: if we admit *adverso*, it is to be rendered *the dog with the adverse constellation*, because with the dog arises Sirius, who is *adverse*, or injurious to mankind; if we admit *averso*, *cum* must be understood, and the sense will be, *when the dog giving place sets with the backward sign*, that is, the ship, which rises backwards. Grimoaldus seems to understand it to mean that the dog is obscured by the sun when he enters *Taurus*: "Cum canis in scorpione constitutus propter tauri sollem tenentis vicinitatem occultitur et obscuratur." According to this interpretation, the sun must be the *adversum astrum*. La Cerda seems to adhere to the first interpretation of Servius: "Cum canis heliace occidit, qui habet astrum adversum contrariumque mortali bus." Ruæus, according to Servius's second interpretation, takes the ship to be the *aversum astrum*:

but instead of understanding *cum*, with Servius, he takes *averso astro* to be the dative case, governed of *cedens*. Thus the sense will be, *the dog sets, giving place to the backward sign, or ship*. I rather believe, that Virgil meant the bull by the *aversum astrum*: for that constellation is known to rise backwards. Thus Manilius:

Aversus venit in cælum.

It seems more natural to suppose that Virgil should mean the bull, which he had just mentioned, than the ship, which he has not once named in the whole poem. Dryden translates this passage:

When with the golden horns, in full
career,
The bull beats down the barriers of the
year;
And Argos and the Dog forsake the
northern sphere.

Mr. B—'s translation is reconcilable with the sense which I have proposed:

When with his horns the bull unbars the
year,
And frighten'd flies the dog, and shuns
the adverse star.

Dr. Trapp has followed Ruæus:

—When now with golden horns
The shining bull unlocks the op'ning
year,
And, setting, to the ship the dog gives
way.

The sun enters *Taurus*, according to Columella, on the seventeenth of April, as I observed at the beginning of this note. According to the same author, the dog sets with the sun on the last day of the same month: "Pridie calendæ Maias canis se vespere celat." Pliny says, that, according to the Bœotians and Athenians, it is on the twenty-sixth

At si triticeam in messe, robustaque farra
 Exercebis humum, solisque instabis aristas: 220
 Ante tibi Eoæ Atlantides abscondantur,

But if you work the ground for a wheat harvest, and for strong spelt, and labour only for the bearded ears, let the morning Pleiades first be hidden,

of April; but, according to the Assyrians, on the twenty-ninth: "Sexto calendas Maii Bœotia et Atticæ canis vesperi occultatur, fiducula mane oritur: quinto calendas Assyriæ Orion totus absconditur, tertio autem canis."

219. *Triticeam in messe.*] The *triticum* of the ancients was not our common or lammas wheat, but a bearded sort. Hence *arista*, which signifies the *beard*, is often used by the poets for *wheat*: but it would be too violent a figure to put the *beard* for *corn*, which has no beard at all. Cicero, in his *Cato major*, speaking of the pleasures of husbandmen, gives a beautiful description of the growth of corn, and mentions the beard as a palisade, to defend the grain: "Me quidem non fructus modo, sed etiam ipsius terræ vis, ac natura delectat: quæ cum gremio mollito ac subacto semen sparsum accipit: primum occæcatum cohibet: ex quo occatio, quæ hoc efficit, nominata est: deinde tepefactum vapore, et complexu suo, diffundit, et elicit herbescentem ex eo viriditatem: quæ nixa fibris stirpium, sensim adolescit, culmoque erecta geniculato, vaginis jam quasi pubescens includitur, e quibus cum emerserit, fundit frugem, spicæ ordine structam, et contra avium minorum morsum munitur vallo aristarum." I shall add another proof, that the *triticum* was bearded: all the statues and medals of Ceres, that ever I saw, have no other corn represented on them than that which is bearded.

Farra.] See the note on *Farra*, ver. 73.

220. *Aristis.*] *Arista* is the beard of corn: "Spica ea, quæ mutilata non est, in ordeo et tritico, tria habet continentia, granum, glumam, aristam: et etiam primitus cum spica oritur, vaginam. Granum dictum quod est intimum solidum: gluma, qui est folliculus ejus: arista, quæ, ut acus tenuis, longa eminet e gluma; proinde ut grani theca sit gluma, apex arista.—Arista dicta quod arescit prima." *Varro de Re Rust.* lib. i. cap. 48.

221. *Eoæ Atlantides abscondantur.*] Atlas had seven daughters by Pleione. Their names, according to Aratus, are Alcyone, Merope, Celaeno, Electra, Sterope, Taygete, and Maia;

Ἄλκυόνη, Μερόπητι, Κελαινώ τ', Ἥλεκτρον,
 Καὶ Στεροπῆ, καὶ Τηϋγίτη, καὶ Πότνια Μαία.

See the note on ver. 138.

By the epithet *Eoæ*, Virgil does not mean *setting in the east*, as some have imagined, but in the morning, at sun rising: that is, when the Pleiades go down below our western horizon, at the same time that the sun rises above our eastern horizon. Hesiod, according to Pliny, computed this to be at the autumnal equinox; Thales, twenty-five days after; Anaximander, twenty-nine; and Euctemon, forty-eight: "Occasum matutinum vergiliarum Hesiodus, nam hujus quoque nomine extat Astrologia, tradidit fieri, cum æquinoctium autumnii conficeretur, Thales xxv die ab æquinoctio, Anaximander xxix, Euctemon XLVIII." Columella, in the second chapter of his eleventh book,

and let the Gnosian star of the blazing crown emerge,

Gnosiaque ardentis decedat stella coronæ,

says they begin to set at sun-rising on the 21st of October: "Duodecimo calendæ Novembris solis exortu vergiliæ incipiunt occidere." In the eighth chapter of his second book, he comments on this very passage of Virgil. He there says the Pleiades set on the thirty-first day after the autumnal equinox, which happens on the twenty-third of September: wherefore the time of sowing wheat must be understood to be six and forty days from the setting of the Pleiades, which is before the twenty-fourth of October, to the time of the winter solstice. "Absconduntur autem altero et trigesimo die post autumnale æquinoctium, quod fere conficitur nono calendæ Octobris, propter quod intelligi debet tritici satio dierum sex, et quadraginta ab occasu vergiliarum, qui fit ante diem nonam calendarum Novembris, ad brumæ tempora." I believe instead of *ante diem nonam*, we should read *ad diem nonam*; for the ninth of the calends of November, which is the twenty-fourth of October, is exactly one and thirty days after the time which Columella fixes for the autumnal equinox: and from the twenty-fourth of October, there are just six and forty days to the twenty-fourth of December, which he reckons to be the winter solstice: "Nono calendæ Januarii brumale solstitium, sicut Chaldæi observant." According to Pliny, the winter solstice is December the twenty-fifth.

222. *Gnosiaque ardentis decedat stella coronæ.*] *Gnosus* is a city of Crete, where Minos reigned, the father of Ariadne, who was carried away by Theseus, and afterwards deserted by him in the island of Naxos, where Bacchus fell in love

with her and married her. At the celebration of their nuptials, all the gods made presents to the bride; and Venus gave her a crown, which Bacchus translated into the heavens, and made a constellation. One of the stars of this constellation is brighter than the rest, and rises before the whole constellation appears. Thus Columella reckons the bright star to rise on the eighth of October, and the whole constellation on the thirteenth or fourteenth: "Octavo idus Octobris coronæ clara stella exoritur.—Tertio et pridie idus Octobris corona tota manebit exoritur." Pliny tells us, that, according to Cæsar, the bright star rises on the eighth of October, and the whole constellation on the fifteenth; "Octavo idus Octobris Cæsari fulgens in corona stella oritur.—Idibus corona tota." Aratus mentions the crown of Ariadne being placed in the heavens by Bacchus:

Ἀποῦ κἀκείνος, σίφανος, τὸν ἀγαυὸς ἔθηκε
Σὴμ' ἔμειναι Διόνυσος, ἀποιχομένης Ἀρι-
άδνης,
Νύμφη ὑποσφίφεται κεκμηκόςτος εἰδώλοιο
Νύμφη μὲν σίφανος πελάει.

Manilius has mentioned the superior brightness of one of these stars.

At parte ex alia claro volat orbe corona
Luce micans varia, nam stella vincitur
una
Circulus in medio radians, quæ proxima
fronte
Candidaque ardenti distinguit lumina
flamma
Gnosia desertæ fulgent monumenta
puellæ.

I have translated *decedat*, *emerge*, because the commentators agree, that Virgil means by that word the heliacal rising of the crown; that is, when the constellation, which before had been obscured by the superior light of the sun, begins to depart from it,

Debita quam sulcis committas semina, quamque
 Invitæ properes anni spem credere terræ.
 Multi ante occasum Maiæ cœpere : sed illos
 Expectata seges vanis elusit aristis.

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before you commit the due seeds to the furrows, and before you hasten to trust the hope of the year to the unwilling earth. Many have begun before the setting of Maia: but the expected crop has deceived them with empty ears.

and to appear in the eastern horizon before sun rising. I must own I have some doubt about this interpretation; because Virgil never uses *decedere*, when applied to the sun, but for the setting of it. In the first Eclogue we find,

Et sol crescentes *decedens* duplicat umbras :

in this Georgick,

— Emenso cum jam *decedet* Olympo :

and in the fourth Georgick,

Te veniente die, te *decedente* canebat.

Therefore as *decedere* does signify to *set*, the poet should rather seem to mean the heliacal setting of the constellation, than the heliacal rising of it. Pliny would have the heliacal rising to be called emersion, and the heliacal setting to be called occultation: “Aut enim adventu solis occultantur stellæ et conspici desinunt, aut ejusdem abscessu proferunt se. Emersum hoc melius quam exortum consuetudo dixerisset: et illud occultationem potius quam occasum.” One of Dr. Mead’s manuscripts has *descendat* instead of *decedat*, which is manifestly wrong. Dryden however has translated it in that sense :

And the bright Gnosian diadem downward bend.

Mr. B— has criticised on this line of Dryden, and seems to understand the poet to mean the heliacal setting of the crown: “Mr. Dryden in this place, and in many others hereafter, discovers his little knowledge of the lowest degree of

“astronomy. Ariadne’s crown does not bend downward, at the time Virgil mentions, but rises with the sun; and as the sun’s great light soon makes that star imperceptible, this Virgil very poetically describes by

“*Gnosiaque ardentis decedat stella coronæ.*”

But this learned Gentleman, in his translation of this very passage, has represented the poet as speaking of the heliacal rising :

First let the sisters in the morn go down,
 And from the sun retire the Gnosian crown.

225. *Ante occasum Maiæ.*] Maia is one of the Pleiades: the poet puts a part for the whole. He speaks here against sowing too early: and we are informed by Columella, that it was an old proverb amongst the farmers, that an early sowing often deceives our expectation, but seldom a late one: “Vetus est agricolarum proverbium, maturam sationem sæpe decipere solere, seram nunquam, quin mala sit.”

226. *Aristis.*] See the notes on ver. 219 and 220. The King’s, the Bodleian, one of the Arundelian, and both Dr. Mead’s manuscripts have *avenis*. The other Arundelian, and the Cambridge manuscript have *acervis*. Pierius says the Roman manuscript has *illusit aristis*, and some others *elusit aristis*. But he prefers *avenis*, as it is in the Medicean copy, because *avena* is a degeneracy of corn. Heinsius reads *aristis*: which I take to be the true reading: because I do not find that any ancient writer has ascribed the

But if you would sow either tares, or mean kidney-beans, and do not despise the care of the Egyptian lentil, the setting of Bootes will give you no obscure direction.

Si vero viciamque seres, vilemque faselum,
Nec Pelusiacæ curam aspernabere lentis ;
Haud obscura cadens mittet tibi signa Bootes.

growth of wild oats to the early sowing of corn. Besides *vanis arenis*, sounds too like a jingle to agree with the style of Virgil. It must be confessed however, that there is a passage in Tibullus, something like this, which seems to countenance the reading of *arenis* :

Neu seges eludat messem fallacibus
herbis.

227. *Vilem faselum.*] The kidney-beans are said to have been very common among the Romans: and therefore the poet is thought to have given them the epithet of vile, mean, or common. He might use this epithet perhaps, because they might be sown in any sort of soil; as Pliny tells us. This author tells us also, that the Romans eat the seeds in the shells, as we do now: "Siliquæ — faseolorum cum ipsis manduntur granis. Serere eos qua velis terra licet ab idibus Octobris in calendas Novembris."

228. *Pelusiacæ lentis.*] *Pelusium* is a town of Egypt, which gives name to one of the seven mouths of the Nile. He calls the lentil Pelusian, or Egyptian, because the best are said to grow in that country.

229. *Bootes.*] This is a northern constellation, near the tail of the Great Bear. Arcturus, as has been already observed, is a part of this constellation. Thus Aratus:

Ἐξόσιθεν δ' ἑλικῆς φέρεται ἰλιόοντι ἰοικῶς
Ἀρκατοφύλαξι, τὸν ῥ' ἄνδρες ἐπικλείουσι Βώσπην,
Οὐνεχ' ἀμαξαίνης ἱσαφώμενος εἶδεται ἄρκτον
καὶ μάλα πῶς ἀρίθηνος· ὑπὸ ζώνῃ δὲ οἱ
αὐτὸς
Ἐξ ἄλλων Ἀρκαυῶρος ἑλίσσεται ἀμφαδὸν
ἄσπρη.

The time of the setting of Arcturus, according to Columella, is on the twenty-ninth of October: "Quarto calendas Novembris Arcturus vespere occidit." Let us see now how far the other ancient writers agree with our poet. As for vetches or tares, Columella mentions two times of sowing them; the first for fodder, about the time of the autumnal equinox; the second for seed, about January: "Viciæ autem duæ sationes sunt. Prima quam pabuli causa circa æquinoctium autumnale serimus, septem modios ejus in unum jugerum. Secunda quæ sex modios, mense Januario, vel etiam serius jacimus, semini progenerando." The first of these times is about a month sooner than the acronical setting of Arcturus; that is, when Arcturus sets with the sun. The second time Virgil has expressed, by advising the sowing time to be extended to the middle of the frost. The middle of winter, according to Columella, is on the fourth of January: "Pridie nonas Januarii media hyems." Pliny mentions three seasons: the first about the setting of Arcturus, when they are designed for seed: the second in January: the third in March, for fodder: "Sationis ejus tria tempora: circa occasum Arcturi, ut Decembri mense pascatur, tunc optime seritur in semen. Secunda satio mense Januario est: novissima Martio, tum ad frondem utilissima." The first of these times is the same with that which Virgil mentions. The second agrees with Columella. The third seems not to have been mentioned by the poet: unless we may suppose that by

Incipe, et ad medias sementem extende pruinas.

Idcirco certis dimensum partibus orbem 231

Per duodena regit mundi Sol aureus astra.

Begin and extend your sowing time to the middle of the frosts. For this purpose the golden sun governs the orb of the world divided into certain parts, through twelve constellations.

the setting of Bootes, he designed to express both the acronical and the cosmical setting of Arcturus. The cosmical setting, that is, the setting at sun-rising, of Arcturus then happened in March. Palladius follows Columella: for he mentions September as the first time of sowing: "nunc viciæ prima satio est, et fæni græci cum pabuli causa seruntur:" and January, as the other time: "hoc mense ultimo, colligendi seminis causa, non pabuli secandi, vicia seritur." As for kidney beans, I think, Palladius alone has mentioned the time of sowing them, which he settles to be from the beginning to the middle of October, which is about a fortnight sooner than the time prescribed by Virgil: "Seremus sisamum usque ad idus Octobres, et faselum." As for lentils, they all agree that November is the time; only Columella adds, that there is a second season in February: "Sationes ejus duas servamus, alteram maturam per mediam sementim, seriore alteram mense Februario." Pliny's words are, "Ex leguminibus autem Novembri seruntur lens, et in Græcia pisum." Palladius, under the month of November, says, "Nunc seritur prima lenticula."

230.] After this line, in one of the Arundelian manuscripts is added,

Tempus humo tegere, et jamdudum incumbere aratris.

which is a repetition of ver. 213. It is observable, that this very manuscript, in the proper place of this verse, has *rastris* instead of *aratris*.

231: *Idcirco, &c.*] In these lines the poet, having, in honour of agri-

culture, supposed the sun to make his annual journey, for the sake of that art, takes occasion to describe the five Zones, the Zodiac, the Northern Pole, and the Antipodes, in a most beautiful and poetical manner.

232. *Mundi.*] The commentators are much divided about the interpretation of this passage. The most general opinion is that *mundi* follows *astra*; which makes the sense to be this: *the sun governs the earth through twelve constellations of the world.* Mr. B—— contends that *mundi* should follow *Sol*; and so renders it *the golden sun of the world.* "Idcirco," says he, "sol aureus mundi (as in the beginning of this book, clarissima mundi lumina) regit orbem [suum] dimensum certis partibus, per duodena astra." Thus, according to Mr. B—— *orbem* signifies the *course of the sun*; according to the general opinion, it is the globe of the earth. Ruæus places *mundi* after *astra*, in his interpretation: Dr. Trapp says, "it may relate either to *orbem* or *astra*: rather to the latter." I believe we must read *orbem mundi*, and understand it of the turning round of the heavens. We have those words used in this sense in Manilius:

——Nunc sidera ducit,
Et rapit immensum mundi revolubilis orbem.

According to the ancient philosophy, the earth is placed in the centre of the world, and the heavens turn round it once in four and twenty hours. Thus Pliny: "Formam ejus in speciem orbis absoluti glo-

Five zones go round the heavens, of which one is always red with the bright sun, and always glowing with fire:

Quinque tenent cælum Zonæ: quarum una
corusco
Semper sole rubens, et torrida semper ab igni:

“ batam esse, nomen in primis et
“ consensus in eo mortalium, orbem
“ appellantium, sed et argumenta
“ rerum docent... Hanc ergo formam
“ ejus, æterno et irrequieto
“ ambitu inenarrabili celeritate, viginti
“ quatuor horarum spatio circummagi
“ solis exortus et occasus
“ haud dubium reliquere... Nec de
“ elementis video dubitari, quatuor
“ ea esse. Ignium summum, inde
“ tot stellarum collucentium illos
“ oculos. Proximum spiritus, quam
“ Græci nostrique eodem vocabulo
“ aëra appellant. Vitalem hunc, et
“ per cuncta rerum meabilem, totaque
“ consertum: hujus vi suspensam,
“ cum quarto aquarum elemento,
“ librari medio spatio tel-
“ lurem... Inter hanc cælumque, eodem
“ spiritu pendens, certis discretis
“ spatiis, septem sidera, quæ
“ ab incessu vocamus errantia, quum
“ errent nulla minus illis: eorum
“ medius Sol fertur amplissima magnitudine
“ ac potestate: nec temporum modo
“ terrarumque, sed siderum etiam
“ ipsorum cælique rector. Hunc mundi
“ esse totius animum, ac planius mentem,
“ hunc principalem naturæ regimen ac
“ numen credere decet opera ejus æstimantes.”

233. *Quinque tenent cælum Zonæ.*] This description of the five zones is thought to be taken from Eratosthenes. I shall set down his words as I find them quoted by Fulvius Ursinus, and La Cerda.

Πέντε δὲ οἱ ζῶναι περιηγέες ἰσπεύρηται,
Αἱ δύο μὲν γλαυκῶδι κελαινότεραι κύναιοι.
Ἡ δὲ μία ψαφάρητι, καὶ ἐκ πυρὸς εἶναι
ἔρωδῆν,
Τυπτομένη φλογμοῖσιν, ἐπεὶ ῥα ἰμοῖραν ὑπ’
αὐτῆν
Κεκλιμένοι ἀπίντες ἀειθερέες πυρῶσιν.
Αἱ δὲ δύο ἐκάτερθε πόλοιο περιεπληγυῖαι

Αἱ εἰ κρυμαλαίαι, αἱ δ’ ὕδατι μογίονσαι,
Οὐ μὲν ὕδαρ, ἀλλ’ αὐτὸς ἀπ’ οὐρανόθεν
κρύφαλλος
Κεῖται ἀναπύσχει περίψυκτος δι’ τίτυκται.
Ἄλλὰ τὰ μὲν χερσαῖα, καὶ ἀμβρατὰ ἀνθρώπων
πῶσιν
Δοιαὶ δ’ ἄλλαι ἴασιν ἐναντίας ἀλλήλαισιν
Μεσηγυῖς θέρεις τε καὶ ὑπὸ τῶν κρυφάλου.

Under the *torrid* or *burning* zone lies that part of the earth, which is contained between the two tropics. This was thought by the ancients to be uninhabitable, because of the excessive heat; but later discoveries have shewn it to be inhabited by many great nations. It contains a great part of Asia, Africa, and South America. Under the two *frigid* or cold zones lie those parts of the earth, which are included within the two polar circles, which are so cold, being at a great distance from the sun, as to be scarce habitable. Within the arctic circle, near the north pole, are contained Nova Zembla, Lapland, Greenland, &c. Within the antarctic circle, near the south pole, no land has yet been discovered: though the great quantities of ice found there make it probable that there is more land near the north than the south pole. Under the two temperate zones are contained those parts of the globe, which lie between the tropics, and polar circles. The temperate zone, between the arctic circle and the tropic of Cancer, contains the greatest part of Europe and Asia, part of Africa, and almost all North America. That between the antarctic circle and the tropic of Capricorn contains part of South America, or the Antipodes.

234. The old Nurenberg edition has *est* after *igni*.

Quam circum extremæ dextra lævaque tra-
 huntur, 235
 Cærulea glaciæ concretæ atque imbribus atris.
 Has inter mediamque duæ mortalibus ægris
 Munere concessæ divûm. Via secta per ambas,
 Obliquus qua se signorum verteret ordo.
 Mundus ut ad Scythiam Riphæasque arduus
 arces 240

on each side of which to right and left two others are drawn, stiff with blue ice and dark showers. Between these and the middle zone two are granted to weak mortals by the bounty of the gods. A path is cut between them for the oblique course of the signs to turn in. As the world is elevated at Scythia and the Rhiphaean hills,

236. *Cærulea.*] Pierius says it is *cæruleæ*, in most of the ancient copies: and that it was *cerulee* in the Medicean copy, but had been altered to *cerulea*. One of the Arundelian manuscripts has *cæruleæ*. If this reading be admitted, we must alter the pointing thus :

Quam circum extremæ, dextra lævaque
 trahuntur
 Cæruleæ: glaciæ concretæ atque imbribus
 atris.

So *glaciæ concretæ atque imbribus atris* must be understood as the cause that these zones are blue. Pierius farther observes, that some manuscripts have *cæruleæ et glaciæ*; which reading, though he does not approve, yet he thinks it a confirmation of *cæruleæ*. In the King's manuscript it is *cærulea et glaciæ*.

238. *Munere concessæ divûm. Via secta per ambas, obliquus qua se signorum verteret ordo.*] So I point this verse with Heinsius: most of the editors have a comma or a semicolon after *divûm*. Here the poet describes the zodiac, which is a broad belt spreading about five or six degrees on each side of the ecliptic line, and contains the twelve constellations or signs. They are *Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces*. The ecliptic line cuts the equinoctial obliquely in two opposite points,

whence the poet calls the zodiac *obliquus signorum ordo*. It traverses the whole torrid zone, but neither of the temperate zones; so that *per ambas* must mean *between*, not *through* them. Thus presently after, speaking of the Dragon, he says it twines *per duas Arctos*: now that constellation cannot be said to twine *through* the two Bears, but *between* them. The zodiac is the annual path of the sun, through each sign of which he passes in about the space of a month. He is said to be in one of those signs, when he appears in that part of the heavens, where those stars are, of which the sign is composed.

240. *Mundus ut ad Scythiam, &c.*] He speaks here of the two poles of the world. He says the north pole is elevated, because that only is visible in these parts of the earth: and for the same reason he speaks of the south pole, as being depressed. These lines seem to be an imitation of Aratus:

Καί μιν περιβαίνουσι δύο πόλοι ἀμφοτέρωθεν
 Ἄλλ' ὁ μὲν οὐκ ἐπιόπιστος, ὁ δ' ἀντίος ἐκβο-
 ρεῖται,
 Ἵψόθεν ὠκεανοῖο. δύο δέ μιν ἀμφὶς ἔχου-
 σαι
 Ἄρκτοι ἅμα τροχῶσι, τὸ δὲ καλῶνται
 ἀμάξαι.

The ancient Scythia was the most northern part of the known world, being what we now call Muscovy, and the Muscovite Tartary. Lybia

so it is depressed at the south of Lybia. One pole always appears above our heads; but the other dark Styx, and the infernal ghosts see under their feet. At the north pole the vast Dragon twines with a winding course, and after the manner of a river, between the two Bears, the Bears that fear to be dipped in the waters of the ocean. At the south pole, either, as some report, still night dwells in eternal silence,

Consurgit, premitur Lybiæ devexus in austros.
Hic vertex semper nobis sublimis; at illum
Sub pedibus Styx atra videt, Manesque profundū.

Maximus hic flexu sinuoso elabitur Anguis
Circum, perque duas in morem fluminis Arctos,
Arctos Oceani metuentes æquore tingi. 246
Illic, ut perhibent, aut intempesta silet nox

is an ancient name for Africa, the southern part of which reaches to the tropic of Capricorn.

244. *Maximus hic flexu, &c.*] These lines also are an imitation of Aratus:

Τὰς δὲ δι' ἀμφοτέρας, οἷη ποταμοῖο ἀπὸ-
ρῶξ,
Εἰλείσται μέγα θαῦμα, δράκων, περὶ τ'
ἀμφὶ τ' ἰαγῶς
Μυρίος, αἱ δ' ἄρα οἱ σπείρης ἑκάτερθε
φύονται
Ἄρκτοι, κυανίου πεφυλαγμένοι ὤκεανοῖο.

This description of the Dragon winding, like a river, at the north pole, between the two Bears, is no less just than beautiful. One of the Arundelian manuscripts has *labitur*.

246. *Arctos Oceani metuentes æquore tingi.*] “I beg leave,” says Mr. B——, “to suppose, that this “line cannot be of Virgil’s writing, “but that it is slid into the text from “the marginal note of some gram- “marian or other. There is such “a jingle betwixt *oceani* and *tingi*, “and the sense, if any sense at all “can be affixed to it, is so forced, “that it seems to me not in any “wise to belong to the author of “the *Georgicks*.” For my part, I see no reason to question the authority of this verse: nor is it left out in any manuscript, or printed edition, that I have seen. Virgil, no doubt, had in his view Homer’s description of the northern constel-

lations on the shield of Achilles; to which he has more than once alluded:

Πληιάδας δ', Ἰάδας τε, τό τε σθένης Ὀριάντος.
Ἄρκτον δ', ἣν καὶ ἄμαξαν ἰτίκλῃσιν κα-
λέουσιν,
Ἢ τ' αὐτοῦ σρέφεται, καὶ τ' Ὀρίωνα δοκίει.
Οἷη δ' ἄμμορός ἐστι λοιπῶν ὤκεανοῖο.

The Pleiads, Hyads, with the northern team;
And great Orion’s more refulgent beam;
To which, around the axle of the sky,
The bear revolving, points his golden eye,
Still shines exalted on th’ æthærial plain,
Nor bathes his blazing forehead in the main.

Mr. Pope.

One of the Arundelian manuscripts has *mergi* for *tingi*.

247. *Illic, ut perhibent, aut intempesta silet nox.*] Virgil alludes, in this passage, to that doctrine of Epicurus, that the sun might possibly revive and perish every day, if which opinion be admitted, there can be no Antipodes, nor can the sun go to light another hemisphere. This opinion of Epicurus is to be found in his epistle to Pythocles, preserved by Diogenes Laërtius; Ἐν τοῖς περὶ φύσεως βιβλίοις δείκνυμεν, ἀνατολὰς καὶ δύσεις ἡλίου καὶ σελήνης καὶ τῶν λοιπῶν ἄστρων, καὶ κατὰ ἀναψιν γενέσθαι δύνασθαι καὶ κατὰ σέσεις. The reader cannot but observe how justly this verse expresses the still silence of the night. Mr. B—— has been

Semper, et obtenta densantur nocte tenebræ ;
 Aut redit a nobis Aurora, diemque reducit :
 Nosque ubi primus equis oriens afflavit anhelis,
 Illic sera rubens accendit lumina Vesper. 251
 Hinc tempestates dubio prædiscere cælo

and thickens the gloomy darkness; or else Aurora returns from us to them, and brings back the day; and when the sun first rising breathes on us with his panting horses, there bright Vesper lights up the late fires. Hence we are able to foresee storms in doubtful weather;

more careful to preserve this beauty, than any other of the translators :

There, as they say, or rests the soft, still night.

249. *Aut redit a nobis Aurora.*]

Here he proposes the contrary doctrine : that the sun goes to light another hemisphere, when he leaves our horizon. This is not inconsistent with the Epicurean philosophy : for we see, in the preceding note, that Epicurus proposes the other opinion, only as a possibility : and Lucretius mentions both opinions :

At nox obruit ingenti caligine terras,
 Aut ubi de longo cursu Sol extima cæli
 Impulit, atque suos efflavit languidus ignes

Concussos itere, et labefactos aëre multo :
 Aut quia sub terras cursum convertere cogit

Vis eadem, supra terras quæ pertulit, orbem.

And day may end, and tumble down the west,

And sleepy night fly slowly up the east ;
 Because the sun having now performed his round,

And reach'd with weary flames the utmost bound

Of finite heav'n, he there puts out the ray,
 Wearied and blunted all the tedious day
 By hind'ring air, and thus the flames decay,
 Or else that constant force might make it move

Below the earth, which whirl'd it round above.

CREECH.

250. *Primus equis oriens afflavit anhelis.*] Some interpret this of the morning, as if it referred to *Aurora*, just mentioned : but the gender of

primus is a sufficient argument against this interpretation. I take *Sol* to be understood ; as it must in the fifth *Æneid* : where we have the same words, without any mention of *Aurora* :

Jamque vale : torquet medios nox humida cursus,
 Et me sævus equis oriens afflavit anhelis.

251. *Accendit lumina Vesper.*]

Virgil is commonly understood to speak here of *lighting candles* : because *Vesper*, or the evening star, is the forerunner of the night. This is so low an idea, that I cannot think it ever entered into the mind of our poet. To conclude so sublime a piece of poetry with the mention of lighting candles, would be a wretched anticlimax. Surely Virgil still keeps amongst the heavenly bodies, and as *Vesper* is the first star that appears, he describes him poetically, as lighting up the rest. In other places this star is called *Hesperus*.

252. *Hinc tempestates, &c.*] After this beautiful description of the heavens, the poet adds an account of the usefulness of this knowledge to husbandmen.

Hinc.] One of Dr. Mead's manuscripts has *hic*.

Tempestates.] See the note on ver. 27.

Prædiscere.] Pierius says it is *prædicere* in the Roman manuscript, but he does not approve of it. La Cerda however has admitted this reading.

hence we know the time of harvest and the season of sowing; and when it is proper to cut the faithless sea with oars; when to draw out the armed fleets, or to fell the pine-tree in the woods in a proper season: nor is it in vain that we observe the setting and rising of the signs, and the year divided equally into four different seasons. Whenever the winter rains confine the husbandman at home, many things may be done at leisure, which afterwards, when the weather is fair, would be done in a hurry. Then the ploughman

Possumus: hinc messisque diem, tempusque serendi;

Et quando infidum remis impellere marmor

Conveniat; quando armatas deducere classes,

Aut tempestivam sylvis evertere pinum. 256

Nec frustra signorum obitus speculamur et ortus,

Temporibusque parem diversis quatuor annum.

Frigidus agricolam siquando continet imber,

Multa, forent quæ mox cælo properanda sereno,

Maturare datur. Durum procudit arator 261

253. *Messisque diem.*] In some copies it is *messisque diem*; but the best authority seems to be for *messis*.

256. *Tempestivam sylvis evertere pinum.*] In several of the old manuscripts and printed editions we find *in sylvis*; but the leaving out of the preposition is more conformable to the style of our poet.

Dryden has translated these words, *or when to fell the furzes*. He must certainly have meant *firs*: for the *furze*, otherwise called *gorse*, and *whin*, is a prickly shrub, which grows commonly on our heathy grounds, and bears no sort of resemblance to a fir or pine. There is some pretence for translating *pinus* a *fir*, as Mr. B— has done: because that tree which we commonly know under the name of the *Scotch fir* is really a species of *pine*.

By *tempestivam* the poet means the proper season for felling timber. This season we are told by Cato is when the seed is ripe: “*Robus, materies item pro ridica, ubi solstitium fuerit ad brumam semper tempestiva est. Cætera materies quæ semen habet, cum semen maturum habet, tum tempestiva est.*” Dr. Trapp has translated *tempestivam, seasoned*.

Or when in woods to fell the *seasoned* pine.

But I believe we never use that epithet for timber, which is not yet cut down.

257. *Nec frustra, &c.*] Here the poet urges still farther the usefulness of astronomical knowledge. He observes, that many works are to be performed by the husbandman; the proper time for doing which depends upon a knowledge of the seasons.

259. *Frigidus imber.*] The poet does not seem to mean that these works are to be done when any sudden shower happens; but when the winter season comes on, which he had before expressed by *brumæ intractabilis imbrem*.

261. *Maturare.*] It is here opposed to *properare*: *maturare* signifies to do a thing at leisure, in a proper season: but *properare* signifies to do it in a hurry. Virgil's sense therefore in this place is, that the farmer has time to prepare these things in winter; but that if he should neglect this opportunity till the season of the year calls him out to work in the field, he will then be so busy, that he cannot have time to do them as he ought. Aulus Gellius observes, that in his time the signification of *mature* was corruptly used for *hastily*: “*Mature nunc significat properare et cito, contra*

Vomeris obtusi dentem : cavat arbore lintres :
 Aut pecori signum, aut numeros impressit acervis.

sharpens the hard point of the blunt share; scoops troughs out of trees; or marks his cattle, or numbers his sacks. Some sharpen stakes and two-horned forks,

Exacuunt alii vallos, furcasque bicornes,

“ ipsius verbi sententiam. Aliud
 “ enim est *mature* quam quod dicitur *propere*. Propterea P. Nigidius homo in omnium bonarum artium disciplinis egregius, *Mature*, inquit, *est quod neque citius est neque serius: sed medium quiddam et temperatum est*. Bene atque proprie Nigidius. Nam et in frugibus et in pomis *matura* dicuntur quæ neque cruda et immitia sunt, neque caduca et decocta, sed tempore suo adulta *maturaque*. Quoniam autem id, quod non segniter fiebat, *mature* fieri dicebatur, progressa plurimum verbi significatio est, et non jam quod non segniter, sed quod festinatius fit, id fieri *mature* dicitur, quando ea, quæ præter sui temporis modum properata sunt, *immatura* verius dicantur. Illud vero Nigidianum rei atque verbi temperamentum divis Augustus duobus Græcis verbis elegantissime exprimebat. Namque et dicere in sermonibus et scribere in epistolis solitum esse aiunt, *σπείδῃ βραδείως*. Per quod monebat ut ad rem agendam simul adhiberetur et industriæ celeritas et diligentia tarditas, ex quibus duobus contrariis fit *maturitas*. Virgilius quoque, si quis animum attendat, duo ista verba *properare* et *maturare* tanquam plane contraria scitissime separavit in hisce versibus: *Frigidus agricolam, &c.* elegantissime ista duo verba divisit. Namque in præparatu rei rusticæ per tempestates pluvias, quoniam otium est, maturari potest: per serenas, quoniam tempus instat, properari necessum est.”

262. *Cavat arbore lintres.*] Most

of the commentators think *lintres* means boats in this place; which were anciently scooped out of trees. Thus Virgil speaks of hollowed alders, when he mentions the beginning of navigation :

Tunc *alnos* primum fluvii sensere cavatas.

But I believe navigation was so far improved in Virgil's time, that the Romans made no use of hollow trees for boats. Therefore I rather think he meant troughs, which seem more immediately to concern the farmer than boats.

263. *Pecori signum.*] The way of marking the cattle was by burning them; as we find in the third Georgick :

Post partum cura in vitulos traducitur omnis :

Continuoque notas, et nomina gentis inveniunt.

Numeros impressit acervis.] I take the poet to mean numbering the sacks of corn; perhaps in order to signify the quantity contained in each. For I cannot understand how the heaps of corn can be said to be imprinted with numbers. Dr. Trapp, in his note on this passage, says, “ *Sacks*, or if you please “ *stacks*. *Acervis*. It is uncertain “ whether he speaks of corn *threshed* “ or *unthreshed*: of *barns*, or of “ *granaries*.”

264. *Exacuunt alii vallos.*] Servius interprets *vallos* the banks and ditches which are made round vineyards: “ *Fossas et muros de terra* “ *factos, et glebis, qui fiunt in circuitu cohortium et vinearum.*” He takes *exacuunt* to mean the

and prepare willow twigs to bind the bending vine. Now the light basket is woven with bramble twigs. Now parch your corn with fire, now grind it with stones. Nay, even on sacred days, divine and human laws permit some works to be done. No strictness ever forbade to drain the fields,

Atque Amerina parant lentæ retinacula viti. 265
 Nunc facilis rubea texatur fiscina virga :
 Nunc torrete igni fruges, nunc frangite saxo.
 Quippe etiam festis quædam exercere diebus
 Fas et jura sinunt. Rivos deducere nulla

cleaning of the ditches, and repairing of the banks. But this interpretation seems to be greatly forced: and besides it is no work for wet weather: nor is it possible to be done within doors, which Virgil plainly expresses:

Frigidus agricolam si quando continet
 imber.

Valli certainly mean the stakes or poles, which serve to prop the vines.

265. *Amerina retinacula.*] *Ameria* is the name of a city in Italy where the best willows were said to grow in abundance. It is a sort of willow with slender red twigs, according to Columella; "Nec refert cujus generis vimen seras, dum sit lentissimum: putant tamen tria esse genera præcipue salicis, Græcæ, Gallicæ, Sabinæ, quam plurimi vocant Amerinam. Græca flavi coloris est, Gallica obsoleti purpurei, et tenuissimi viminis. Amerina salix gracilem virgam, et rutilam gerit."

266. *Rubea virga.*] *Rubi* was the name of a city of Apulia. It is mentioned by Horace:

Inde Rubos fessi pervenimus.

Servius thinks that by *Rubea virga* is meant such twigs as grow about *Rubi*. Indeed it seems natural for the poet to mention these two cities of Italy, *Ameria* and *Rubi*, just together. But at the same time it must be confessed, that *Rubi* is not any where, that I can find, celebrated for willows or osiers. I ra-

ther believe the poet meant twigs of *brambles*, because the *bramble*, *rubus*, is mentioned by Pliny amongst the bending twigs, which are fit for such purposes as Virgil is here speaking of. "Siquidem et genistæ, et populi, et ulmi, et sanguinei frutices, et betulæ, et harundinum folia, et in Liguria, et vitis ipsa, recisive aculeis, *Rubi* alligant, et intorta corylus." Mr. B— is the only translator, who has followed this last interpretation:

Now with the *bramble* weave the baskets round.

267. *Nunc torrete igni fruges.*] He speaks here not of baking, but of parching the corn, in order to grind it. We have the same expression in the first *Æneid*:

—————Frugesque receptas
 Et torrete parant flammis, et frangere saxo.

268. *Quippe etiam, &c.*] Here the poet enumerates those works which are lawful to be done on festival days.

269. *Rivos deducere.*] Most of the translators have erred about this passage. May translates it, *To dig a dyke: Dryden, to float the meadows: Mr. B—,*

To lead the torrent o'er the thirsty plain.

To dig ditches, or to float the ground, was not allowed by the high priests to be done on holydays. But to drain and cleanse ditches was lawful, as we find in Columella:

Relligio vetuit, segeti prætereundere sepem, 270
 Insidias avibus moliri, incendere vepres,
 Balantumque gregem fluvio mersare salubri.
 Sæpe oleo tardi costas agitator aselli
 Vilibus aut onerat pomis; lapidemque revertens
 Incusum, aut atræ massam picis urbe reportat.
 Ipsa dies alios alio dedit ordine Luna 276
 Felices operum. Quintam fuge: pallidus Orcus,
 Eumenidesque satæ: tum partu terra nefando

to defend the corn with a hedge, to lay snares for birds, to fire the thorns, and to dip the bleating flock in the wholesome river. The driver also of the slow-paced ass often loads his ribs with oil or common fruit; and when he returns from the city, brings back with him an indented millstone, or a mass of black pitch. The very moon has given some days in different degrees lucky for work. Avoid the fifth: pale Orcus and the Furies were born on that day: then did the earth with a horrid labour

“Feriis autem ritus majorum etiam illa permittit.—Piscinas, lacus, fossas veteres tergere, et purgare.” And indeed the true meaning of *rivos deducere* is to drain:

————— Quique paludis
 Collectum humorem bibula deducit arena.

For *floating* is called *inducere*:

Deinde satis fluvium inducit rivosque sequentes.

See verse 106, and 113, of this Georgick. Dr. Trapp has justly translated these words; “To drain the fields.”

270. *Segeti prætereundere sepem.*] Columella differs from Virgil, in this particular: “Quamquam Pontifices negent segetem feriis sepiiri debere.”

272. *Balantumque gregem fluvio mersare salubri.*] Columella observes, upon this passage, that it was unlawful to wash the sheep on holy days, for the sake of the wool: but that it was allowed to wash them, to cure them of their diseases. Hence Virgil mentions the *wholesome river*, to shew that he meant it by way of medicine: “Vetant quoque lanarum causa lavari oves, nisi propter medicinam. Virgilius, quod liceat feriis flumine abluere gregem, præcepit, et idcirco adjecit, *fluvio mersare salubri*. Sunt enim vitia, quorum causa

“pecus utile sit lavare.” *Balantum gregem* is here used for *sheep*, with great propriety: for it is observable that sheep make a great bleating, when they are washed.

274. *Vilibus pomis.*] *Vilis* signifies common, mean, or cheap. *Pomum* is used by the ancients not only for apples, but for all esculent fruits. *Fruit* is used by botanists to signify the seeds of any plant, with their covering: but in common acceptance it agrees exactly with what the ancients meant by *Pomum*. See my *First Lecture of a Course of Botany*, page 19, 20, 21.

Lapidem incusum.] This Servius interprets a stone cut with teeth, for a hand-mill to grind corn. The King’s and the Bodleian manuscript, and some of the old printed editions have *incussum*.

276. *Ipsa dies, &c.*] Now the poet gives an account of those days, which were reckoned lucky and unlucky by the ancients.

277. *Quintam fuge.*] The fifth day is set down as unlucky by Hesiod:

Πέμπτας δ' ἐξαλείψαι, ἐπεὶ χαλεπαὶ τε καὶ αἰναί.
 Ἐν πέμπτῃ γὰρ φάσιν Ἐρινύας ἀμφιπολεύειν,
 Ὅρκον τινυμένους, τὸν Ἔρις τίκε πῆμα ἐπίορκος.

278. *Tum.*] One of Dr. Mead’s manuscripts has *cum*.

bring forth Cœus and Iapetus, and fierce Typhœus, and the brethren who conspired to destroy heaven. Thrice truly did they endeavour to lay Ossa upon Pelion, and to roll the shady Olympus upon Ossa: thrice did Jupiter scatter asunder the heaped mountains with his thunderbolt.

Cœumque Iapetumque creat, sævumque Typhoëa,

Et conjuratos cælum rescindere fratres. 280

Ter sunt conati imponere Pelio Ossam

Scilicet, atque Ossæ frondosum involvere Olympum :

Ter pater extractos disjecit fulmine montes.

279. *Cœumque, Iapetumque creat, sævumque Typhoëa.*] These are said also by Hesiod to be the sons of the earth. Virgil imitates the Greek poet in mentioning Cœus and Iapetus without any epithet.

Κοῖον τε, Κεῖδόν θ', Ὑπερίονά τ', Ἴαπετόν τε.

But he bestows the epithet of *sævus* on Typhœus: and indeed Hesiod gives a terrible description of this giant.

281. *Ter sunt conati imponere Pelio Ossam.*] The fable of the war of the giants against the gods is well known. Homer mentions this heaping up of mountains on mountains, but he differs from Virgil in placing them :

Ὅσσαν ἔπ' Οὐλύμπῳ μίμασαν βίμεν, αὐτὰρ ἔπ' Ὀσση

Πήλων εἰνοσίφυλλον, ἴν' οὐρανὸς ἀμβατὸς εἴη.

Heav'd on Olympus tott'ring Ossa stood;

On Ossa Pelion nods with all his wood.
Mr. Pope.

Olympus seems the fittest for the foundation, being the biggest of the three mountains. Longinus brings these verses of Homer, as an instance of the sublime, and observes, that the poet, not content with barely mentioning this attempt of the giants, immediately adds that they had almost effected what they designed: *Καὶ νύ κεν ἐξετέλεισαν.* But, with all due submission to that excellent critic, I think the sublimity of this passage is rather diminished

than augmented by the following line:

Καὶ νύ κεν ἐξετέλεισαν εἰ ἤβης μέτρον ἴκοντο.

“ They would have brought to pass “ what they designed, if they had “ arrived to their full strength.” Surely what idea soever this gives of the strength of the giants, it diminishes the power of Jupiter and the rest of the gods, who with so much difficulty subdued a few boys, who had not yet arrived to their full strength. Virgil has enlarged the idea of Homer, by saying that the giants made this attempt three times before they could be subdued. The labour of the giants in heaping mountain upon mountain is very beautifully expressed in the numbers of this verse :

Ter sunt conati imponere Pelio Ossam.

It is impossible to read it without a pause.

283. *Disjecit.*] Pierius says it is *dejecit* in the Roman manuscript. The same reading is in the Cambridge, the Arundelian, and one of Dr. Mead's manuscripts. Virgil has used *dejecit* in this Georgick :

———— Ille flagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo
Dejicit.

But there he is speaking of single mountains. *Disjecit* seems more proper in this place, to express the scattering asunder of these mountains. And we find in Strabo, that

Septima post decimam felix et ponere vitem,
 Et prensos domitare boves, et licia telæ 285
 Addere: nona fugæ melior, contraria furtis.
 Multa adeo gelida melius se nocte dedere,
 Aut cum sole novo terras irrorat Eous.

The seventeenth is lucky to plant the vine, and to tame oxen, and to begin to weave. The ninth is better for flight, but adverse to theft. Many things also may be done better in the cool night, or when the morning bedews the earth at sun-rising.

Ossa was really thought to have been torn from Olympus: Ἰπὸ δὲ σεισμῶν ῥήγματος γενομένου (τὰ νῦν καλούμενα Τέμπη) καὶ τὴν Ὀσσαν ἀποσχίζοντες ἀπὸ τοῦ Ὀλύμπου. This might give the poets room to feign that this violence was committed at the time of the war between the gods and the giants.

284. *Septima post decimam.*] Servius mentions three different interpretations of these words: 1. The seventeenth is lucky: 2. the seventh is lucky, but not so lucky as the tenth: 3. the fourteenth is lucky, that is the seventh doubled, which comes after the tenth. This last is so forced an interpretation, that I cannot be persuaded that Virgil could mean any thing so obscure. It must however be confessed that Hesiod has set down the fourteenth day as lucky for taming cattle:

—Κούρη δὲ τε τετράς
 Μίσση. τῆδὲ τε μῆλα, καὶ εἰλίποδας ἑλικας
 βοῦς,
 Καὶ κύνα καρχαρόδοντα, καὶ αὐρῆας σα-
 λαεργούς
 Πρηύνειν, ἐπὶ χεῖρα τιθείς.

The last words agree with *prensos domitare*. The second interpretation is generally received: and indeed Hesiod says the seventh and the tenth days are both lucky:

Πρῶτον ἔνη, τετράς τε, καὶ ἐβδομή, ἱερὸν
 ἦμαρ.

and

Ἐσθλή δ' ἀνδρογόνος δεκάτη.

But he no where says that the seventh is inferior to the tenth; nor does he mention either of them as

fortunate for any part of husbandry. I prefer the first interpretation, because it seems the most plain. Hesiod allows it also to be one of the lucky days:

Μίσση δ' ἐβδομάτη Δημήτερος; ἱερὸν ἀκτὴν
 Εὖ μάλ' ὀπιστεύοντα εὐτροχάλα ἐν ἀλωῇ
 Βάλλειν. ὑλοτόμον τε ταμῖν θαλαμῆϊα
 δοῦρα,
 Νηῖά τε ζύλα πολλὰ, τὰ τ' ἄρμενα νηυσὶ
 πέλονται.

Et.] One of the Arundelian manuscripts has *est*. Pierius says it is *est* in the Lombard manuscript, but it is altered from *et* with a different hand.

Vitem.] Pierius says it is *viles* in the Lombard manuscript. It is the same in the King's and both Dr. Mead's manuscripts, and in several printed editions.

287. *Multa adeo, &c.]* The poet proceeds to mention what sort of works are to be done in the night, both in winter and summer.

Gelida melius.] Thus it is in the Medicean and other ancient manuscripts, according to Pierius: and in all the manuscripts, which I have collated, except one of Dr. Mead's. Heinsius, La Cerda, Ruæus, and most of the editors have *gelida melius*. In some few editions it is *melius gelida*.

288. *Aut.]* Pierius says it is *vel* in some ancient manuscripts: but that most copies have *aut*. One of Dr. Mead's manuscripts also has *vel*.

Irrorat.] In one of the Arundelian manuscripts it is *irrigat*.

Eous.] Servius and most of the commentators interpret this the *Morning Star*. Some take it to

By night the light stubble, by night the parched meadows are better cut: the clammy dew is never known to fail in the night. Some sit up late by the light of a winter fire, and point torches with a sharp knife: whilst their wives, easing their long labour with singing, run through the loom with the rattling reed, or boil away the moisture of the sweet must over the fire, and scum with leaves the wave of the trembling kettle. But rendered Ceres is cut down in the heat of noon,

Nocte leves melius stipulæ, nocte arida prata
Tondentur: noctes lentus non deficit humor. 290
Et quidam seros hyberni ad luminis ignes
Pervigilat, ferroque faces inspiciat acuto.
Interea longum cantu solata laborem
Arguto conjux percurrit pectine telas:
Aut dulcis musti Vulcano decoquit humorem,
Et foliis undam trepidi despumat aheni. 296
At rubicunda Ceres medio succiditur æstu,

mean one of the horses of the sun of that name. He is mentioned by Ovid:

Interea volucres Pyroeis, et *Eous*, et
Æthon,
Solis equi, quartusque Phlegon.

289. *Nocte leves melius stipulæ.*] Heinsius is almost singular, in printing the words in this order. Pierius however observes that the same disposition is in all the ancient manuscripts which he had seen: and that it is more elegant than the common reading.

Nocte arida prata tondentur.] Pliny also observes that a dewy night is fittest for mowing: "Noc-tibus roscidis secari melius."

290 *Noctes.*] In some manuscripts it is *noctis*: which may be either the genitive case singular, or the accusative plural. Pierius proves it is the accusative plural, from a passage in Arusianus Messus, *de Elocutionibus Virgilii*: where, observing that *deficit illam rem* is an elegant expression, he quotes the authority of Virgil, who wrote *Noctes lentus non deficit humor*.

292. *Faces inspiciat.*] The torches of the ancients were sticks cut to a point.

295. *Dulcis musti Vulcano decoquit humorem.*] Must is the new wine before it is fermented. We find in Columella, that it was usual

to boil some of the must till a fourth part, or a third, or even sometimes half was evaporated. This Virgil expresses by *decoquit humorem*. The use of this boiled must is to put into some sorts of wine to make them keep. Columella is very copious on this subject, in lib. xii. cap. 19, 20, 21. He recommends the sweetest must for this purpose: thus *dulcis* is no idle epithet to *musti* in this passage.

La Cerda observes that *Vulcan* is never used by Virgil for *fire*; but when he would express a large fire. This is certain, that Columella directs the fire to be gradually increased to a considerable heat.

296. *Undam trepidi aheni.*] The wave of the trembling kettle is a poetical expression; the boiling of a pot resembling the waves of the sea. Pierius says it is *trepididis despumat ahenis* in the Roman manuscript, and *trepididi* in the Medicean and some other manuscripts. The Cambridge manuscript has *trepididi*: in the other manuscripts which I have consulted it is *tepidi*. Servius, Heinsius, La Cerda, Masvicius, and several good editors read *trepididi*. Ruæus and many others prefer *tepidi*.

297. *At rubicunda Ceres, &c.*] From the mention of works to be done in the night, he passes to those which are to be done in the day time, both in summer and winter:

Et medio tostas æstu terit arca fruges.

Nudus ara, sere nudus: hyems ignava colono.

and the roasted corn is threshed in the heat of noon. Plough naked, and sow naked: winter is a time of leisure for the husbandman.

and enlarges upon the enjoyments of husbandmen in the winter season :

By *rubicunda Ceres* the poet means the standing corn, which is of a reddish yellow, or golden colour, when ripe.

Succiditur.] Mr. B— would fain read *succingitur*. “Several copies,” says he, “have *succinditur*, but it is “a very improper expression to say “corn is hewed down: but *Ceres* “represented by a sheaf of corn is “very poetically said to be girt or “bound.” In consequence of this criticism, he translates this line thus :

But bound is *Ceres* at the noon of heat.

I do not find any other authority than this gentleman’s conjecture, for reading *succingitur*. All the manuscripts and printed copies which I have seen have *succiditur*, which signifies *is cut down*. The participle of this verb is applied by *Virgil*, in the ninth *Æneid*, to a flower cut down by a plough :

Purpureus veluti cum flos *succisus* aratro
Languescit moriens.

Cædo and its compounds are frequently applied by *Columella* to the cutting down of hay and corn. The title of the nineteenth chapter of his second book is *Quemadmodum succisum fœnum tractari et condi debeat*. In that chapter we find *cum fœnum cecidimus*. In the twenty-first chapter, which treats of harvest, we find *si tempestive decisa sint*: and *sin autem spicæ tantummodo recisæ sunt*.

298. *Et medio tostas æstu terit arca fruges.*] Thus *Columella*: “*Quod si falcebus seges cum parte “culmi demessa sit, protinus in*

“*acervum, vel in nubilarium con-
“geritur, et subinde opportunis soli-
“bus torrefacta proteritur.*”

I make use of the word *thresh* in my translation, as being most familiar to the English reader: though it is certain that the Romans seldom made use of a flail or stick to beat out their corn. I have already described the *tribulum* in the note on ver. 164. Sometimes they performed it by turning cattle into the floor, to tread the corn out with their feet. *Varro*, immediately after his description of the *tribulum*, adds: “*Apud alios exteritur grege
“jumentorum inacto, et ibi agitato
“peticis, quod unguis e spica ex-
“teruntur grana.*” *Columella* mentions all these ways, of threshing, treading, and rubbing with the *tribulum*. “*Sin autem spicæ tantum-
“modo recisæ sunt, possunt in
“horreum conferri, et deinde per
“hyemem, vel baculis excuti vel
“exeri pecudibus. At si competit,
“ut in area teratur frumentum,
“nihil dubium est, quin equis
“melius, quam bubus ea res confi-
“ciatur, et si pauca juga sunt, adji-
“cere tribulam et traham possis,
“quæ res utraque culmos facillime
“comminuit.”*

299. *Nudus ara, sere nudus.*] Thus *Hesiod*:

——— *Γυμνὸν στρίψειν, γυμνὸν δὲ βοῶσσειν,
Γυμνὸν δ’ ἀμᾶσθαι.*

By saying these works should be performed naked, the poets mean that they ought to be done when the weather is exceeding hot. According to *Pliny*, *Cincinnatus* was found ploughing naked, when the dictatorship was brought to him: “*Aranti quatuor sua jugera in Va-
“ticano, quæ prata Quintia appel-*

In cold weather the farmers generally enjoy what they have gotten: and rejoicing one with another make mutual feasts. The genial winter invites them, and dissolves their cares. As when the laden ships have just reached the port, and the joyful mariners have crowned their sterns. But yet then is the season to gather acorns, and bay berries, and bloody myrtle berries.

Frigoribus parto agricolæ plerumque fruuntur,
Mutuaque inter se læti convivia curant. 301
Invitat genialis hyems, curasque resolvit:
Ceu pressæ cum jam portum tetigere carinæ,
Puppibus et læti nautæ imposuere coronas.
Sed tamen et quernas glandes tum stringere
tempus, 305
Et lauri baccas, oleamque, cruentaque myrta.

“lantur, Cincinnato viator attulit
“dictaturam, et quidem, ut traditur,
“nudo, plenoque pulveris etiamnum
“ore. Cui viator, vela corpus, in-
“quit, ut proferam Senatus Popu-
“lique Romani mandata.”

Colono.] Pierius says that in the Medicean copy it is *colono est*.

304. *Puppibus et læti nautæ imposuere coronas.*] This whole line is repeated in the fourth *Æneid*, ver. 418.

305. *Quernas glandes.*] *Glans* seems to have been used by the Romans in the same sense that we use *Mast*. Thus the fruit of the beech is called *glans*; “*Fagi glans nuclei* “*similis*,” says Pliny. But strictly speaking it means only such fruits as contain only one seed, which is covered at the lower part with a husk, and is naked at the upper part: thus the fruit of an oak, which we commonly call an *acorn*, is properly a *glans*. “*Glandem*,” says Pliny, “*quæ proprie intelligitur*, “*ferunt robor, quercus, esculus*, “*cerrus, ilex, suber.*”

Stringere.] This word signifies to gather with the hand: thus we find in the ninth *Eclogue*:

— Hic ubi densas
Agricolæ stringunt frondes.

306. *Lauri baccas.*] Translators frequently confound the laurel and the bay; as if they were the same tree, and what the Romans called *Laurus*. Our laurel was hardly known in Europe, till the latter end

of the sixteenth century; about which time it seems to have been brought from Trebizond to Constantinople, and from thence into most parts of Europe. The laurel has no fine smell, which is a property ascribed to the *Laurus*, by our poet in the second *Eclogue*:

Et vos, o Lauri, carpam, et te proxime,
myrte,
Sic positæ, quoniam suaves miscetis
odores:

and in the sixth *Æneid*:

Odoratum Lauri nemus.

Nor is the laurel remarkable for crackling in the fire: of which there is abundant mention with regard to the *Laurus*: Thus Lucretius:

Aridior porro si nubes accipit ignem,
Uritur ingenti sonitu succensa repente:
Lauricomos ut si per montes flamma
vegetur,
Turbine ventorum comburens impete
magno.
Nec res ulla magis, quam Phœbi Del-
phica Laurus
Terribili sonitu flamma crepitante cre-
matur.

*But if the cloud be dry, and thunder fall,
Rises a crackling blaze, and spreads o'er
all;*

*As when fierce fires, press'd on by winds,
do scize*

*Our laurel groves, and waste the virgin
trees;*

*The leaves all crackle; she that fled the
chace*

*Of Phœbus' love, still flies the flames'
embrace.*

Tum gruibus pedicas et retia ponere cervis,
 Auritosque sequi lepores; tum figere damas,
 Stuppea torquentem Balearis verbera fundæ,
 Cum nix alta jacet, glaciem cum flumina trudent.
 Quid tempestates autumni, et sidera dicam? 311
 Atque ubi jam breviorque dies, et mollior æstas,

Then is the season to lay
 snares for cranes, and nets
 for stags, and to pursue the
 long eared hares; then is the
 season for the Balearic slinger
 to pierce the does, when the
 snow lies deep, when the
 rivers roll down the ice. Why
 should I speak of the storms
 and constellations of autumn,

These characters agree very well with the bay-tree, which seems to be most certainly the *Laurus* of the ancients; and is at this time frequent in the woods and hedges in Italy. The first discoverers of the laurel gave it the name of *Lauro-cerasus*, because it has a leaf something like a bay, and a fruit like a cherry.

Cruentaque myrta.] The myrtle berries are here called *cruenta*, from their vinous juice. There are several species of myrtle; but Ray informs us that he observed no other sort in Italy, than the common myrtle, or *myrtus communis Italica C. B.*

309. *Balearis.*] The Balearides are two islands near Spain, now known by the names of Majorca and Minorca. The inhabitants of these islands are said to have been famous for slinging: their name being derived from βάλλειν.

311. *Quid tempestates autumni, &c.*] The poet having barely mentioned the stormy seasons: the latter end of spring, and the beginning of autumn, proceeds to an elegant description of a storm in the time of harvest.

Tempestates autumni, et sidera.] The Autumn was reckoned to begin about the twelfth of August, at the cosmical setting of Fidicula and the Dolphin: which was accounted a stormy season, according to Columella: "Pridie Idus Augusti fidis occidit mane, et autumnus incipit. " . . Idibus Augusti delphini occasus

" tempestatem significat. Decimo
 " nono Calendas Septembris ejusdem
 " sideris matutinus occasus tempe-
 " statem significat. Decimo tertio
 " Calendas Septembris sol in virgi-
 " nem transitum facit. Hoc et se-
 " quenti die tempestatem significat,
 " interdum et tonat. Hoc eodem
 " die fidis occidit. Decimo Calen-
 " das Septembris ex eodem sidere
 " tempestas plerumque oritur et
 " pluvia." Homer mentions the
 Autumn as a stormy season:

Ἦς δ' ὑπὸ λαίλαπι πᾶσα κελαιὴ βίβριθε
 χθονῶν
 Ἡματ' ὀπωρινῶ, ὅτε λαερότατον χίεει ὕδωρ
 Ζεὺς.

— When in Autumn Jove his fury
 pours,
 And earth is loaden with incessant
 show'rs.

Mr. Pope.

One of the Arundelian manuscripts has *frigora* instead of *sidera*.

312. *Atque ubi jam breviorque dies, et mollior æstas.*] One of Dr. Mead's manuscripts has

Atque ubi jam breviorque dies, jam
 mollior æstas,

which is not amiss. Servius thinks the latter end of Autumn is meant: but that interpretation will not agree with *mollior æstas*, unless we suppose *æstas* to be put poetically for warm weather, as it seems to be in the second Georgick:

Prima vel autumnus sub frigora, cum ra-
 pidus sol
 Nondum hyemem contingit equis, jam
 præterit æstas.

and what vigilance is necessary in men, when the days grow shorter, and the heat more moderate? Or when the showery spring concludes, when the spiky harvest now bristles in the fields, and when

Quæ vigilanda viris? vel cum ruit imbriferum
ver:

Spicea jam campis cum messis inhorruit, et cum

313. *Vel cum ruit imbriferum ver.*] One of Dr. Mead's manuscripts has *et* instead of *vel*. Servius interprets *ruit*, *præcipitatur*, *in fine est*. The latter end of the spring is about the end of April, and beginning of May, which is a rainy season, according to Columella: "Decimo quinto Calendas Maias sol in taurum transitum facit, pluviam significat. Decimo quarto Calendas Maias sunculæ se vesperi celant, pluviam significat. Undecimo Calendas Maias ver bipartitur, pluvia et nonnunquam grandis. Decimo Calendas Maias vergiliæ cum sole oriuntur, africanus vel auster, dies humidus. Nono Calendas Maias prima nocte fiducula apparet, tempestatem significat. Quarto Calendas Maias auster fere cum pluvia. Tertio Calendas Maias mane capra exoritur, austrinus dies, interdum pluviae. . . . Quinto Nonas Maias centaurus totus apparet, tempestatem significat. Tertio Nonas Maias idem sidus pluviam significat. . . . Septimo Idus Maias Æstatis initium, favonius, aut corus, interdum etiam pluvia." Lucretius mentions both Autumn and Spring, as stormy seasons:

Autumnoque magis stellis fulgentibus
alta
Concutitur cæli domus undique, totaque
tellus;
Et cum tempora se Veris florentia pandunt.

Now Spring and Autumn frequent thunders hear;
They shake the rising and the dying year.

CREECH.

314. *Spicea jam campis, &c.*] Some understand the poet to speak

of the ripe corn in this passage. But he plainly means the first appearance of the ear: this agrees with the time mentioned by him, which is May: and the next line, where he speaks of the *milky corn*, and the *green stems*, puts it out of all question.

Inhorruit.] Servius interprets this *intremiscit*, in which he is followed by Ruæus. Dr. Trapp adheres to this interpretation:

— When the *trembling ears*
Wave with the wind.

He observes upon this passage, that "*trembling* in animals being the effect of *fear*; the word *inhorruit* is elegantly transferred to corn, &c. *trembling* with the wind." See the note on *segnisque horreret in arvis carduus*, ver. 151. Virgil has used *inhorruit*, only in three other places in all his works: in neither of which he puts it for *fear* or *trembling*. In the third and fifth Æneids, he uses it to express a horrid darkness overspreading the sea in a storm:

— Cæruleus supra caput astitit imber
Noctem hyememque ferens: et *inhorruit*
unda tenebris.

In the tenth Æneid he uses it to describe a wild boar erecting his bristles:

— Postquam inter retia ventum est,
Substitit, intremuitque ferox, et *inhorruit*
armos.

Thus I take it in this place to signify the *bristling* of the bearded ears of corn; as Mr. B— has translated it:

Or when the harvest *bristles* into ears.

Frumenta in viridi stipula lactentia turgent? 315
 Sæpe ego cum flavis messorum induceret arvis
 Agricola, et fragili jam stringeret hordea culmo,
 Omnia ventorum concurrere prælia vidi,
 Quæ gravidam late segetem ab radicibus imis
 Sublime expulsam eruerent: ita turbine nigro

the milky corn swells on the green stem I often have I seen, when the husbandman had brought the reaper into the yellow fields, and was reaping the barley with brittle stems, all the fury of the winds engage, and tear up the heavy corn by the very roots far and near, and toss it on high, just as a black whirlwind

315. *Lactentia.*] The Bodleian and one of Dr. Mead's manuscripts have *lactantia*. Servius observes that *lactans* signifies that which yields milk, *lactens* that which receives milky nourishment.

316. *Sæpe ego cum flavis, &c.*] The meaning of the poet seems to be that the storms of Autumn and Spring have nothing extraordinary in them, being usually expected in those seasons. Therefore he chooses to enlarge upon those storms which he has often seen even in the time of harvest: and describes the terrible effects of them in a very poetical manner.

317. *Fragili jam stringeret hordea culmo.*] *Stringere* signifies to gather with the hand, as is observed in the note on that word, ver. 305. Servius seems to take it in this sense. But Ruæus interprets it to *bind*: "Et jam ligaret hordea paleis fragilibus." Most of our translators implicitly follow this interpretation. Dryden translates this verse:

Ev'n while the reaper fills his greedy hands,
 And binds the golden sheaves in brittle bands.

Thus he takes *fragili culmo* to mean the *band of the sheaf*. I rather believe the poet means the stem or straw of the growing barley by *culmus*, and uses the epithet *fragilis* to express its ripeness; as he adds *flavis* to *arvis* in the foregoing verse, for the same reason. Mr. B— leaves out the brittle straw, and says only,

—And now bound the grain.

Dr. Trapp follows Dryden:

—And bound
 His sheaves with brittle straw.

May understood it in the same sense which I have given it:

—When corn was ripe to mow,
 And now in dry, and brittle straw did grow.

318. *Concurrere.*] It is *consurgere* in one of Dr. Mead's manuscripts, and in the Roman manuscript, according to Pierius. But *concurrere* is a better word: and we have the authority of Pliny that it is the word which Virgil used in this place: "Etenim prædicta ratione ventorum, ne sæpius eadem dicantur, transire convenit ad reliqua tempestatum præsagia, quoniam et hoc placuisse Virgilio magnopere video. Siquidem in ipsa messe sæpe concurrere prælia ventorum damnosa imperitis refert."

320. *Ita turbine nigro, &c.*] This no doubt is to be understood as a simile. The poet, to magnify the storm he is describing, represents it as whirling aloft the heavy corn with its ears and roots, just as an ordinary whirlwind would toss some light empty straw. Ruæus seems to take the whirling up of the light straw to be a part of Virgil's storm: "Quæ dissiparent in auras plenam segetem extirpatam radicitus, tam denso nimbo jactabat procella calamos leves, et stipulas volantes." Dryden follows Ruæus:

The heavy harvest from the root is torn,
 And whirl'd aloft the lighter stubble borne.

would carry away the light straw, and flying stubble. Often also an immense flood of waters falls from the heavens, and clouds gathered out of the deep thicken the tempest with black showers: the lofty sky pours down,

Ferret hyems culmumque levem, stipulasque
volantes. 321

Sæpe etiam immensum cælo venit agmen aquarum ;

Et fœdam glomerant tempestatem imbribus atris
Collectæ ex alto nubes: ruit arduus æther,

The two following lines are hardly intelligible, and have nothing but the word *hyems* in Virgil, to give them any sort of countenance.

With such a force the flying rack is driv'n,
And such a winter wears the face of heav'n.

Dr. Trapp translates it as if by *ita turbine* was meant *tali turbine* :

With such a gust a hurricane would drive
Light, flying stubble.

324. *Collectæ ex alto nubes.*] Servius thinks that by *ex alto* is meant from the north; because that pole appears elevated to us. But, as Ruæus justly observes, storms generally come from the south; and the poet a few lines afterwards says *ingeminant austri*. Some take *ex alto* to mean the upper regions of the air: of which opinion Dr. Trapp seems to be :

————Gather'd clouds
Brew the black storm aloft.

But it seems most probable that Virgil means the sea; out of which the clouds may properly be said to be gathered. In this sense Dryden has translated it :

And oft whole sheets descend of sluicy rain,
Suck'd by the spongy clouds from off the main.

and Mr. B—

Oft gather from the deep the thick'ning clouds.

Ruit arduus æther.] Servius takes this to signify thunder: *Tonitribus percrepat*. I take it rather to be a poetical description of the greatness of the shower, as if the very sky descended. Virgil uses *ruit*, in the third Æneid for the going down of the sun :

Sol ruit interea, et montes umbrantur opaci.

In the fifth Æneid, he uses it for the falling of a great shower in a tempest :

————Effusis imbribus atra
Tempestat sine more furit: tonitruque tremiscunt
Ardua terrarum, et campi: ruit æthere toto
Turbidus imber aqua, densisque nigerri-
mus austris.

Martial uses *cælum ruebat*, when he is speaking of a very great shower of rain :

Imbribus immodicis cælum nam forte ruebat.

Virgil is thought, in this description of a flood, to have had in his mind a passage in the sixteenth Iliad :

Τῶν δέ τε πάντες μὲν ποταμοὶ πλῆθουσι
ῥέοντες,
Πολλὰς δὲ κλιτύς τότ' ἀποτμώνουσι χαρά-
δραι,
'Ες δ' ἄλλα πορφυρέην μεγάλην στενάχουσι
ῥέουσαι
'Εξ ὄρειαν ἐπὶ κάρ' μινύθει δέ τε ἔργ' ἀνθρώ-
πων.

From their deep beds he bids the rivers rise,

And opens all the floodgates of the skies:
Th' impetuous torrents from their hills obey,

Et pluvia ingenti sata læta, boumque labores
 Diluit: implentur fossæ, et cava flumina cre-
 scunt 326
 Cum sonitu, fervetque fretis spirantibus æquor.
 Ipse pater, media nimborum in nocte, corusca
 Fulmina molitur dextra: quo maxima motu

and with a vast quantity of rain washes away the joyful crops, and labours of the oxen: the ditches are filled, and the hollow rivers sounding swell, and the sea boils with tossing waves. Jupiter himself in the midst of the thickest darkness lances the thunders with his fiery right hand: with the violence of which the whole

Whole fields are drown'd, and mountains swept away;
 Loud roars the deluge till it meets the main;
 And trembling man sees all his labours vain.

Mr. Pope.

In both poets are mentioned the destruction of the fields, and labours of husbandry, and at last the deluge spending its force upon the sea.

325. *Sata læta, boumque labores.*] We find the same words in the second Æneid, where he alludes to a torrent rushing down from the mountains:

——Rapidus montano flumine torrens
 Sternit agros, sternit sata læta boumque labores.

328. *Ipse pater, &c.*] The poet has already given us the whirlwind, the rain, and the deluge, which make as terrible description of a storm, as perhaps is to be met with in any other poet. But to increase the horror of his description, he introduces Jupiter himself lancing his thunders, and striking down the mountains; the earth trembling, the beasts flying, and men struck with horror: then the south wind redoubles its violence, the rain increases, and the woods and the shores groan with the violence of the tempest.

Nimborum in nocte.] Thus Lucretius:

Usque adeo tetra nimborum nocte coorta.

In is wanting in one of the Arundelian manuscripts. Pierius observed

the same in some ancient manuscripts; but he says it is *nimborum in nocte* in the Medicean and most other copies; and prefers that reading as much more numerous and elegant.

Corusca fulmina molitur dextra.] Servius, and after him some other commentators, make *corusca* agree with *fulmina*. Thus we find in Horace:

Igni corusco nubila dividens.

Ruæus joins it with *dextra*. This also has a parallel in Horace:

——Rubente
 Dexterâ sacras jaculatus arces.

It appears to me more poetical to say that *Jupiter lances the thunders with his fiery right hand*, than that he *lances the fiery thunders with his right hand*. May has translated it in this sense:

In midst of that tempestuous night great
 Jove
 From a *bright hand* his winged thunder
 throws.

And Dr. Trapp:

Great Jove himself, amidst the night of
 clouds,
 Hurls with his *red right hand* the forked
 fire.

Dryden seems to follow the other interpretation:

The father of the gods his glory shrouds,
 Involv'd in tempests and a night of
 clouds,
 And from the middle darkness flashing
 out
 By fits he deals his *fiery bolts* about.

earth trembles, the beasts are fled: the hearts of men in all nations are sunk with humble fear: he casts down Athos, or Rhodope, or the high Ceraunia with his burning bolt; the south winds redouble; and the shower thickens exceedingly; now the woods, and now the shores resound with the vast wind.

Terra tremit: fugere feræ: mortalia corda 330
 Per gentes humilis stravit pavor: ille flagranti
 Aut Atho, aut Rhodopen, aut alta Ceraunia telo
 Dejicit: ingeminant austri, et densissimus imber:
 Nunc nemora ingenti vento, nunc littora plan-
 gunt.

And Mr. B——,

Amidst a night of clouds his *glitt'ring*
fire
 And rattling thunder hurls th' eternal
 sire.

330. *Fugere feræ: mortalia corda*, &c.] So I venture to read it with the Cambridge and one of the Arundelian manuscripts. The common reading is *fugere feræ, et mortalia corda*, &c. But the making a pause at *feræ*, and leaving out the conjunction, seems to me more poetical.

Dr. Trapp justly observes that *fugere* being put in the preterperfect tense has a wonderful force: "We see, says he, the beasts *scud-ding away*; and they are *gone*, "and *out of sight* in a moment." It is pity that learned gentleman did not preserve the force of this tense in his translation. He has not only used the present tense, but has diminished the strength and quickness of the expression, which Virgil has made to consist only of two words *fugere feræ*, by adding an epithet to beasts, and mentioning the place they fly to:

—*Savage beasts to coverts fly.*

Dryden has been guilty of the same oversight:

And flying *beasts* in forests seek abode.

"The Latin, says Mr. B——, is as quick and sudden as their flight. "*Fugere feræ*, they are all vanished "in an instant. But in Mr. Dryden's translation, one would "imagine these creatures were

"drove out of some inclosed coun-
 "try, and were searching for en-
 "ertainment in the next forest." But Mr. B—— did not observe the beauty of the tense:

Far shakes the earth: beasts *fly*: and
 mortal hearts
 Pale fear dejects.

332. *Atho*.] The King's, the Cambridge, the Bodleian, one of the Arundelian, and both Dr. Mead's manuscripts have *Atho*, the other Arundelian manuscript has *Aton*. Pierius observes that it is *Atho* in the Roman, the Medicean, and some other ancient manuscripts. Servius, Heinsius, La Cerda, Ruæus, and most of the good editors have *Atho*. It is certain that the accusative case of ἄθως is generally ἄθω, though sometimes it is ἄθων. Theocritus has ἄθω, in a verse of the seventh Idyllium, which Virgil is thought in this place to have imitated:

Ἦ Ἄθω, ἢ Ῥοδόπαν, ἢ Καύκασον ἰσχυ-
 τέοντα.

Athos is a mountain of Macedonia, making a sort of peninsula in the Ægean sea, or Archipelago.

Rhodopen.] Rhodope is a mountain of Thrace.

Alta Ceraunia.] The *Ceraunia* are some high mountains in Epirus, so called because they are frequently stricken with thunder: for κεραυνός signifies a thunderbolt.

333. *Densissimus imber*.] One of Dr. Mead's manuscripts has *densissimus æther*.

334. *Plangunt*.] Servius reads

Hoc metuens, cæli menses et sydera serva: 335

Frigida Saturni sese quo stella receptet :

Quos ignis cæli Cyllenius erret in orbes.

In fear of this, observe the monthly signs, and the constellations; observe whither the cold planet of Saturn retires: into what circles of heaven Mercury wanders.

plangit, and interprets it *resonare facit*: but he acknowledges that others read *plangunt*. Pierius says it is *plangit* in the Roman and some other very ancient manuscripts; and seems to suppose *densissimus imber* to be the nominative case to *plangit*. If this interpretation be admitted, we must render the passage now under consideration thus: "The south winds redouble; and the exceeding thick shower now makes the woods, and now the shores resound." He adds, "that in the Medicean copy *plangunt* is paraphrased *scindunt*: thus the verb must agree both with *auster* and *imber*." But to say either that the *shower*, or the *south wind* and the *shower*, make the woods and shores resound with a *great wind*, seems to me to be a tautology. If we were to admit *plangit*, I should rather with Mr. B—— understand Jupiter: though I think he is mistaken in ascribing this interpretation to Pierius. Masvicius also has admitted *plangit*: but as *plangunt* seems to be full as good as the other reading, and as it is generally received, I have chosen to adhere to it.

335. *Hoc metuens*] After this description of a tempest, the poet proposes two methods of avoiding such misfortunes: one by a diligent observation of the heavens; the other by a religious worship of the gods, especially of Ceres.

Cæli menses.] By the *months of heaven*, I take the poet to mean the twelve signs of the zodiac, through each of which the sun is about a month in passing.

336. *Frigida.*] Thus Pliny, "Saturni autem sidus gelidæ ac rigen-

"tis esse naturæ." Saturn may well deserve the epithet of cold, its orb being at a greater distance from the sun than that of any of the other planets.

Receptet.] Servius commends the skill of Virgil in making choice of this verb, which he thinks is designed to express Saturn's returning twice to each sign: "Sane perite ait receptet, ut ex frequentativo verbo nobis ostenderet Saturnum bis ad unumquodque signum reverti, quod alii planetæ minime faciunt. Solus enim est qui et longius a sole discedat, et bis ad unumquodque signum revertat." Pliny has quoted this passage of our poet: "Ideo Virgilius errantium quoque siderum rationem ediscendam præcipit, admonens observandum frigidæ Saturni stellæ transitum." I cannot think Virgil is to be understood to mean, that we are to observe what part of the zodiac Saturn is in, and thereby to predict a storm. That planet is almost two years and a half in passing through each sign: therefore surely we are not to expect a continuance of the same weather for so long a time. I rather think he means that we should observe the aspects of the planets in general: and mentions Saturn and Mercury for the whole number. Thus in a former verse he mentions Maia, one of the Pleiades, for that whole constellation:

Multi ante occasum Maiaæ cœpere.

337. *Ignis Cyllenius.*] By the *Cyllenian fire* he means Mercury, who was said to be born in Cyllene, a mountain of Arcadia.

Erret.] The *wandering* of a

First of all worship the gods, and repeat the annual sacrifices to great Ceres, offering upon the joyful turf, when winter is ended, and spring grows mild. Then the lambs are fat, and then the wines are mellow; then sleep is sweet, and the shades are thick on the hills. Let all thy rural youths adore Ceres: for her do thou mix the honeycomb with milk and soft wine;

In primis venerare Deos, atque annua magnæ
Sacra refer Cereri, lætis operatus in herbis, 339
Extremæ sub casum hyemis, jam vere sereno.
Tum pingues agni, et tum mollissima vina:
Tum somni dulces, densæque in montibus um-
bræ.

Cuncta tibi Cererem pubes agrestis adoret:
Cui tu lacte favos, et miti dilue Baccho; 344

planet is a very proper expression; the word being derived from *πλάων*, *wandering*.

338. *Annua magnæ sacra refer Cereri.*] The poet here gives a beautiful description of the *Ambarvalia*; so called because the victim was led round the fields: *quod victima ambiret arva*. In ver. 345. Virgil mentions it being led three times round.

340. *Casum.*] All the ancient manuscripts which Pierius had seen, except the Medicean, have *casu*. It is *casu* also in the King's, the Bodleian, and in both Dr. Mead's manuscripts.

341. *Tum pingues agni, et tum mollissima vina.*] Pierius says that all the ancient manuscripts he had seen agree in reading *pingues agni et*, without a *Synalœpha*, and that some have *tunc* and others *tum*. He observes also that in the Medicean copy it is *tunc* in this verse, but in the next it is *Tum somni dulces*. In one of the Arundelian manuscripts it is *Tunc pingues agni tum sunt*. In one of Dr. Mead's it is *Tum pingues agni sunt tum*. In the other it is *Tum pingues agni, et tum*: which reading is admitted by Heinsius, from whom I seldom deviate. The other manuscripts which I have collated, and most of the common editions, have *Tunc agni pingues et tunc*.

344. *Miti dilue Baccho.*] Montfaucon quotes this passage, to shew

that Ceres and Bacchus were worshipped jointly. "Virgile marque aussi le culte des deux dans les Georgiques, où il parle des trois tours qu'on faisoit faire à la victime autour des moissons avant que de l'immoler. Cette cérémonie des trois tours étoit encore observée en d'autres sacrifices, comme nous verrons plus bas: il met Ceres et Bacchus ensemble, et dit que dans la cérémonie on invoquoit Ceres à haute voix." This learned author seems to have viewed the passage under our consideration too hastily, and to have taken *Baccho* to be put for the name of the god, and to be the dative case, coupled with *cui*. All the commentators agree, and I think it cannot be doubted, that *Baccho* is here put figuratively for wine, and that it is the ablative case, coupled with *lacte*. Nor could that famous antiquary be easily led into this mistake, if he took *Bacchus* in this place to signify wine, by concluding that the sacrifice must be to Bacchus, as well as to Ceres, to whom wine did not use to be offered, as some have imagined. For it is plain, from the account which Cato gives of the sacrifices before harvest, not only that wine was offered to Ceres; but also that Bacchus was not one of the deities, to whom they sacrificed on that occasion. "Priusquam messim facies, porcam præcidaneam hoc modo fieri oportet"

Terque novas circum felix cat hostia fruges,
 Omnis quam chorus, et socii comitentur ovantes;
 Et Cererem clamore vocent in tecta: neque
 ante

Falcem maturis quisquam supponat aristis,
 Quam Cereri torta redimitus tempora quercu,
 Det motus incompósitos, et carmina dicat. 350
 Atque hæc ut certis possimus discere signis,
 Æstusque, pluviasque, et agentes frigora ventos;
 Ipse pater statuit, quid menstrua Luna mone-
 ret,
 Quo signo caderent austri: quid sæpe videntes

and let the happy victim be led thrice round the new fruits, accompanied by the whole crowd of shouting companions; and let them loudly invite Ceres under their roofs; nor let any one put the sickle to the ripe corn, before he has crowned his head with wreaths of oak, and danced in uncouth measures, and sung songs to Ceres. And that we may know these things by manifest tokens, both heat and rain, and cold winds; Jupiter himself has appointed what the monthly moon should advise, what should be a sign of the southwinds falling, what

“tet. Cereri porca præcidanea, “porco fœmina, priusquam hæc fruges condantur, far, triticum, “ordeum, fabam, semen rapicium, “thure, vino, Jano, Jovi, Junoni præfato. Postea porcã præcidaneã immolato. Ubi exta “prosecta erunt, Jano struem comorato, mactatoque item uti prius “obmoveris. Jovi ferctum obmovo- “veto, mactatoque item uti prius “feceras. Item Jano vinum dato, “et Jovi vinum dato, ita uti prius “datum ob struem obmovendam, “et ferctum libandum. Postea Ce- “reri exta, et vinum dato.” It is very certain that Ceres and Bacchus were frequently joined together in the same sacrifice; but it is no less certain, that this passage of Virgil is no proof of it.

poet in this passage to say, there are two ways of predicting the weather; one by astrology, to which purpose he mentions the moon; the other by common observation. But he has already insisted sufficiently on the use of the astrological science, and now intends only to shew the husbandman, how, without science, he may be able, in a good measure, to foresee the changes of the weather, and prevent the misfortunes that may attend them. Grimoaldus has justly paraphrased the passage under our consideration to this purpose: “Sed quoniam rustici ho- “mines, et operarii ex Saturni cæ- “terorumque syderum conversioni- “bus parum aut nihil possunt col- “ligere, ea de tempestatum indicii, “ac prænotionibus dicam, quæ sunt “pene ad vulgarem popularemque “sensum accommodata, &c.”

349. *Torta redimitus tempora quercu.*] They wore wreaths of oak in honour of Ceres, because she first taught mankind the use of corn instead of acorns: thus our poet:

352. *Pluviasque.*] It is *pluvias* without *que*, in one of Dr. Mead’s manuscripts, and in the old Nuremberg edition: Grimoaldus also has the same reading.

—Vestro si munere tellus
 Chaoniam pingui glandem mutavit arista.

353. *Moneret.*] It is *moveret* in one of Dr. Mead’s manuscripts, and in some of the old printed editions.

351. *Atque hæc, &c.*] La Cerda, and after him Ruæus, and several other commentators, understand the

354. *Quo signo.*] “Vel quo sub “sidere; vel melius quo indicio in-

the husbandman often observing, should keep their herds nearer the stall. When the winds are rising, either the straits of the sea work and begin to swell, and a dry crackling is heard in the mountains; or the far resounding shores begin to echo, and the murmur of the groves to thicken.

Agricolæ, propius stabulis armenta tenerent.
 Continuo ventis surgentibus aut freta ponti 356
 Incipiunt agitata tumescere, et aridus altis
 Montibus audiri fragor; aut resonantia longe
 Littora misceri, et nemorum increbrescere murmur.

“telligi posset ventos deficere,” says Ruæus. I have already observed that Virgil has no astrological meaning in this passage: whence we must prefer with Ruæus this latter interpretation. Dr. Trapp adheres to the former:

—————Beneath what star;
 Auster's rough blasts should fall.

Caderent.] La Cerda observes, that from the context of Virgil it appears, that *caderent* must signify not the ceasing or falling of the wind, but its rushing down, to occasion storms. He quotes a passage of Terentius Varro in *Sesquilysse*, to confirm this interpretation: *Adversi venti ceciderunt, quod si pergunt ditius mare volvere, vereor, &c.* I cannot find that Virgil has ever used *cado* in this sense: but he has used it for the ceasing of the wind in the ninth Eclogue:

Et nunc omne tibi stratum silet æquor,
 et omnes,
 Aspice, ventosi ceciderunt murmuris
 auræ.

Mr. B——'s translation agrees with La Cerda:

—————When southern tempests rise.

Quid.] Both the Arundelian and one of Dr. Mead's manuscripts have *quod*. Servius has the same reading, and it is in some of the old printed editions. Pierius says it is *quid* in the Roman and Medicean manuscripts.

356. *Continuo ventis, &c.*] Here

the poet gives us the signs of the winds rising.

It is more easy to admire than describe the beauty of these lines of our poet. The very motion of the swelling sea is expressed in these words, which seem to rise gradually with the waves:

—————Freta ponti
 Incipiunt agitata tumescere.

We hear the crackling of the mountains in

—————Aridus altis
 Montibus audiri fragor:

and the rustling of the woods in

—Nemorum increbrescere murmur.

These beauties are too frequent in Virgil to escape the observation of most readers: but it would be unpardonable in a commentator not to take notice of them.

The swelling of the sea, the resounding of the coasts, and the roaring of the mountains are mentioned as prognostics of wind by Aratus, whom Virgil has imitated in his predictions of the weather:

Σῆμα δὲ τοὶ ἀνέμοιο καὶ οὐδαίνουσα θάλασσα
 Γίγνισθω· καὶ μακρὸν ἐπ' αἰγιαλοὶ βόων-
 τες,
 Ἄκται δ' εἰνάλοιο, ὅπου' εὐδίοι ἠχίεσσαί
 Γίγνονται, κορυφαὶ τε βόωμεναι οὐρεὺς ἄκραι.

357. *Aridus fragor.*] Pierius says it is *arduis* in the Roman manuscript. *Aridus fragor* means a dry crackling sound, like that of trees, when they break.

Jam sibi tum a curvis male temperat unda ca-
 rinis, 360

Cum medio celeres revolant ex æquore mergi,
 Clamoremque ferunt ad littora: cumque ma-
 rinæ

In sicco ludunt fulicæ: notasque paludes
 Deserit, atque altam supra volat ardea nubem.

Sæpe etiam stellas, vento impendente, videbis
 Præcipites cælo labi, noctisque per umbram 366
 Flammarum longos a tergo albescere tractus.

Now can the wave hardly for-
 bear the bending ships, when
 the cormorants fly swiftly
 from the middle of the sea:
 and come crying to the shore:
 and when the sea-coots play
 on the dry land: and the
 heron forsakes the well known
 fens and flies above the lofty
 clouds. When wind impends,
 you shall also often see the
 stars fall headlong from hea-
 ven, and long tracts of flame
 whiten after them through
 the shade of night.

360. *Jam sibi tum a curvis.*] In all the manuscripts I have consulted the preposition *a* is omitted; as also in many printed editions. Pierius says it is *a curvis* in the Roman manuscript. Heinsius retains the preposition: and in the only passage, beside this, where Virgil uses *tempero* in the same sense, we find *a* before the ablative case:

Quis talia fando,
 Myrmidonum Dolopumve aut duri miles
 Ulyssæi
 Temperet a lachrymis.

361. *Mergi.*] What Virgil says of the cormorant, Aratus ascribes to the *ἔρωδιός*.

Καὶ δ' ἂν ἐστὶ ξηρὴν ὄτ' ἔρωδιός οὐ κατὰ κόσ-
 μον
 Ἐξ ἄλλος ἔρχηται, φωνῇ περὶ πολλὰ λαλη-
 κώς,
 Κινυμένου κε θάλασσαν ὑπερφοροῖσ' ἀνέ-
 μοιο.

Now *ἔρωδιός* is generally understood to mean a heron: but La Cerda interprets it a *mergus* or cormorant. It is said to be called *ἔρωδιός quasi ἡλαδιός*, because it delights in fenny places; but this agrees with the heron, as well as with the cormorant. The same author will have the *αἰθουαί* of Aratus to be the *fulica* of Virgil, because they are so called, as he says, *a fuligine*, from their black-

ness: though the *αἰθουαί* is generally thought to be the same with the *mergus*. The *κέπφος* of Aratus he takes to be the heron. For the learned reader's satisfaction I shall set down what Aratus has said of these sea fowl, immediately after the three verses just now quoted:

Καὶ ποτε καὶ κέπφοι, ὅπῳτ' εὐδιὸς ποτέων-
 ται,
 Ἄντία μελλόντων ἀνέμων εἰληδὰ φέρονται.
 Πολλάκι δ' ἀγριῶδες νῆσσαι, ἢ εἰν ἄλλ' δίνας
 Αἰθουαί χερσαία τινάσσονται πτερόγυσιον.

365. *Sæpe etiam stellas, &c.*] This prognostic of wind taken from the stars seeming to fall is borrowed also from Aratus:

Καὶ διὰ νύκτα μέλαιναν ὄτ' ἀστέρες αἰσσωσι
 Ταρφέα, τοὶ δ' ὅστιθεν ἔμμοι ὑπολευκαίνωνται,
 Δειδέχθαι κείνους αὐτὴν ὁδὸν ἐρχομένιο
 Πνεύματος.

Vento impendente.] One of Dr. Mead's manuscripts has *impellente*.

366. *Umbram.*] So I read it with Heinsius. I find the same reading in the Cambridge and in one of the Arundelian manuscripts. In the King's, the Bodleian, the other Arundelian, and in both Dr. Mead's manuscripts, and in some printed editions it is *umbras*. Pierius says it is *umbram* in the Roman and Medicean manuscripts; and prefers that reading.

Often shall you see the light chaff and falling leaves fly about, or floating feathers dance on the surface of the water. But when it lightens from the quarter of fierce Boreas, and when the house of Eurus and of Zephyrus thunders; then all the country swims with full ditches, and every mariner on the sea gathers up the wet sails. Never did a storm of rain fall upon any without giving them warning: either the airy cranes avoided it in the bottom of the

Sæpe levem paleam et frondes volitare caducas,
Aut summa nantes in aqua colludere plumas.
At Boreæ de parte trucis cum fulminat, et
cum 370
Eurique Zephyrique tonat domus; omnia plenis
Rura natant fossis, atque omnis navita ponto
Humida vela legit. Nunquam imprudentibus
imber
Obfuit: aut illum surgentem vallibus imis

368. *Sæpe levem paleam, &c.*] What Virgil says of chaff, falling leaves, and feathers, Aratus has said of the down of thistles.

"Ἦδη καὶ πάπποι, λευκῆς γήρειον ἀκάνθης,
Σῆμ' ἐγίνοντ' ἀνέμου, κωφῆς ἄλδος ὄσπότης
πολλοὶ
Ἄκρι ἐπιπλείωσι, τὰ μὲν πάρος, ἄλλα δ'
ὀπίσσω.

370. *At Boreæ, &c.*] In these lines we have the prognostics of rain, in which lines the poet plainly imitates Aratus:

Ἀντὰρ ὄτ' ἐξ εὐροιο καὶ ἐκ νότου ἀσράπησιν.
Ἄλλοτε δ' ἐκ ζεφύροιο, καὶ ἄλλοτε πᾶρ
βορέας
Δὴ τότε τίς πελάγει ἐνὶ δεΐδι ναντίλος ἀνήρ,
Μή μιν, τῆ μὲν ἔχη πύλαγος, τῆ δ' ἐκ Διὸς
ἴδωρ
Ἵδεται γὰρ τοσσαῖδε περὶ στεροπαὶ φορέονται.

The Cambridge, one of the Arundelian, and one of Dr. Mead's manuscripts have *aut* instead of *at*, at the beginning of ver. 370.

373. *Legit.*] Heinsius has *legunt*, in which, I think, he is almost singular.

Imprudentibus.] Some interpret this *unwise*, as if the poet's meaning was, that these signs are so plain, that the most unwise must observe them. Thus Dryden:

Wet weather seldom hurts the *most unwise*,
So plain the signs, such prophets are the skies.

But *imprudens* signifies not only *imprudent* or *unwise*, but also *unadvised*, *uninformed*, or *unawares*, in which sense this passage is generally understood. Virgil's meaning seems to be, that the signs are so many, that none can complain of a shower's falling on him unawares.

374. *Aut illum surgentem vallibus, &c.*] This passage is variously interpreted. Some take the prognostic of rain to be the cranes leaving the valleys, and flying on high, reading this passage *grues fugere ex imis vallibus*. Of this opinion are Servius, Grimoaldus, Ruæus, and several others. Dryden translates it in this sense:

The wary crane foresees it first, and sails
Above the storm, and leaves the lowly vales:

and Dr. Trapp:

————— Or them aerial cranes
Fled, rising from the vales.

La Cerda takes the meaning to be that the showers rise out of the valleys; interpreting it thus: "Grues volatu suo altissimo indicant imbrum surgere ab imis vallibus." In this sense May translates it:

For from the valleys, e'er it thence arise,
The cranes do fly.

Servius was aware of this interpretation, and condemned it: "Dicit

Aëriæ fugere grues : aut bucula cælum
 Suspiciens patulis captavit naribus auras :
 Aut arguta lacus circumvolitavit hirundo :
 Aut veterem in limo ranæ cecinere querelam.

375 valleys as it rose : or the heifer looking up to heaven has snuffed in the air with wide nostrils : or the chattering swallow has flown round about the lakes : or the frogs have croaked out their ancient moan in the mud.

“ autem grues, de vallibus surgere, “ non pluviam de vallibus surgere.” A third interpretation is, that the cranes left their aërial flight, and fled or avoided the coming storm, by retreating to the low vales. In this sense only Mr. B— has translated it :

Cranes, as it rose, flew downwards to the vale.

This interpretation is agreeable to what Aristotle has said, in the ninth book of his history of Animals, where treating of the foresight of cranes, he says they fly on high, that they may see far off, and if they perceive clouds and storms, they descend, and rest on the ground : *Εἰς ὑψος πέτονται, πρὸς τὸ καθαρῶν τὰ πύργω. Καὶ ἐὰν ἴδωσι νέφη, καὶ χειμέρια, καταπτᾶσαι ἡσυχάζουσιν.* From this high flight of the cranes, we see the propriety of the epithet *aëria* ; and we also find that not their flying on high, but their descent is to be esteemed a sign of rain. Aratus also, whom our poet imitates in his signs of weather, says, the cranes leave their airy flight, and return in winding mazes :

Οὐδ' ὑψοῦ γεράνων μακρὰί εἵχες αὐτὰ
 κέλευθα
 Τείνονται σροφάδες δὲ παλιμπετῆς ἀπενόονται.

375. *Aut bucula cælum, &c.*] Thus also Aratus :

Καὶ βόες ἦδη τοι πάρος ὕδατος ἐνδίοιο,
 Οὐρανὸν εἰσανιδόντες, ἀπ' αἰθέρος ὠσφρήσαντο.

Virgil has imitated and almost transcribed some verses of Varro Atacinus, which I shall here set down,

as I find them in Servius, and Fulvius Ursinus :

Tum liceat pelagi volucres, tardæque
 paludis
 Cernere inexplcto studio certare lavandi :
 Et velut insolitum pennis infundere
 rorem :
 Aut arguta lacus circumvolitavit hi-
 rundo :
 Et bos suspiciens cælum, mirabile visu,
 Naribus aërium patulis decerpit odo-
 rem :
 Nec tenuis formica cavis non extulit
 ova.

These lines of Varro are undoubtedly borrowed from Aratus ; and the prognostics contained in them are in the same order, as in the Greek poet. Virgil has varied them, and made them more poetical.

377. *Aut arguta lacus, &c.*] Thus Aratus :

* Ἡ λίμνην περὶ θεῶν χελιδόνες ἀΐσσονται,
 Γαστέρι τύπτουσαι αὐτὰς εἰλημένον ὕδωρ.

This line of Virgil is exactly the same with one of Varro, quoted in the preceding note.

378. *Aut veterem in limo, &c.*] It is generally read *et veterem* : but Pierius observed *aut* in several ancient manuscripts. I find *aut* in the Bodleian and in one of the Arundelian manuscripts. We find this prognostic also in Aratus :

* Ἡ μᾶλλον δειλαὶ γενεαὶ, ὕδρῳσιν ὄνειρα,
 Αὐτῶθεν ἐξ ὕδατος, πατέρεις-βωῶσι γυρίων.

As to the frogs croaking out their ancient moan in the mud, the poet no doubt alludes to the story of the Lycian countrymen being turned into frogs by Latona : which is mentioned by Ovid :

often also has the pismire making a narrow road brought forth her eggs out of the hidden recesses; and the rainbow has drank deep; and the army of ravens departing from their food in a vast body has made a great noise with clapping their wings. Now may you see various sea-fowl, and those which search for food about the Asian meadows

Sæpius et tectis penetralibus extulit ova
 Angustum formica terens iter: et bibit ingens
 Arcus: et e pastu decedens agmine magno 381
 Corvorum increpuit densis exercitus alis.
 Jam varias pelagi volucres, et quæ Asia circum

—Et nunc quoque turpes
 Litibus exercent linguas: pulsoque pudore,
 Quamvis sint sub aqua, sub aqua maledicere tentant.
 Vox quoque jam rauca est.

379. *Sæpius et tectis penetralibus,*
 &c.] Thus Aratus:

Καὶ κόιλῃς μύεμικτες ὄχθῃς ἐξ ὕδα πάντα
 ὤασσον ἀννήγακοντο.

See also the last of the verses quoted from Varro, in the note on ver. 375.

380. *Et bibit ingens arcus.*] It was a vulgar opinion amongst the ancients, that the rainbow drew up water with its horns. We find frequent allusions amongst the poets to this erroneous opinion. I shall content myself with one quotation from the *Curculio* of Plautus; where, as Lena, a drunken, crooked, old woman, is taking a large draught of wine, Palinurus says, see how the bow drinks! we shall certainly have rain to-day:

—Ecce autem bibit arcus! pluet
 Credo hercle hodie.

Aratus mentions the rainbow appearing double, as a sign of rain:

Ἡ διδύμη ἕξωσι διὰ μέγαν οὐρανὸν ἴρις

in which he is followed by Pliny:
 “Arcus cum sunt duplices, pluvias
 “nunciant.”

382. *Corvorum increpuit densis exercitus alis.*] Thus also Aratus:

Δὴ ποτε καὶ γενεαὶ κοράκων, καὶ φῦλα
 κολοιῶν,

*Ἵδατος ἐρχομένοιο Διὸς πάρα σῆμ' ἐγένοντο,
 Φαινόμενοι ἀγγελιδᾶ, καὶ ἰσηέσσιν ὁμοῖον
 Φθιγγάμενοι καὶ που κόρακις δίους σα-
 λαγμοῦς;

Φωνῇ ἐμμήσαντο σὺν ὕδατος ἐρχομένοιο
 *Ἡ ποτὶ καὶ κρώξαντι βαρεῖν δισσακί Φωνῇ
 Μακρὸν ἐπιρροῖζέουσι τινάζόμενοι πτερὰ πυκνά.

383. *Jam varias pelagi volucres,*
 &c.] Pierius says that in some ancient manuscripts, the words are placed thus: *Jam volucres pelagi varias*; and that in some it is *atque Asia* for *et quæ Asia*. He observes also that it is *variæ* in the Roman manuscript. I find the same reading in the Bodleian, and in one of the Arundelian manuscripts: but the grammatical construction will hardly allow it not to be *varias*. The other Arundelian manuscript has *tum* instead of *jam*.

Aratus has mentioned this prognostic also of the water-fowl ducking themselves before rain:

Πολλάκι λιμναῖαι ἢ εἰνάλαι ὄρνιθες
 *Ἀπλησον κλύζονται ἐνέμεναι ὕδασι σιν.

Virgil seems to have imitated this verse of the second Iliad:

*Ἀσίω ἐν λιμῶνι, Καῦσέριου ἀμφὶ ῥίεθρα.

The *Asia palus* or *Asius campus* is the name of a fenny country, which receives the overflowings of the Cayster. The first syllable of this adjective is always long; as in the passage now before us; and in the fourth Georgick:

Atque Ephyre, atque Opis, et *Asia*
 Deiopeia:

and in the seventh *Æneid*:

—Sonat amnis et *Asia* longe
 Pulsa palus.

The first syllable of *Asia*, the name

Dulcibus in stagnis rimantur prata Caystri,
 Certatim largos humeris infundere rores ; 385
 Nunc caput objectare fretis, nunc currere in un-
 das,
 Et studio incassum videas gestire lavandi.
 Tum cornix plena pluviam vocat improba voce,
 Et sola in sicca secum spatiatum arena.
 Nec nocturna quidem carpentes pensa puellæ
 Nescivere hyemem : testa cum ardente viderent
 Scintillare oleum, et putres concresecere fungos.

in the sweet lakes of Cayster, strive to pour a plenty of water over their shoulders, and now plunge into the sea, and then run upon the waves, and wantonly wash themselves in play. Then does the unlucky crow call the rain with a loud voice, and wanders by herself alone on the dry sand. Nor are the maids who perform their nightly tasks ignorant of the approaching storm, when they see the oil sputter in the lamp, and fungous excrescences grow about the wick.

of a quarter of the world, is short; as in the second Georgick :

Qui nunc extremis Asia jam victor in oris.

Cayster or *Caystrus* is the name of a river of Asia, which rises in Phrygia major, passes through Lydia, and falls into the Ægean sea near Ephesus. The country about this river, being marshy, abounds with water-fowl. Swans are frequently mentioned by the poets: Homer, in the passage to which we just now referred, speaks of geese, cranes, and swans :

Ὄρνιθων πτενηγῶν ἕθνεα πολλὰ
 Χηνῶν, ἢ γεράνων, ἢ κύκνων δουλιχοδείρων
 Ἀσίων, &c.

386. *Undas.*] Pierius says that some of the ancient manuscripts have *undis*, and others *undas*. One of Dr. Mead's manuscripts has *undis*, and the other has *undam*.

388. *Tum cornix plena, &c.*] The crow is mentioned also by Aratus :

Ἦπου καὶ λακέρυζα παρ' ἠϊόνι προῦχούσῃ
 Χείματος ἀρχομένου χέρσῳ ὑπέκλυψε κορώνη·
 Ἦπου καὶ ποταμοῖο ἐβάψατο μέγχεϊ παρ'
 ἄκρου
 Ὀμους ἐκ κεφαλῆς· ἢ καὶ μάλα πᾶσα
 καλυμβῆ
 Ἦ πολλὴ στρέφεται παρ' ὕδωρ παχία κρώ-
 ζύσσα.

The ancients thought that crows not only predicted rain, but called

it. Thus Lucretius, speaking of the different voices of birds :

Et partim mutant cum tempestatibus una

Raucisonos cantus, cornicum ut sæcla vetusta,

Corvorumque greges, ubi aquam dicuntur et imbres

Poscere, et interdum ventos aurasque vocare.

Sometimes at change of air they change their voice :

Thus daws, and om'nous crows, with various noise,

Affright the farmers; and fill all the plain, Now calling for rough winds, and now for rain.

CREECH.

Servius reads *rauca* instead of *plena* ; but *plena* is generally allowed to be the true reading.

The Bodleian and one of the Arundelian manuscripts, after ver. 388, have

Aut caput objectat querulum venientibus undis.

The King's and one of Dr. Mead's manuscripts have *et caput, &c.* In the Cambridge manuscript this verse is mutilated; *Aut caput querulum jactat, &c.* In the old Nuremberg edition *et caput, &c.* is added after ver. 389.

392. *Scintillare oleum, et putres concresecere fungos.*] This also is mentioned by Aratus :

Nor is it less easy to foresee unshowery suns, and fair open weather, and to know them by manifest signs. For then the light of the stars does not seem dim, nor does the moon seem to rise, as if she was indebted to her brother's beams: nor thin fleeces of wool seem to be carried through the sky. Nor do Thetis's beloved Halcyons spread open their wings to the warm sun, along the shore:

Nec minus eximbres soles, et aperta serena
 Prospicere, et certis poteris cognoscere signis.
 Nam neque tum stellis acies obtusa videtur; 395
 Nec fratris radiis obnoxia surgere Luna:
 Tenuia nec lanæ per cælum vellera ferri.
 Non tepidum ad solem pennas in littore pandunt

Ἡ λύχνοις μύκητες ἀγείρονται περὶ μύζαν,
 Νῦντα κατὰ σκοτίνην, μηδ' ἦν ὑπὸ χείματος
 ἄρη
 Λύχνοι ἄλλοτε μὲν τε φάος κατὰ κόσμον
 ὄραρη,
 Ἄλλοτε δ' αἴσσωσιν ἀπὸ φλόγης, ἥντι
 κούφαι
 Πομφόλυγες.

The sputtering of the lamps, being occasioned by the moisture of the air, may well predict rain.

393. *Nec minus*, &c.] After the signs of wind and rain, the poet now proceeds to give us those of fair weather.

Eximbres.] So Pierius found it in some ancient manuscripts. Almost all the editions have *ex imbri*; taking the poet's meaning to be that these are signs of fair weather following the shower; or that they are to be observed during the rain. May's translation is,

By no less true, and certaine signs
 may we
 Faire dayes and sunshine in a storme
 foresee.

Dryden has,

Then after show'rs 'tis easy to descry
 Returning suns, and a serener sky.

Dr. Trapp translates it,

Nor less serenity succeeding show'rs
 And sunny skies, by sure unfailling signs
 Thou may'st foresee.

Mr. B— alone adheres to *eximbres*;

Nor from less certain signs, the swain
 descrys
 Unshow'ry suns, and bright expanded
 skies.

This reading seems more poetical than the common: and it is certain, that Virgil's meaning could not be, that these observations are to be made during the rain. At such a time it would be impossible to observe the brightness of the moon and stars; which are the first prognostics mentioned by our author.

395. *Nam neque tum stellis acies obtusa videtur*.] Aratus mentions the dimness of the light of the stars as a sign of foul weather:

Ἦμος δ' ἀστερόθεν καθαρὸν φάος ἀμβλύνηται.

396. *Nec fratris radiis obnoxia surgere luna*.] Servius thinks that *obtusa* is to be understood here; and that the sense is, "For then neither does the light of the stars seem dim, nor that of the moon, which is beholden to her brother's beam." Ruæus seems to have found the true meaning of this passage; that "the moon rises with such an exceeding brightness, that one would rather think her light to be her own, than only borrowed from the sun." See Aulus Gellius, l. vii. c. 17.

397. *Tenuia nec lanæ per cælum vellera ferri*.] By *thin fleeces of wool* the poet means the *fleecy clouds*, which Aratus mentions as a sign of rain:

Πολλάκι δ' ἐρχομένων ὑετῶν νέφια προπάροισεν,
 Οἷα μάλιστα πόκοισιν ἰσικότα ἐνδάλλονται.

398. *Non*.] In one of Dr. Mead's manuscripts it is *nec*.

Dilectæ Thetidi Alcyones: non ore solutos
 Immundi meminere sues jactare maniplos. 400
 At nebulæ magis ima petunt, campoque recumbunt:
 Solis et occasum servans de culmine summo
 Nequicquam seros exercet noctua cantus.

nor do the filthy swine remember to unbind and toss about the bundles of straw with their snouts. But the mists descend, and lie on the plain: and the owl observing the setting sun from the top of the roof, forbears to sing her nightly song.

399. *Dilectæ Thetidi Halcyones.*] The fable of Ceyx and his wife Halcyone being turned into these birds is beautifully related in the eleventh book of Ovid's *Metamorphoses*. The mutual love of these persons subsisted after their change, in honour of which, the gods are said to have ordained, that whilst they sit on their nest, which floats on the sea, there should be no storm. Some say this lasts seven days, others nine, others eleven, and others fourteen. Ovid mentions seven:

—Et tandem, superis miserantibus, ambo
 Alite mutantur. Fatis obnoxius isdem
 Tunc quoque mansit amor. Nec conjugiale solutum
 Fædus in alitibus: coëunt, fiuntque parentes:
 Perque dies placidos hiberno tempore septem.
 Incubat Halcyone, pendentibus æquore nidis,
 Tum via tuta maris: ventos custodit, et arect
 Æolus egressu: præstatque nepotibus æquor.

—*The gods commiserate: And change them both, obnoxious to like fate. As erst they love: their nuptial faiths they shew In little birds: ingender, parents grow. Seven winter days with peaceful calms possess, Alcyon sits upon her floating nest. Then safely saile: then Æolus incaves For his the winds; and smooths the stooping waves.*

SANDYS.

Hence they are said to be beloved

by the sea-nymphs. Thus Theocritus:

Χ' ἀλκυόνες σφρασεῦντι τὰ κύματα, τάν τε θάλασσαν,
 Τόν τε νότον, τόν τ' εἶρον ὃς ἔσχατα φουκία κινεῖ.
 Ἄλκυόνες, γλαυκαῖς Νηρηΐσι ταῖτε μάλισσα
 Ὀρνίθων ἐφίλαθ' ἐν, ὄσαις τέ περ ἐξ ἁλὸς ἄγρα.

Let Halcyons smooth the seas, the storms allay,
 And skim the floods before him all the way:
 The nymphs' lov'd bird, of all that haunt the flood,
 Skim o'er the waves, and dive for swimming food.

CREECH.

399. *Ore solutos.*] Servius says that some read *ore soluto*, that is, with very wide snouts or mouths. In this sense Mr. B—— has translated it:

Nor mindful are the swine, with jaws display'd
 To gripe the straw, and toss their rustling bed.

403. *Nequicquam.*] I have observed, in the note on ver. 192, that *nequicquam* is seldom used by Virgil for *non*: but here I think it is plainly used in that sense. Aratus says that the singing of the owl is a sign of the storms ceasing:

—Νυκτερίη γλαυξ
 Ἦσυχον ἀείδουσα, μαραινομένου χειμῶνος
 Γινέσθω τοι σῆμα.

Pliny says the chattering of the owl in rain is a sign of fair weather;

Nisus soars aloft in the clear sky, and Scylla is punished for the purple hair :

Apparet liquido sublimis in aëre Nisus,
Et pro purpureo pœnas dat Scylla capillo : 405

and in fair weather, of a storm: “Grues silentio per sublime volantes [præsagiunt] serenitatem. “Sic noctua in imbre garrula : at “sereno, tempestatem.” We have seen already, in the note on *eximbres*, that the prognostics here set down relate to the continuance of fair weather, not of its succeeding a storm. Therefore the silence of the owl is a sign of the continuance of fair weather. If we understand the poet to be speaking during the rain, the hooting of the owl will be a sign of fair weather, according to Aratus. But then *nequicquam* must be wrong, whether we take it to mean *not* or *in vain*. If we understand the poet to speak of the continuance of fair weather, *nequicquam* must signify *not*; because, according to Pliny, the hooting of the owl at such a time would be a sign of rain. May has translated *nequicquam*, *not* :

The fatal owle high mounted at sun-set
Does *not* the baleful evening song repeat.

Dryden has translated this passage most wretchedly :

And owls that mark the setting sun,
declare
A star-light evening, and a morning
fair.

Dr. Trapp translates *nequicquam*, *in vain* :

—And now the bird
Of night, observant of the setting sun,
Sings her late song from some high
tow’r *in vain*.

“*Nequicquam* (says this learned “gentleman) for *non* is intolerable : “and Servius gives us no authority “for it but Persius’s; which, considering the obscurity of that “writer, is nothing at all. Besides,

“it is well known that the music “of the owl (such as it is) is a “prognostic of dry weather. I “therefore take it thus; that dark “bird delighting in rain and clouds “makes this noise, by way of complaint, not of joy (for it is a dismal “ditty indeed) at the approach of “fair weather : but does it *nequicquam*, in vain : for that weather “will come, for all her *hooting*.” This interpretation seems to be very much forced, and not to be supported by any good authority. Mr. B.—’s interpretation is not very different. “Virgil embellishes this “mean subject in a very extraordinary manner. When he is to “say that the *hooting* of owls at “night is a sign of fair weather, he “takes occasion to make a delicate “reflection upon superstitious people. Owls were supposed by “such persons always to forbode “some calamity by their noise; “but now, says he, they sing “*nequicquam*, *in vain*; for nobody “is so weak as to expect bad weather from their music.”

404. *Aëre*.] In one of Dr. Mead’s manuscripts it is *æthere*: it is the same also in the Roman manuscript, according to Pierius.

405. *Et pro purpureo pœnas dat Scylla capillo*.] The story of Nisus and Scylla is related in the eighth book of Ovid’s *Metamorphoses*. Nisus was king of Alcatheë or Megara. He had on his head a purple hair, in which the security of the kingdom lay. Scylla, his daughter, falling desperately in love with Minos, who besieged the city, stole the purple hair, and fled with it to him. But that just prince, abhorring the crime, rejected her with indignation, and sailed to Crete,

Quacunq̄ illa levem fugiens secat æthera
pennis,

Ecce inimicus atrox magno stridore per auras
Insequitur Nisus, qua se fert Nisus ad auras,
Illa levem fugiens raptim secat æthera pennis.

Tum liquidas corvi presso ter gutture voces, 410

Aut quater ingeminant; et sæpe cubilibus altis,
Nescio qua præter solitum dulcedine læti,

Inter se foliis strepitant: juvat imbris actis

Progeniem parvam, dulcesque revisere nidos.

Haud equidem credo, quia sit divinitus illis 415

Ingenium, aut rerum fato prudentia major:

wherever she flying cuts the light air with her wings, behold Nisus her cruel enemy pursues with a great noise through the air: where Nisus mounts the sky, she swiftly flying cuts the light air with her wings. Then do the ravens press their throats, and three or four times redoubled a clearer sound; and often rejoicing, in their lofty habitations, with I know not what unusual sweetness, rustle amongst the leaves: they delight, when the showers are driven away, to revisit their little offspring, and their sweet nests. Not that I think they have any genius from heaven, or extraordinary knowledge of things by fate:

leaving her behind. Scylla, in despair, plunged into the sea after him, and took fast hold of the ship. Her father, who had just been changed into the *Haliaëtos*, which is thought to be the osprey, a rapacious bird of the eagle kind, hovering over her to tear her in pieces, she let go her hold, and was immediately changed into the ciris. Some take this bird to be a lark, others think it is a solitary bird, with a purple crest on its head, which continually haunts the rocks, and shores of the sea.

406. *Æthera*.] In one of the Arundelian manuscripts it is *aëra*.

410. *Corvi*.] This prognostic of the ravens is taken also from Aratus:

Καὶ κόρακες μούνοι μὲν, ἐρημαῖοι βόωντες
Δισσάκεις. αὐτὰρ ἔπειτα μεταδρόα κελλή-
γοντες.

Πλειότεροι δ' ἀγελῆδον ἐπὴν κοίτοις μέδωνται,
Φωνῆς ἔμπλειοι, χαίρειν κέ τις ἄτσοιστο.

Οἷα τὰ μὲν βοῶσι, λιγαινομένοισιν ὁμοῖα.

Πολλὰ δὲ δενδρείοιο περὶ φλόων ἄλλοτ' ἐπ'
αὐτὸν

**Ἥχι τε κίουσιν καὶ ὑπότροποι ἀπτερέονται.*

413. *Inter se foliis*.] So I read it with Heinsius, and most of the good editors. Pierius says it is *inter se in foliis*, in the Medicean and most of the ancient manuscripts. The preposition *in* is retained also in one

of the Arundelian, and both Dr. Mead's manuscripts: but in the rest, which I have consulted, *in* is omitted. It is more agreeable to Virgil's style to leave it out.

415. *Haud equidem credo*, &c.] Here Virgil speaks as an Epicurean: he does not allow any divine knowledge or foresight to be in birds; but justly ascribes these changes in their behaviour to the effects which the alterations of the air, with regard to rarefaction and density, have upon their bodies.

416. *Rerum fato prudentia major*.] This passage has been variously interpreted by the commentators. Servius interprets it, "*prudentia quæ est major rerum fato*;" a knowledge which is greater than the fate of things. La Cerda explains it much to the same purpose; "*prudentia quibus fata superent*;" a knowledge by which they surpass fate. Ruæus follows Servius: "*prudentia quæ potentior est fato*." May translates it according to the same construction: but with a sort of paraphrase:

I do not think that all these creatures
have
More wisdom than the fates to man-
kind gave.

but when the storm and moveable moisture of the heaven have changed their courses, and the air moist with south winds condenses what just before was rare, and rarifies what was dense; the images of their minds are changed, and their breasts now receive a different impression, from that which they had when the wind drove away the clouds. Hence the birds join in concert in the fields, and the cattle rejoice, and the ravens exulting croak. But if you regard the rapid sun, and the moons which follow in order; the next day will never deceive you, nor will you be caught by the snares of a fair night. When the moon first collects the returning rays, if she incloses black air with darkened horns,

Verum, ubi tempestas, et cæli mobilis humor
Mutavere vias, et Jupiter uvidus austris
Densat erant quæ rara modo, et quæ densa
relaxat ;
Vertuntur species animorum, et pectora motus
Nunc alios, alios dum nubila ventus agebat, 421
Concipiunt. Hinc ille avium concentus in agris,
Et lætæ pecudes, et ovantes gutture corvi.
Si vero solem ad rapidum, lunasque sequentes
Ordine respicies; nunquam te crastina fallat
Hora, neque insidiis noctis capiere serenæ. 426
Luna revertentes cum primum colligit ignes,
Si nigrum obscuro comprehenderit aëra cornu,

Dryden's translation is scarce sense:

Not that I think their breasts with
heav'nly souls

Inspir'd, as man, *who destiny controuls.*

Mr. B—— proposes a new interpretation, "major prudentia in fato," or "in futuro;" and accordingly translates this passage,

Not that I think the gods to them dis-
pense
Of things *in fate* a more discerning
sense.

Dr. Trapp is of the same opinion: "Prudence greater than fate (as this is generally rendered) is flat nonsense. Take it thus: *A greater knowledge* [than we have] in the "fate of things." His translation runs thus:

Not that I think an ingeny divine
To them is giv'n or prescience of events
In fate superior.

Grimoaldus seems to have found the true sense of this passage: that these animals have no particular instruction from the gods, or superior knowledge *by fate.*

418. *Mutavere vias.*] In one of the Arundelian manuscripts it is *mutavere vices.*

Jupiter uvidus.] So I read it with Heinsius; almost all the editions have *Jupiter humidus.* Masvicius reads *uvidus.*

419. *Densat.*] La Cerda contends, that *denset* is the true reading. I find *denset* in one of the Arundelian, and in one of Dr. Mead's manuscripts.

420. *Pectora.*] It is *pectore* in the Cambridge and in one of Dr. Mead's manuscripts. Pierius found *pectore* in several ancient copies: he observes that in the Medicean manuscript *pectore* is written in a different hand.

424. *Si vero, &c.*] Having shewn how the changes of weather are predicted by animals, he now proceeds to explain the prognostics from the sun and moon; and begins with the moon.

428. *Aëra.*] Pierius would fain read *aëre*; though he allows at the same time that it is *aëra* in all the ancient manuscripts. He thinks *nigrum* agrees with *cornu*, because Varro has said *obatrum cornu*; and then *obscurum* will agree with *aëre*. The *horn of the moon black with dark air* would certainly not be amiss: but then there is some diffi-

Maximus agricolis pelagoque parabitur imber.
 At, si virgineum suffuderit ore ruborem, 430
 Ventus erit: vento semper rubet aurea Phœbe.
 Sin ortu quarto, namque is certissimus auctor,
 Pura, neque obtusis per cælum cornibus ibit,
 Totus et ille dies, et qui nascentur ab illo,
 Exactum ad mensem, pluvia ventisque carebunt:
 Votaque servati solvent in litore nautæ 436

a great storm of rain will invade both land and sea. But if she spreads a virgin blush over her face, there will be wind: for golden Phoebe always reddens with wind. But if at her fourth rising, for that is the surest sign, she shines clear, and not with blunted horns, that whole day, and all the rest of the month will be free from rain and wind: and the sailors escaping shall pay their vows on the shore

culty in making *cornu* follow *comprenderit*. For though we may say the moon contains or incloses dark air with her horns; yet we cannot say that the moon contains or incloses her horns with dark air. Varro, as he is quoted by Pliny, speaks of the dark part of the moon's orb inclosing a cloud: *Si caligo orbis nubem incluserit*. This seems to be the same with the horns inclosing black air; *si nigrum comprenderit aëra cornu*. Soon after he says; if the moon rises with the upper horn blackish, there will be rain after the full; *nascens luna, si cornu superiore obatro surget, pluvius decrescens dabit*. This I suppose is the passage to which Pierius alludes. Virgil has comprehended both these presages in one line: the latter being fully expressed by the epithet *obscuro* added to *cornu*. The most that we can grant to Pierius seems to be, that his reading might be admitted, if there were good authority for it. But, as he cannot produce one manuscript to justify it, and as the common reading is sense, and very intelligible, I see no reason to make such an alteration.

429. *Agricolis*.] La Cerda reads *Agricolæ*.

430. *Virgineum*.] La Cerda reads *virgineo*.

432. *Sin ortu quarto*.] La Cerda, Ruæus, and several other editors read *ortu* in *quarto*. But the prepo-

sition is omitted in most of the ancient manuscripts, according to Pierius. It is omitted also in the King's, the Cambridge, one of the Arundelian, and both Dr. Mead's manuscripts. Servius, Heinsius, and several of the old editors also leave it out. It is retained in the Bodleian, and in the other Arundelian manuscript. It is more agreeable to the style of Virgil, to leave out the preposition.

Other authors differ from Virgil in this particular, and propose other days of the moon's age, as equally or more certain prognostics of the ensuing weather. The poet follows the opinion of the Egyptians, according to Pliny: *Quartam eam maxime observat Ægyptus*.

434. *Nascentur*.] It is *nascetur* in the Roman, and *nascuntur* in the Lombard manuscript, according to Pierius. It is *nascetur* in the King's manuscript: La Cerda also has the same reading.

436. *Votaque servati solvent in litore nautæ*.] Pierius says it is *ad littora* in the Roman manuscript.

It was a custom amongst the ancient mariners to vow a sacrifice to the sea-gods on the shore, provided they returned safe from their voyage. This custom is alluded to by our poet in the third Æneid:

Quin ubi transmissæ steterint trans
 æquora classes,
 Et positis aris jam vota in littore solves.

to Glaucus, and Panopea, and to Melicerta the son of Ino. The sun also, both when he rises, and when he dies himself in the waves, will give signs; the surest signs attend the sun;

Glauco, et Panopeæ, et Inoo Melicertæ.

Sol quoque et exoriens, et cum se condit in undas,
Signa dabit; solem certissima signa sequuntur;

*But when your ships rest wafted o'er the main,
And you on altars rais'd along the shore
Pay your vow'd off'rings.*

Dr. TRAPP.

And again in the fifth:

Dii, quibus imperium est pelagi, quorum
æquora curro;
Vobis lætus ego hoc candentem in littore
taurum
Constituam ante aras voti reus, extaque
salsos
Porriciam in fluctus, et vina liquentia
fundam.

*Ye gods, who rule the ocean which I sail:
Victor, before your altars on this shore,
To you a snow white bull I will present,
Oblig'd by vow; and on the briny deep
Scatter the entrails, pouring purest wine.*

Dr. TRAPP.

437. *Glauco, et Panopeæ, et Inoo Melicertæ.*] This verse is taken from Parthenius, according to Aulus Gellius:

Γλαύκω, καὶ Νήρει, καὶ εἰναλίῳ Μελικέρτῃ.

Macrobius reads Ἰνώω instead of εἰναλίω. Lucilius also has almost the same words in one of his epigrams:

Γλαύκω, καὶ Νήρει, καὶ Ἰνοῖ, καὶ Μελικέρτῃ
καὶ βυθίῳ Κρονίδῃ, καὶ Σαμάρθρηϊ, Θεοῖς,
Σωθεῖς ἐκ πελάγους Λουκίλλιος, ὄδῃ κίκαρ-
μαι
Τὰς τρίχας ἐκ κεφαλῆς ἄλλο γὰρ οὐδὲν
ἔχω.

Virgil leaves the vowels open, after the manner of the Greek poets.

Glaucus was a fisherman, who, observing that his fish, by touching a certain herb, recovered their strength, and leaped again into the water, had the curiosity to taste of it himself: upon which he immediately leaped into the water and became a sea-god. Panopea was

one of the Nereids. She is mentioned in the fifth Æneid:

Dixit; eumque imis sub fluctibus audiit
omnis
Nereidum Phorcique chorus, Panope-
aque virgo;
Et pater ipse manu magna Fortunus
euntem
Impulit.

Ino was the daughter of Cadmus, and wife of Athamas, king of Thebes. Flying from the fury of her husband, who had already torn one of their children in pieces, she threw herself into the sea, with her son Melicerta. They were both changed into sea-deities: Ino was called by the Greeks Leucothea, and by the Romans Matuta: Melicerta was called by the Greeks Palæmon, and by the Romans Portunus.

438. *Sol quoque, &c.*] In this passage are contained the predictions drawn from the rising and setting of the sun. The three first lines are taken from as many of Aratus:

Ἡελίοιο δὲ τοι μελέτω ἐκάτερθεν ἰόντος·
Ἡελίω καὶ μᾶλλον ἰοικότα σήματα κίτται,
Ἀμφότερον, δύνοντι, καὶ ἐκ περάτης ἀνόντι.

Condit.] It is *condet* in one of the Arundelian, and both Dr. Mead's manuscripts: several printed editions have the same reading. I follow Heinsius.

439. *Sequuntur.*] It is *sequuntur* in the Cambridge, one of the Arundelian, one of Dr. Mead's manuscripts, and in several printed editions. Pierius says it is *sequuntur* in the Roman, the Medicean, and the Lombard manuscript, and thinks this the best reading. Servius, La Cerda, and some others read *sequuntur*. Heinsius, Ruæus, and others read *sequuntur*.

Et quæ mane refert, et quæ surgentibus astris.
 Ille ubi nascentem maculis variaverit ortum 441
 Conditus in nubem, medioque refugerit orbe ;
 Suspecti tibi sint imbres ; namque urget ab alto
 Arboribusque satisque Notus pecorique sinister.
 Aut ubi sub lucem densa inter nubila sese 445
 Diversi rumpent radii, aut ubi pallida surget
 Tithoni croceum linquens Aurora cubile ;
 Heu male tum mites defendet pampinus uvas,
 Tam multain tectis crepitans salithorrida grando.

both those which he brings in the morning, and those when the stars arise. When at his first rising he appears spotted, and hid in a cloud, and withdraws half his orb; you may suspect showers: for the south-wind pernicious to trees, and corn, and cattle, presses from the sea. Or when at his rising the rays scatter themselves diversly among thick clouds, or when Aurora rises pale, as she leaves the saffron bed of Tithonus; alas, the vine-leaf will but poorly defend the ripening grapes, so thick will horrid hail bound rattling upon the roofs.

441. *Maculis variaverit ortum.*] Thus Aratus:

Μηδ' οἱ παικίλλονται νέον βάλλοντος ἀρούραις
 Κύκλος, ὅτ' ἐθδίου κεχρημένος ἡματος εἴη,
 Μηδὲ τι σῆμα φέροι, φαίνονται δὲ λιτὸς ἀπάντη.

442. *Conditus in nubem.*] Thus Aratus:

Μηδ' ὅτε οἱ ὀλίγη νεφέλη πάρος ἀντέλλῃσι,
 Τῆν δὲ μετ' ἀκτίνων κειχρωσμένος αὐτὸς ἀεθῆ,
 Ἄμνηστῶν ὑετοῖο.

443. *Ab alto.*] La Cerda explains this *ab alto aëre*. Ruæus interprets it *e mari*. Mr. B—— seems to follow La Cerda:

—The south comes pow'ring down.

And Dr. Trapp:

— Notus from above Threatens.

See the note on *collectæ ex alto nubes*, ver. 324.

445. *Sese diversi rumpent radii.*] Pierius says it is *rumpunt* in the Roman manuscript; and *rumpent* in the Medicean, and other ancient manuscripts. It is *rumpent* in the King's, the Cambridge, and both the Arundelian manuscripts. Heinsius, Masvicius, and several other editors, have the same reading. Servius, La Cerda, Ruæus, and others read *erumpent*.

This prognostic of the scattering of the rays of the sun is taken also from Aratus:

Ἄλλ' οὐχ' ὀππότε κοῖλος ἐειδόμενος περι-
 τέλλῃ,
 Οὐδ' ὀππὸς ἀκτίνων, αἱ μὲν νότον, αἱ δὲ βορῆα
 Σχιζόμεναι βάλλωσι, τὰ δ' αὖ περὶ μίσησα
 Φαίην,
 Ἄλλά που ἢ ὑετοῖο διέχεται, ἢ ἀνέμοιο.

446. *Surget.*] So Pierius found it in the Medicean and other ancient manuscripts, though, he says, there are some that read *surgit*. One of the Arundelian, and both Dr. Mead's manuscripts have *surgit*. Almost all the printed editions have *surget*.

447. *Tithoni croceum linquens Aurora cubile.*] This verse is repeated in the third and ninth Æneids. Tithonus was the son of Laomedon, king of Troy. Aurora, or the morning, is fabled to have fallen in love with him. Homer speaks of Aurora rising from the bed of Tithonus, in the eleventh Iliad:

Ἦως δ' ἐκ λεχέων παρ' ἀγαυοῦ Τειωνοῖο
 ὦρευσθ'.

The saffron morn, with early blushes spread,
 Now rose refulgent from Tithonus' bed.
 Mr. POPE.

448. *Defendet.*] Servius reads *defendit*: but Pierius has observed, that it is the future tense, in the Medicean, and almost all the other ancient manuscripts.

449. *Tam.*] It is *tum* in several manuscripts: but *tam* is generally received.

It will also be more profitable to observe this, when the sun, having measured the heavens, is now going down: for we often see various colours wander over his face. The blue foretels rain; the fiery foretels wind: but if the spots begin to be mixed with fiery red, then you may expect a storm of wind and rain. That night let none advise me to go upon the sea, or to loose my cable from the shore. But if his orb shall be clear, both when he brings on the day, and when he carries it back again, in vain shall you be afraid of showers, and you will see the woods wave with the clear north wind. Lastly, the sun will give you signs of what the late evening will produce, from whence the wind drives the bright clouds, what the moist south wind is meditating. Who dares accuse the sun of falsehood? he also often foretels the approach of dark tumults, and the growth of treachery, and hidden wars.

Hoc etiam, emenso cum jam decedet Olympo, 450
Profuerit meminisse magis: nam sæpe videmus
Ipsius in vultu varios errare colores.

Cæruleus pluviam denunciat, igneus euros:
Sin maculæ incipient rutilo immiscerier igni;
Omnia tunc pariter vento nimisque videbis 455
Fervere. Non illa quisquam me nocte per altum
Ire, neque a terra moneat convellere funem.

At si, cum referetque diem, condetque relatum,
Lucidus orbis erit, frustra terreberè nimbis,
Et claro sylvas cernes aquilone moveri. 460

Denique, quid vesper serus vèhat, unde serenas
Ventus agat nubes, quid cogitet humidus auster,
Sol tibi signa dabit: Solem quis dicere falsum
Audeat? ille etiam cæcos instare tumultus
Sæpe monet, fraudemque et operta tumescere
bella. 465

450. *Emenso cum jam decedet Olympo, profuerit meminisse magis.*] Thus Aratus:

Ἐσπερίοις καὶ μᾶλλον ἀληθῆα τεκμήραιο.
Ἐσπερῶθεν γὰρ ὁμῶς σημαίνεται ἡμενῆς αἰεῖ.

452. *Varios errare colores.*] The various colours of the sun are mentioned also by Aratus: only, where Virgil speaks of blue, the Greek poet mentions black:

Ἡ εἴ που μελανεῖ, καὶ σοὶ τὰ μὲν, ὕδατος ἔσω
Σήματα μέλλοντος· τὰ δ' ἐρευθία πάντ'
ἀνέμοιο.

Εἴγε μὲν ἀμφοτέρους ἄμυδις κεχρωσμένος εἶη,
Καὶ κεν ὕδωρ φερέοι, καὶ ὑπνῆμιος τανυεῖτο.

456. *Non illa quisquam, &c.*] This kind of excursion is used by Virgil in other places. Thus in the second Georgick:

Nec tibi tam prudens quisquam persuadet auctor
Tellurem Borea rigidam spirante movere.

And in the third:

Ne mihi tum molles sub dio carpere somnos,
Neu dorso nemoris libeat jacuisse per herbas.

458. *At si, &c.*] Thus Aratus:

Εἰ δ' αὖτως καθαρὸν μιν ἔχει βουλύσιος ὄρη,
Δύνοι δ' ἀνέφελος μαλακὴν ὑποδείελος αἴγλην,
Καὶ μὲν ἰπερχομένης ἡοῦς ἔθ' ὑπευθῖος εἶη.

461. *Vehat.*] Pierius says it is *ferat* in the Roman manuscript; which he takes to have been put in by way of paraphrase. I find the same reading in the Cambridge manuscript.

462. *Agat.*] It is *agit* in the King's manuscript: but *agat* is certainly much better.

Quid cogitet humidus Auster.] Pierius says that some would fain read *quid cogat et humidus Auster*: but that most of the ancient manuscripts have *cogitat*.

465. *Operta.*] The Bodleian ma-

Ille etiam extincto miseratus Cæsare Romam,

He [the sun] also pitied Rome,
at the murder of Cæsar,

nuscript has *aperta*. Dryden seems to have read *aperta*, for he translates it *open wars*. But I have not seen *aperta* in any other manuscript, or in any printed edition. In Mr. B——'s edition it is *operta*, and yet he translates it *audacious wars*.

466. *Ille etiam*, &c.] Having just observed that the sun foretels wars and tumults, he takes occasion to mention the prodigious paleness of the sun after the death of Julius Cæsar. Then he digresses into a beautiful account of the other prodigies which are said to have appeared at the same time. But though he represents these extraordinary appearances, as consequences of the murder of Cæsar; yet at the same time he shews, that they predicted the civil war of Augustus and Anthony, against Brutus and Cassius. The reader cannot but observe how judiciously Virgil takes care to shew that he had not forgot the subject of his poem in this long digression. At the close of it he introduces a husbandman in future ages ploughing up the field of battle, and astonished at the magnitude of the bones of those, who had been there buried.

Servius takes the prodigies here mentioned to have predicted the death of Julius Cæsar; and mentions a darkness of the sun, which happened on the fourteenth of March, being the day before that murder. He adds that this darkness lasted several hours: "Constat autem occiso Cæsare in Senatu, pridie Iduum Martiarum Solis fuisse defectum, ab hora sexta usque ad noctem. Quod quia multis protractum est horis, dicit in sequentibus, æternam timuerunt sæcula noctem." Ovid relates these

prodigies, as preceding Cæsar's death, but the greatest part of them, and especially the extraordinary dimness of the sun, are related by historians, as happening after that murder. Servius is generally understood to mean an eclipse in this passage by the word *defectus*; but it is no where mentioned as an eclipse, that I remember, nor can I guess upon what authority Servius could relate either that there was an eclipse about that time, or that it happened the day before Cæsar's murder. Ovid speaks of a paleness of the sun:

—Phœbi quoque tristis imago
Lurida sollicitis præbebat lumina terris.

Pliny makes use indeed of the word *defectus*, but he cannot possibly be understood to mean what is properly called an eclipse; because he speaks of its lasting a whole year; "Fiunt prodigiosi et longiores solis defectus, qualis occiso dictatore Cæsare, et Antoniano bello, totius pene anni pallore continuo." Tibullus also says the misty year saw the darkened sun drive pale horses:

Ipsum etiam solem defectum lumine
vidit

Jungere pallentes nubilus annus equos.

Plutarch, in his life of Julius Cæsar, goes farther. He not only mentions the paleness of the sun, for a whole year after Cæsar's death: but adds, that for want of the natural heat of the sun, the fruits rotted, without coming to maturity. Dryden has fallen into the error, that the sun predicted Cæsar's death.

He first the fate of Cæsar did foretel,
And pitied Rome when Rome in Cæsar
fell.

when he covered his bright head with a dusky redness, and impious mortals were afraid the darkness would be eternal. Though at that time the earth also, and the sea, and ominous dogs, and foreboding birds

Cum caput obscura nitidum ferrugine textit,
Impiaque æternam timuerunt sæcula noctem.
Tempore quamquam illo tellus quoque, et
æquora ponti,
Obscœnique canes, importunæque volucres 470

467. *Cum.*] In the King's manuscript it is *tum*.

Ferrugine.] *Ferrugo* does not properly signify darkness, or blackness, but a deep redness. Thus *ferrugineus* is applied to the flower of the hyacinth, which is also called *purpureus*, the colour of blood.

468. *Impia sæcula.*] By *sæcula* the poet means *men*, in imitation of Lucretius, who frequently uses that word, for *kind*, *species*, or *sex*. Out of many examples I shall select a few: in the fifth book he calls mankind *hominum sæcla*:

Quod si forte fuisse antehac eadem
omnia credis:
Sed periisse *hominum* torrenti *sæcla* vapore.

In the fourth book he calls the female sex *muliebre sæclum*:

Et *muliebre* oritur patrio de semine
sæclum.

In the second book, *sæcla* is used for the several kinds of animals:

—Effœtaque tellus
Vix animalia parva creat, quæ cuncta
creavit
Sæcla, deditque ferarum ingentia corpora
partu,
Haud ut opinor enim *mortalia sæcla*
superne
Aurea de cælo demisit funis in arva.

In the same book *sæva sæcla* is used for *beasts of prey*, and *bucera sæcla* for *bulls* and *cows*:

Principio genus acre leonum, *sævaque*
sæcla
Tutata 'st virtus, vulpes dolus, et fuga
cervos;
At levisomna canum fido cum pectore
corda,

Et genus omne, quod est veterino semine
partum,
Lanigeræque simul pecudes, et *bucera*
sæcla
Omnia sunt hominum tutelæ tradita,
Memmi.

Cornicum sæcla vetusta is used also in the same book for the species of crows. In the second book *sæcla pavonum* is used for peacocks:

Aurea pavonum ridenti imbuta lepore
Sæcla novo rerum superata colore jacent.

I shall produce but one quotation more from this author, where *sæcla* is used for inanimate things:

Nam sua cuique locis ex omnibus omnia
plagis
Corpora distribuuntur, et ad sua *sæcla*
recedunt:
Humor ad humorem, &c.

Virgil seems to have used *sæcula* for *mankind* also in the first *Æneid*:

Aspera tum positis mitescent *sæcula*
bellis.

470. *Obscœnique canes.*] Heinsius reads *obsœnæ*, in which he is almost singular. *Obsœnus* amongst the augurs was applied to any thing that was reputed a bad omen. Apian mentions dogs howling like wolves, after the death of Cæsar. Ovid speaks of dogs howling by night in the forum, and about houses, and the temples of the gods:

Inque foro, circumque domos, et templa
Deorum
Nocturnos ululasse canes.

Importunæque volucres.] Ovid mentions the owls as giving omens.

Signa dabant. Quoties Cyclopum effervere in
agros

Vidimus undantem ruptis fornacibus Ætnam,
Flammarumque globos, liquefactaque volvere
saxa !

Armorum sonitum toto Germania cælo
Audiit, insolitis tremuerunt motibus Alpes. 475
Vox quoque per lucos vulgo exaudita silentes
Ingens, et simulacra modis pallentia miris

presaged. How often have we seen Ætna pour a burning deluge from her bursten furnaces over the fields of the Cyclops, and melted stones of fire and melted stones! Germany heard a clashing of arms throughout the sky; the Alps trembled with unusual shakings. A mighty voice also was frequently heard through the silent groves, and spectres horribly pale

Tristia mille locis Stygius dedit omina
bubo.

Some omens of birds are mentioned by the historians, as preceding the death of Cæsar.

474. *Armorum sonitum toto Germania cælo audiit.*] Ovid speaks of the clashing of arms, and the noise of trumpets and horns :

Arma ferunt inter nigras crepitantia
nubes,
Terribilesque tubas, auditaque cornua
cælo
Præmonuisse nefas.

Appian also mentions great shouts in the air, and clashing of arms, and rushing of horses. Perhaps this was some remarkable *Aurora borealis* seen about that time in Germany. The learned M. Celsius, professor of astronomy at Upsal in Sweden, has assured me, that in those northern parts of the world, during the appearance of an *Aurora borealis*, he has heard a rushing sound in the air, something like the clapping of a bird's wings. Before these phænomena were so frequent amongst us as they now are, it was no unusual thing for the common people to take them for armies fighting in the air.

475. *Motibus.*] The King's, and one of Dr. Mead's manuscripts, and Schrevelius, read *montibus*.

476. *Vox quoque per lucos vulgo exaudita silentes ingens.*] In the

King's manuscript it is *vulgo est audita*.

La Cerda is of opinion that the mighty voice heard in the groves, of which Virgil^a here [speaks, was the voice of the gods leaving, or threatening to leave, their habitations. He understands Ovid to mean the same thing, when he speaks of threatening words being heard in the sacred groves :

—Cantusque feruntur
Audiit, sanctis et *verba minacia* lucis.

He takes this to be farther explained by a passage in Tibullus, lib. ii. eleg. 5. where he says the groves foretold a flight :

Atque tubas, atque arma ferunt strepitantia cælo
Audiit, et lucos præcinnisse fugam.

The threatening words, says he, of Ovid are explained by the flight of the gods in Tibullus. He strengthens this observation by a quotation from Josephus's seventh book of the Jewish war; where speaking of the prodigies, which preceded the destruction of Jerusalem, he says the priests heard a voice in the night-time, saying, *Let us go hence*.

477. *Simulacra modis pallentia miris visa sub obscurum noctis.*] Thus Lucretius :

Sed quædam simulacra modis pallentia
miris.

were seen in the dusk of evening, and cattle spoke, a dire omen! the rivers stop, and the earth gapes: and the mournful ivory weeps in the temples, and the brazen statues sweat. Eridanus, the king of rivers, whirling down whole woods with his mad torrent, poured forth, and bore away the herds with their stalls all over the plains: nor at the same time

Visa sub obscurum noctis, pecudesque locutæ,
Infandum! sistunt amnes, terræque dehiscunt:
Et mœstum illacrymat templis ebur, æraque
sudant. 480

Proluit insano contorquens vortice sylvas
Fluviorum Rex Eridanus, camposque per omnes
Cum stabulis armenta tulit: nec tempore eodem

Plutarch speaks of ghosts walking in the night, before Cæsar's death. Ovid also mentions the same thing:

——Umbrasque silentum
Erravisse ferunt.

478. *Pecudesque locutæ.*] By *pecudes* the poet seems to mean oxen: for those are the cattle, which are said to have spoken on this occasion. Appian says expressly that an ox spoke with human voice. Tibullus also mentions oxen:

Fataque vocales præmonuisse boves.

479. *Sistunt amnes.*] Horace mentions the overflowing of the Tiber at this time:

Vidimus flavum Tiberim, retortis
Littore Etrusco violenter undis,
Ire dejectum monumenta regis
Templaque Vestæ:
Iliæ dum se nimium querenti
Jactat ultorem; vagus, et sinistra
Labitur ripa, Jove non probante,
Uxorius amnis.

Terræque dehiscunt.] Ovid mentions an earthquake at Rome:

——Motamque tremoribus urbem.

480. *Et mœstum illacrymat templis ebur æraque sudant.*] “In the ancient oblong manuscript it is *lacrimat*. But in the Roman, Median, and some other ancient manuscripts it is *illacrimat*, which is more like Virgil. For our poet loves to join to the verbs those prepositive particles which he has

“taken from before the nouns.”
PIERIUS.

Appian says that some statues sweated, and that some even sweated blood. Ovid mentions the ivory images sweating in a thousand places:

Mille locis lacrymavit ebur.

Tibullus speaks of the statues of the gods weeping:

Et simulacra Deum lacrymas fudisse
tepentis.

482. *Fluviorum Rex Eridanus.*] The two first syllables of *fluviorum* are short: the poet therefore puts two short syllables for one long one. Dr. Trapp observes that this redundancy of the syllables elegantly expresses the overflowing of the river: and has accordingly imitated it in his version:

——Eridanus supreme of rivers.

Eridanus is the Greek name for the Po. It rises from the foot of Vesulus, one of the highest mountains of the Alps, and passing through the Cisalpine Gaul, now part of Italy, it falls into the Adriatic sea, or gulf of Venice. It is the largest and most famous of all the rivers of Italy; whence Virgil calls it the king of rivers, see Pliny, lib. iii. c. 16.

483. *Tulit.*] In the King's manuscript it is *trahit*.

Tristibus aut extis fibræ apparere minaces ;
 Aut puteis manare cruor cessavit ; et alte 485
 Per noctem resonare, lupis ululantibus, urbes.
 Non alias cælo ceciderunt plura sereno
 Fulgura ; nec diri toties arsere cometæ.

did threatening fibres fail to appear in the sad entrails ; or wells to flow with blood ; and cities loudly to resound with howling wolves by night. Never did more lightnings fall from a clear sky ; nor dreadful comets so often blaze.

484. *Tristibus aut extis fibræ apparere minaces.*] Several authors mention a victim wanting a heart, before Cæsar's death. Ovid adds that none of the sacrifices were propitious :

Victima nulla litat : magnosque instare tumultus
 Fibra monet.

485. *Puteis manare cruor.*] Ovid speaks of its raining blood :

Sæpe inter nimbos guttæ cecidere cruentæ.

Alte per noctem resonare lupis ululantibus urbes.] Servius reads *altæ*, and interprets it *magnæ*. If this reading be admitted, we must render this passage, and great cities to resound with howling wolves by night.

Appian mentions wolves running along the Forum. La Cerda thinks that the poet means by *wolves* the ghosts of the departed. In confirmation of this he quotes some passages where the verb *ululare* is applied to spectres. But that real wolves should come into the cities seems no more improbable than many of the other prodigies.

487. *Non alias cælo ceciderunt plura sereno fulgura.*] Thunder from a clear sky was always looked upon as a prodigy by the ancients : though not always accounted an ill omen. Horace speaks of Jupiter's sending a great deal of snow and hail on this occasion, and affrighting the city with his thunder and lightning :

Jam satis terris nivis, atque diræ
 Grandinis misit Pater : et rubente

Dextera sacras jaculatus arces,
 Terruit urbem.

Appian also mentions the temples and statues of the gods being frequently stricken with thunder-bolts.

488. *Nec diri toties arsere cometæ.*] Comets are to this day vulgarly reputed dreadful presages of future wars. Thus Tibullus :

Hæ fore dixerunt belli mala signa cometen.

Virgil is generally thought to mean that comet which appeared for seven nights after Cæsar's death. But he speaks of several comets : wherefore I rather believe he means some fiery meteors, which were seen about that time. Ovid calls them *torches* :

Sæpe faces visæ mediis ardere sub astris.

Besides, the famous comet, which is said to have appeared for seven days, was esteemed a good omen, and was fancied to be Cæsar's soul converted into a blazing star by Venus. Thus Ovid :

Vix ea fatus erat ; media cum sede Senatus
 Constitit alma Venus nulli cernenda :
 sui que
 Cæsaris eripuit membris, nec in aëra solvi
 Passa recentem animam, cælestibus intulit astris,
 Dumque tulit ; lumen capere, atque ignescere sensit :
 Emititque sinu. Luna volat altius illa :
 Flammiferumque trahens spatioso limite crinem
 Stella micat.

*This said : invisible faire Venus stood
 Amid the Senate ; from his corpse, with
 blood*

Therefore did Philippi a second time

Ergo inter sese paribus concurrere telis

*Defil'd, her Cæsar's new-fled spirit bare
To heaven, nor suffer'd to resolve to aire.
And, as in her soft bosom borne, she might
Perceive it take a powre, and gather light,
Then once let loose, it forthwith upward
flew ;
And after it long blazing tresses drew.*

SANDYS.

Pliny says it was worshipped in a temple at Rome, and has set down the very words in which Augustus Cæsar gave an account of this comet's appearing, whilst he was celebrating the games to *Venus genitrix*, soon after Cæsar's death, in the college which he had founded: "Iis
" *ipsis ludorum meorum diebus,*
" *sidus crinitum per septem dies*
" *in regione cæli, quæ sub septen-*
" *trionibus est, conspectum. Id*
" *oriebatur circa undecimam horam*
" *diei, clarumque et omnibus terris*
" *conspicuum fuit. Eo sidere sig-*
" *nificari vulgus credidit, Cæsaris*
" *animam inter deorum immorta-*
" *lium numina receptam: quo no-*
" *mine id insigne simulacro capitis*
" *ejus, quod mox in foro consecra-*
" *vimus, adjectum est." We see*
here that Augustus does not mention this star, or comet, as being the soul of Cæsar, but only as a sign, that his soul was received into the number of the gods. Yet Suetonius, after Ovid, has related it to have been thought the very soul of Cæsar: "In deorum numerum relatus est,
" non ore modo decernentium, sed
" et persuasione vulgi. Siquidem
" ludis, quos primo consecratos ei
" hæres Augustus edebat, stella cri-
" nita per septem dies continuos
" fulsit, exoriens circa undecimam
" horam. Creditumque est, *animam*
" *esse Cæsaris in cælum recepti: et*
" *hac de causa simulacro ejus in*
" *vertice additur stella." Cicero*
however, in his second book *de natura deorum*, mentions the appear-

ance of some comets, in Augustus's war, which were predictions of great calamities: "Stellis iis, quas Græci
" *cometas, nostri crinitas vocant:*
" *quæ nuper bello Octaviano, mag-*
" *narum calamitatum fuerunt præ-*
" *nuntiæ." Before we part with*
these prodigies, it may not be amiss to observe, that it is very common not only with poets, but with historians also, to introduce them as attending upon great wars, and especially upon the destruction of cities and great persons. Lucan makes them wait on the battle of Pharsalia, and Josephus is not sparing of them at the destruction of Jerusalem. The wisest men however amongst the ancients had little faith in them: and only made use of them to lead the superstitious vulgar. Virgil has related them as a poet, with a design to flatter his patron Augustus: for it cannot be supposed that he, who was not only a philosopher, but an epicurean also, could have any real faith in such predictions. If historians have thought it not unbecoming their gravity to make such relations, surely a poet may be indulged in making use of popular opinions, when they serve to adorn his work, and ingratiate himself with those, who have inclination and power to confer benefits upon him.

489. *Ergo inter sese, &c.*] There seems to be no small difficulty, in explaining what Virgil means, by saying Philippi saw two civil wars between the Romans, and Emathia and the plains of Hæmus were twice fattened with Roman blood. Ruæus says that he once was of opinion, that Virgil alluded to the two battles fought near Philippi, within a month of each other; in the first of which Cassius was routed, and in the se-

Romanas acies iterum videre Philippi: 490 see the Roman forces engage with equal arms:

cond Brutus. But that learned commentator gives up this interpretation; because he thinks the fields cannot be said to have been twice fattened in one year. He seems to me to give it up on rather too slight grounds: and I cannot help allowing it as no ill solution of the difficulty. It is however very probable, that the poet alludes to the two great civil wars, the first of which was decided at Pharsalia, and the latter at Philippi. This is generally allowed to be Virgil's meaning: but then the great distance between those two places causes an almost inextricable difficulty. Servius indeed says that both battles were fought at Philippi, and makes it a city of Thessaly: "*Philippi civitas est Thessaliæ; in qua primo Cæsar et Pompeius, postea Augustus et Brutus cum Cassio dimicaverunt.*" Some others, as Ruæus observes, finding in Stephanus, that the Thessalian Thebes, near Pharsalus, was also called Philippi, have supposed this to be the place, where Brutus and Cassius were overthrown. But this is certainly a mistake, for whosoever rightly considers the account delivered by historians of that overthrow, will find that no other Philippi could be meant, but that which is on the confines of Thrace, and by some authors is placed in Thrace, and by others in Macedon. Plutarch plainly describes the march of Brutus and Cassius from Asia through Thrace, to the plains of Philippi. There they were near destroying Norbanus, who was encamped near Symbolon, a port of Thrace. He mentions their being at this time on the coasts of Thassus, which is an island between Lemnos and Abdera, a city of Thrace. Cassius also was sent to

Thassus to be buried. The situation of Pharsalia is no less evidently in Thessaly, being described by Julius Cæsar himself, as near Larissa: and besides he says expressly that the decisive battle between him and Pompey was fought in Thessaly. Hence it appears, that the whole country of Macedon lay between the fields in which those great battles were fought. Ruæus has thought of a new way to resolve the difficulty. He refers *iterum*, not to Philippi, but to the Roman armies; and makes the sense to be, that *Philippi saw the Roman armies engage a second time*: that it was indeed the first time, that Philippi saw them engage, but that it was the second time of their engaging. This solution is very ingenious: but it seems to be attended with another difficulty. The poet immediately adds, that Emathia and the plains of Hæmus were twice fattened with Roman blood. Servius says Emathia is Thessaly: "*Emathia Thessalia est, dicta ab Emathio rege.*" If this be true, Emathia cannot be said to have been twice fattened with Roman blood: it having been already proved, that the second war was in Thrace. Besides Virgil mentions the plains of Hæmus, which every body knows to be in Thrace. But Pliny expressly says that Macedon was anciently called Æmathia: "*Macedonia postea cl populorum, duobus incluta regibus quondamque terrarum imperio, Æmathia antea dicta.*" Ruæus justly observes, that Macedon may be said to have been twice fattened with Roman blood; because the plains of Philippi and Pharsalia are both on the confines of Macedon. But this learned commentator's interpretation with re-

nor were the gods displeased
that Emathia,

Nec fuit indignum superis, bis sanguine nostro

gard to Hæmus seems not very clear. He would have *bis* to refer only to Emathia, and not to Hæmus: as if Virgil had said, *Emathia was twice fattened with Roman blood, but above all mount Hæmus once*. I cannot be persuaded that the poet had so obscure a meaning, which seems little better than a mere quibble.

For my part, I believe Virgil is to be understood as using the latitude of a poet, not the exactness of a historian, or a geographer. He seems to have considered all that part of Greece, which contains Thessaly, Epirus, and Macedon, quite to the foot of mount Hæmus, as one country. Strabo the geographer tells us that some reckon Epirus a part of Macedon: ἔνιοι δὲ καὶ σύμπασαν τὴν μέχρι Κοκκύδας, Μακεδονίαν προσαγορεύουσιν: and Pomponius Mela seems to speak of Thessaly as a part also of Macedon: "In Macedonia prima est Thessalia; deinde Magnesia, Phthiotis." Nor is Virgil singular in ascribing both wars to the same tract of land. Ovid introduces Jupiter comforting Venus at the death of Julius Cæsar, and telling her that Pharsalia shall feel Augustus, and that Philippi shall be moistened with a second Emathian slaughter:

—Pharsalia sentiet illum,
Æmathiaque iterum madefient cæde Philippi.

Lucan mentions the seat of the war between Cæsar and Pompey, sometimes under the name of Emathia, and sometimes of Thessaly. He begins his poem with

Bella per *Emathios* plus quam civilia
campos.

In the sixth book he gives a particular description of Thessaly, as the

field of battle, and represents Pharsalus, as belonging to Emathia:

Emathis aequorei regnum *Pharsalos*
Achillis.

In the seventh book, when the trumpets sound to battle, he makes not only Pelion, Pindus, and Æta, but also Hæmus and Pangæa, which are mountains of Thrace, to re-echo:

Exceptit resonis clamorem vallibus Æmus,
Peliacisque dedit rursus geminare cavernis:
Pindus agit gemitus, Pangæaque saxa resultant,
Ætæaque gemunt rupes.

At the end of this book, he mentions a great part of the Romans being mixed with the *Emathian* soil: and then makes an apostrophe to that country under the name of *Thessaly*, and prophesies that its fields will be fattened a second time with Roman blood:

—Latix pars maxima turba
Fastidita jacet; quam sol, nimbique,
diesque
Longior *Emathiis* resolutam miscuit
arvis.
Thessalica infelix, quo tanto crimine
tellus
Læsisti superos, ut ne tot mortibus
unam,
Tot scelerum fatis premerent? quod
sufficit ævum,
Immemor ut donet belli tibi damna vestustas?
Quæ seges infecta surget non decolor
herba?
Quo non Romanos violabis vomere
manes?
Ante novæ venient acies, scelerique secundo
Præstabis nondum siccos hoc sanguine
campos.

In the eighth book he calls Philippi *Emathian*:

Credet ab *Emathiis* primos fugisse Philippis.

In the first book he had described

Emathiam, et latos Hæmi pinguescere campos.
 Scilicet et tempus veniet, cum finibus illis
 Agricola, incurvo terram molitus aratro,
 Exesa inveniet scabra rubigine pila ;
 Aut gravibus rastris galeas pulsabit inanes,
 Grandiaque effossis mirabitur ossa sepulchris.

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and the broad plains of Hæmus should twice be fattened with our blood. Nay, and the time will come, when in those countries the husbandman, labouring the earth with his crooked plough, shall find javelins half consumed with eating rust; or shall strike empty helmets with his heavy harrows; and shall wonder at the greatness of the bones, when he digs up the graves.

that place to lie under mount Hæmus :

——Latosque Hæmi sub rupe Philippas :

and in the tenth book he calls Hæmus Thessalian :

——Thessalici qui nuper rupe sub Hæmi.

Thus we find he speaks of Emathia, Thessaly, Hæmus, Pharsalus, and Philippi, as being in the same country. Florus also, the historian, speaks of Thessaly, and the plains of Philippi, as the same place : “ Sic præcipitantibus fatis, prælio sumta est Thessalia, et Philippicis campis, urbis, imperii, generis humani fata commissa sunt.” Perhaps both Pliny and Servius are in the right, of whom the former, as has been already observed, says Macedon was anciently called Emathia, and the latter says the same of Thessaly : for it is not impossible that Macedon, Thessaly, and Epirus might have been anciently included under the name of Emathia. And indeed it appears from Cæsar’s own account of that war, that it extended over all those countries. Soon after Cæsar was come into Greece we find all Epirus submitting to him, and the two armies encamped between Dyrrhachium and Apollonia, with the river Apsus between the two camps. There are several sharp engagements in the neighbourhood of Dyrrhachium. After his defeat there, he marches to the river Genusus, where there

was a skirmish between Cæsar’s horse, and those of Pompey, who pursued him. We find Domitius marching as far as Heraclea Senticæ, which is in the farther part of Macedon, towards Thrace, whence, being closely pursued by Pompey, he narrowly escaped, and joined Cæsar at Æginium, on the borders of Thessaly. Presently after Cæsar besieges Gomphi, a city of Thessaly, near Epirus, and soon subdues all Thessaly, except the city of Larissa, which was possessed by Scipio’s army. Pompey in a few days marches into Thessaly, and joins his army with that of Scipio. After the famous battle of Pharsalia, in Thessaly, we find Cæsar pursuing Pompey, as far as Amphipolis, a city of Macedon, in the confines of Thrace, not far from Philippi. Thus we see the war was not confined to Thessaly, but spread itself all over Epirus and Macedon, even to the borders of Thrace : so that the two wars may, with some latitude, be ascribed to the same country; though there was so large a space between the two spots, where they were decided.

Paribus telis.] By *equal arms* the poet means a civil war; Romans being opposed to Romans.

492. *Latos.*] In the King’s manuscript, and in some printed editions, it is *lætos*.

493. *Cum.*] La Cerda has *quo*.

497. *Grandia ossa.*] It was the opinion of the ancients, that mankind degenerated in size and strength. In the twelfth Æneid

Ye tutelary gods of Rome,
and ye Indigetes, O Romulus,
and mother Vesta,

Dii patrii, indigetes, et Romule, Vestaque mater,

the poet represents Turnus throwing a stone of such a size that twelve such men as lived in his time could hardly lift from the ground :

Nec plura effatus, saxum circumspicit
ingens ;
Saxum antiquum, ingens, campo quod
forte jacebat
Limes agro positus, litem ut discerneret
arvis.
Vix illud lecti bis sex cervice subirent,
Qualia nunc hominum producit corpora
tellus.
Ille manu raptum trepida torquebat in
hostem.

Then as he roll'd his troubled eyes
around,
An antique stone he saw ; the common
bound
Of neighbour'ring fields ; and barrier of
the ground.
So vast, that twelve strong men of mo-
dern days,
Th' enormous weight from earth cou'd
hardly raise.
He heav'd it at a lift ; and pois'd on
high,
Ran stagg'ring on against his enemy.

DRYDEN.

In the passage now before us he represents their degenerate posterity astonished at the bones of the Romans, who fell at Pharsalia and Philippi, which in comparison of those of later ages may be accounted gigantic.

498. *Dii patrii* &c.] The poet concludes the first book, with a prayer to the gods of Rome, to preserve Augustus, and not to take him yet into their number, that he may save mankind from ruin.

The commentators differ about the signification of the words *Dii patrii, indigetes*: some think the *Dii patrii* and the *indigetes* are the same; to which opinion Ruæus subscribes. Servius, with better reason, separates them, and observes that the *Dii patrii* are those which

preside over particular cities, as Minerva over Athens, and Juno over Carthage. They are also called *Penates*: and in the second *Æneid* our poet himself seems to make the *Dii patrii* and *Penates* the same. Anchises invokes the *Dii patrii* to preserve his family :

Dii patrii, servate domum, servate nepotem.

And immediately *Æneas* desires him to take with him the *patrii Penates* :

Tu, genitor, cape sacra manu, *patriosque Penates* :

Ovid, at the end of his *Metamorphosis*, has an invocation for the safety of Augustus; wherein he mentions these *Penates*, which *Æneas* carried with him, as different from the *Dii indigetes* :

*Dii precor, Æneæ comites, quibus ensis
et ignis
Cesserunt, Dique indigetes, genitorque,
Quirine,
Urbis, et invicti genitor, Gradive, Quirini,
Vestaque Cæsareos inter sacrata Penates;
Et cum Cæsarea tu, Phœbe domestice,
Vesta,
Quique tenes altus Tarpeias, Jupiter,
arces,
Quosque alios vati fas appellare piumque,
Tarda sit illa dies, et nostro senior ævo,
Qua caput Augustum, quem temperat,
orbe relicto,
Accedat cælo: faveatque precantibus
absens.*

You gods, Æneas' mates, who made your way

Through fire and sword: you gods of men become;

*Quirinus, father of triumphant Rome;
Thou Mars, invincible Quirinus sire;
Chaste Vesta, with thy ever-burning fire,
Among great Cæsar's household gods
enshrin'd:*

*Domestic Phœbus, with his Vesta join'd;
Thou Jove, who in Tarpeian tow'rs we
adore;*

*And you, all you, who poets may im-
plore:*

Quæ Tuscum Tiberim, et Romana palatia servas,
Hunc saltem everso juvenem succurrere sæclo

who preservest Etrurian Tiber, and the Roman palace, at least do not hinder this young man from saving the sinking world;

*Slow be that day, and after I am dead,
Wherein Augustus, of the world the head,
Leaving the earth, shall unto heaven
repair,
And favour those that seek to him by
prayer.*

SANDYS.

There is indeed an inferior order of *Penates*, which preside over private families, and are more frequently mentioned: but those spoken of in these quotations are plainly the greater sort, which preside over countries and cities. Ovid indeed speaks of *Vesta*, as one of the *Penates* of Augustus Cæsar's family: but this seems to be a poetical compliment, making her peculiar to Augustus, who was public to all Rome; as appears from Cicero's second book *de Natura Deorum*: "Nam *Vesta* nomen Græcis: ea est enim, quæ ab illis *ἱστία* dicitur. Vis autem ejus ad aras, et focos pertinet. Itaque in ea dea, quæ est rerum custos intimarum, omnis et precatio, et sacrificatio extrema est." The *Indigetes* are men, who on account of their great virtues have been deified: of these Cicero speaks in the same book: "Suscepit autem vita hominum, consuetudoque communis, ut beneficis excellentes viros in cælum fama, ac voluntate tollerent. Hinc Hercules, hinc Castor, et Pollux, hinc Æsculapius Hinc etiam Romulus, quem quidem eundem esse Quirinum putant: quorum cum remanerent animi, atque æternitate fruerentur, dii rite sunt habiti, cum et optimi essent, et æterni." And in the third book he speaks of them as strangers naturalized in heaven: "In Græcia multos habent ex hominibus deos. . . . Romulum

"nostrī, aliosque complures: quos quasi novos et adscriptitios cives in cælum receptos putant." Ovid mentions Æneas as being made one of these *Indigetes*, by Venus, with the consent of Jupiter:

Lustratum genitrix divino corpus odore
Unxit, et ambrosia cum dulci nectare
mista
Contigit os; fecitque Deum: quem turba
Quirini
Nuncupat *Indigetem*, temploque arisque
recepit.

His mother . . .

*Anoints with sacred odours, and his lips
In Nectar, mingled with Ambrosia, dips;
So deified: whom Indiges Rome calls;
Honour'd with altars, shrines, and festivals.*

SANDYS.

Livy also says that Æneas was called *Jupiter Indiges*: "Situs est, quem cunque eum dici jus fasque est, super Numicium flumen, *Jovem Indigetem* appellant."

Hence it appears to me that Virgil invokes two orders of gods, the *Dii patrii*, gods of the country, tutelary gods, or *Penates*, and the *Indigetes*, or deified men: and then that he enumerates one of the chief of each order. For we find that *Vesta* is a principal tutelary goddess of Rome; and *Romulus* is one of the chief of the *Indigetes*, being the founder of the city.

499. *Tuscum Tiberim.*] The Tyber is so called, because it rises in Etruria.

Romana palatia.] It was on the Palatine hill that *Romulus* laid the foundation of Rome. Here he kept his court, as did also Augustus Cæsar: hence the word *Palatium* came to signify a royal seat or palace.

500. *Juvenem.*] He means Augustus Cæsar, who was then a young man, being about twenty-seven

already have we paid sufficiently with our blood for the perjury of Laomedon's Troy. Alcady, O Caesar, does the palace of heaven envy us thy reign, and lament that thou still regardest human triumphs. For here right and wrong are confounded; there are so many wars throughout the world; so many sorts of wickedness; the due honours are not paid to the plough; the husbandmen are carried away, and the fields lie neglected, and the crooked sickles are beaten into cruel swords. Here Euphrates, and there Germany, makes war; the neighbouring cities break their leagues, and wage war with each other; impious Mars rages all over the globe. Thus when the four horsed chariots pour forth from the barriers, they increase their swiftness in the ring, and the charioteer vainly pulls in the reins,

Ne prohibete. Satis jam pridem sanguine nostro
Laomedontæ luimus perjuriam Trojæ. 502

Jam pridem nobis cæli te regia, Cæsar,
Invidet, atque hominum queritur curare triumphos.

Quippe ubi fas versum atque nefas: tot bella
per orbem: 505

Tam multæ scelerum facies: non ullus aratro
Dignus honos: squalent abductis arva colonis,
Et curvæ rigidum falces conflantur in ensem.

Hinc movet Euphrates, illinc Germania bellum:
Vicinæ ruptis inter se legibus urbes 510

Arma ferunt: sævit toto Mars impius orbe.
Ut cum carceribus sese effudere quadrigæ,
Addunt in spatium, et frustra retinacula tendens

years of age, when Virgil began his Georgicks, which he is said to have finished in seven years. But Mr. B—— and Dr. Trapp seem not very exact, who call him a youth in their translations.

502. *Laomedontæ luimus perjuriam Trojæ.*] Laomedon, king of Troy, when he was building a wall round his city, hired the assistance of Neptune and Apollo, and afterwards defrauded them of the reward he had promised.

506. *Non ullus aratro dignus honos.*] Here again the Poet slides beautifully into his subject. When he is speaking of the whole world's being in arms, he expresses it by saying the husbandmen are pressed into the service, the fields lie neglected, the plough is slighted, and the instruments of agriculture are turned into swords.

508. *Et curvæ rigidum falces conflantur in ensem.*] We have an expression much like this in the prophet Joel: "Beat your plough—shares into swords, and your—pruning hooks into spears."

509. *Hinc movet Euphrates, illinc Germania bellum.*] This part of the Georgicks must have been written, whilst Augustus and Anthony were drawing together their forces, to prepare for that war, which was decided by the defeat of Anthony and Cleopatra, at Actium. Anthony drew his forces from the eastern part of the empire, which Virgil distinguishes by the river Euphrates: Augustus drew his from the western parts, which he expresses by Germany.

510. *Vicinæ ruptis inter se.*] The Cambridge manuscript has *Vicinæ inter se ruptis jam.*

512. *Ut cum carceribus sese effudere quadrigæ.*] Thus Horace:

Ut cum carceribus missos rapit ungula currus.

513. *Addunt in spatium.*] This passage is variously read, and almost as variously interpreted. Some read *addunt se in spatium*, which is not very easy to be understood. Both the Arundelian manuscripts, and several printed editions, have *addunt se*

Fertur equis auriga, neque audit currus habenas. but is carried away by the horses, nor does the chariot regard the bridle.

in spatia. But *se* is left out in the King's, the Cambridge, the Bodleian, and both Dr. Mead's manuscripts; also in the Medicean, and several other ancient manuscripts, according to Pierius. La Cerda endeavours to prove that *spatium* signifies the turning round the *meta*, which was usually performed seven times; and that *addere se in spatia* or *addere in spatia* signifies the often turning round, and adding one circle to another. But Virgil seems to me to mean by *spatium* the whole space that was allotted for the course. Thus, at the end of the second Georgick, where he alludes to a chariot-race, he says,

— Immensum spatium confecimus æquor.

which can relate only to the vast circumference of the whole ring. That passage in the third Georgick is to be understood in the same manner, where he is speaking of a good horse :

Hic vel ad Elei metas et maxima campi
Sudabit spatia.

In the fifth Æneid, where he describes the foot race, *spatium* is evidently used for the whole ring: for we find that the moment they start, they enter the *spatia* :

— Locum capiunt, signoque repente
Corripiunt spatia audito, limenque relinquunt
Effusi.

If *addunt se in spatia* be the right

reading, I should rather think it means *they enter the ring*, which is the meaning of *corripiunt spatia* or *campum*, as he expresses it in the third Georgick :

— Cum præcipiti certamine campum
Corripuere, ruuntque effusi carcere currus.

Heinsius and Ruæus, whom I have followed, read *addunt in spatia*: which I take to signify *they increase their swiftness in the ring, or run faster and faster.* In this sense Grimoaldus has paraphrased this passage: "Quemadmodum tamen equorum plus plusque currendo "cursus augetur." May's translation is according to this reading:

So when swift chariots from the lists
are gone,
Their furious haste increases as they run.

Dryden's seems to have much the same meaning :

So four fierce coursers starting to the
race,
Scour thro' the plain, and lengthen ev'ry
pace.

Mr. B—— reads *addunt se in spatia*, and translates it thus :

As when the cars swift pouring thro' the
race,
Encounter furious on the dusty space.

Dr. Trapp translates it according to La Cerda's interpretation :

As when the racers from their barriers
start,
Oft whirling round the goal.

P. VIRGILII MARONIS G E O R G I C O R U M

LIBER SECUNDUS.

HACTENUS arborum cultus, et sidera cæli:
Nunc te, Bacche, canam, nec non sylvestria
tecum

Thus far of the culture of
the fields, and of the constel-
lations of heaven: now, O
Bacchus, will I sing of thee,
and with thee also, of wild
shrubs,

1. *Hactenus arborum, &c.*] The poet begins this book with a brief recapitulation of the subject of the first: he then declares that of the second book to be vines, olives, and wild trees and shrubs; and invokes Bacchus to his assistance.

2. *Nec non sylvestria tecum, &c.*] This introduction the commentators have not sufficiently taken into their consideration, and for want of thoroughly explaining it, it is not easy, for every reader, to reconcile the conclusion of this book with the beginning of it. Virgil begins with these words, *Nunc te, Bacche, canam*; but about the latter end of the book, he prefers olives and fruit, and timber trees, and even shrubs, to the vine itself:

*Quid memorandum æque Baccheia dona
tulerunt?*

This is not easily understood, without observing in how particular a manner the poet, immediately after *Nunc te Bacche canam*, adds, *Nec non sylvestria tecum*

Virgulta, &c. The reason of which I conceive to be this. Virgil, in order to raise the dignity of the verse, in this place, above that of the proposition, in the first Georgick, as he there makes use of a figure, by employing *sydere* instead of *tempore*, so here he chooses a nobler figure, by the apostrophe he makes to Bacchus; and in the third book, he uses the same figure, for the same purpose, three times in the two first lines. But this expression, *nunc te, Bacche, canam*, having the air of a Bacchique piece, which was not by any means the poet's intention, he immediately gives it another turn, by declaring he will celebrate equally with Bacchus, that is, the vine, every twig of the forest. This seems to be Virgil's meaning, and this made the subject worthy of Virgil. He undertakes to disclose all the bounties of nature in her productions of trees, and plants, and shrubs; and this he does from the vine to the furze." Mr. B——.

and the offspring of the slow growing olive. Come hither, O father Lenaens: here all is full of thy gifts; for thee the field flourishes, laden with viny autumn, and the vintage foams with full vats. Come hither, O father Lenaens; and take off thy buskins,

Virgulta, et prolem tarde crescentis olivæ.

Huc, pater O Lenæe: tuis hic omnia plena

Muneribus; tibi pampineo gravidus autumnus 5

Floret ager, spumat plenis vindemia labris.

Huc, pater O Lenæe, veni; nudataque musto

3. *Tarde crescentis olivæ.*] The ancient Greek writers of agriculture speak of the olive as a very slow grower; whence they have given it the epithets of ἀψίγονος, ἀψίκαρπος, ἀψιβλασής, ἀψιανθής. Pliny quotes a passage from Hesiod, wherein he says, that the planter of an olive never lived to gather the fruit of it; but he adds, that in his time they planted olives one year, and gathered the fruit the next: "Hesiodus quoque in primis cultum agrorum docendam arbitratus vitam, negavit Oleæ satorum fructum ex ea percepisse quendam. Tam tarda tunc res erat. At nunc etiam in plantariis serunt, translatarumque altero anno decerpuntur baccaë." But Hesiod no doubt spake of sowing the seeds of the olive; which will take off Pliny's objection, who seems to mean the transplanting of the truncheons. Varro mentions also the slow growth of olives; but it is plain that he speaks of sowing them; and therefore he observes that it is a better way to propagate them by truncheons: "Palma et cupressus, et Olea in crescendo tarda Simili de causa Oleæ semen cum sit nucleus, quod ex eo tardius enascebatur colis, quam e taleis, ideo potius in seminariis taleas, quas dixi, serimus." It is not improbable that the ancient Grecians were unacquainted with any other method of propagating olives, than by sowing them: and, as Mr. Miller informs me, they practise that method in Greece to this day. This might occasion those epithets,

mentioned at the beginning of this note. Hence also Virgil might make use of the epithet *slow growing*; though in his time they had a quicker way of propagating olives.

4. *Pater O Lenæe.*] Bacchus is peculiarly called *Pater*; thus Horace:

Romulus et Liber Pater, et cum Castore Pollux.

Virgil very judiciously makes use of the name *Lenæus* for Bacchus in this place, *Lenæus* being derived from ληνός, a *wine-press*.

In one of Dr. Mead's manuscripts this verse begins with *nunc* instead of *huc*.

Hic.] In one of the Arundelian manuscripts it is *sunt*: La Cerda reads *hæc*.

Tuis muneribus.] Bacchus is said to have been the inventor of wine. This gift is ascribed to him at the beginning of the first Georgick:

Liber et alma Ceres, vestro si munere tellus

Chaoniam pingui glandem mutavit arista,
Poculaque inventis Achelœa miscuit uvis.

7. *Huc.*] It is *nunc* again, in Dr. Mead's manuscript.

Nudataque musto &c.] This alludes to the custom, frequent even now, in Italy and other places, of treading out the grapes with their feet. Bacchus is represented frequently with buskins. Thus we find in Tacitus, that Silius wore buskins in imitation of Bacchus: "At Messallina non alias solutior luxu, adulto autumnus, simulacrum vindemiæ per domum celebrat; urgeri præla, fluere

Tinge novo mecum direptis crura cothurnis.
 Principio, arboribus varia est natura creandis : 9
 Namque aliæ, nullis hominum cogentibus, ipsæ
 Sponte sua veniunt, camposque et flumina late

and stain thy naked legs with me in new must. In the first place the ways of producing trees are various: for some come up of their own accord, without the labour of mankind, and widely overspread the plains and winding rivers;

“ lacus, et feminæ pellibus accinctæ
 “ assultabant, ut sacrificantes vel
 “ insanientes Bacchæ: Ipsa crine
 “ fluxo, thyrsum quatiens, iuxtaque
 “ Silius hedera vinctus, gerere co-
 “ thurnos, jacere caput, strepente
 “ circum procaci choro.” Velleius
 Paterculus also tells us, that Mark
 Anthony would have himself be
 called a new Father Bacchus, and
 was carried at Alexandria in a cha-
 riot, like Father Bacchus, crowned
 with ivy, adorned with a golden
 crown, holding a thyrsus, and wear-
 ing buskins: “ Cum ante, novum
 “ se Liberum Patrem appellari jus-
 “ sisset, cum redimitus hederis, co-
 “ ronaque velatus aurea, et thyrsum
 “ tenens, cothurnisque succinctus,
 “ curru, velut Liber Pater, vectus
 “ esset Alexandriæ.

“ In the introduction, where Vir-
 “ gil makes an apostrophe to Bac-
 “ chus, Mr. Dryden makes one to
 “ his Muse; and where Virgil seri-
 “ ously desires Bacchus to partake
 “ of the labour of treading the
 “ grapes, which comprehends the
 “ whole subject, as to the vine, Mr.
 “ Dryden falls into a most extra-
 “ vagant rant,

Come strip with me, my God, come drench
 all o'er
 Thy limbs in must of wine, and drink at
 ev'ry pore.

“ than which lines nothing was ever
 “ writ by man more wide from the
 “ author's sense or character; nei-
 “ ther should it pass unobserved in
 “ how shocking a manner the ex-
 “ pression, *my God*, is put in the
 “ mouth of a heathen poet, address-
 “ ing himself to a heathen deity,

“ which I do not believe was
 “ ever done in any place but this.”
 Mr. B—.

9. *Principio, arboribus &c.*] The
 poet begins with an account of the
 several methods of producing trees:
 and first he speaks of the three ways,
 by which they are produced without
 culture; spontaneously, by seeds,
 and by suckers.

Virgil in this place plainly imi-
 tates Theophrastus, who, at the be-
 ginning of the second book of his
 history of plants, says, “ The gene-
 “ ration of trees and plants in ge-
 “ neral is either spontaneous, or
 “ by seed, or by root, or by suck-
 “ ers, or by sets, or by cuttings of
 “ the young shoots, or by layers, or
 “ even by cutting the wood into
 “ small pieces: for that way also a
 “ plant will rise. Among these the
 “ spontaneous generation seems to
 “ be the principal: and those which
 “ are by seed and root appear the
 “ most natural: for they are in a
 “ manner spontaneous; and there-
 “ fore suit with wild plants; where-
 “ as the rest are procured by the
 “ art and industry of man.”

Αἱ
 Γενήσεις τῶν δένδρων καὶ ὕλης τῶν φυτῶν,
 ἢ αὐτόματοι, ἢ ἀπὸ σπέρματος, ἢ ἀπὸ
 ρίζης, ἢ ἀπὸ παρασπάδος, ἢ ἀπὸ ἀκρέ-
 μονος, ἢ ἀπὸ κλωνῆς, ἢ ἀπ' αὐτοῦ τοῦ
 τελέχους ἐστίν, ἢ ἐστὶ τοῦ ξύλου κατακοπέν-
 τος εἰς μικρά. καὶ γὰρ οὕτως ἀναφύε-
 ται τούτων δὲ ἢ μὲν αὐτόματος πρώτη
 τίς. ἢ δὲ ἀπὸ σπέρματος καὶ ρίζης, φυ-
 σικώταται δόξαιεν ἂν ὥσπερ γὰρ αὐτό-
 ματοι καὶ αὐταί. διὸ καὶ τοῖς ἀγροῖσι
 ὑπάρχουσιν, αἱ δὲ ἄλλα τέχνης, ἢ ἀπὸ
 προαιρέσεως.

11. *Sponte sua veniunt.*] Though
 the spontaneous generation of plants

as the soft osier, and the bending broom, the poplar, and the willow with hoary bluish leaves. Some are produced by seeds; as the lofty

Curva tenent; ut molle siler, lentæque genistæ,
Populus, et glauca canentia fronde salicta. 13
Pars autem posito surgunt de semine; ut altæ

is now sufficiently exploded; yet it was universally believed by the ancient philosophers. Instances of this are frequent in Aristotle, Pliny, and many others.

12. *Siler*.] I have followed the general opinion, in translating *Siler*, an osier. I do not meet with any thing certain, in the other Latin writers, to determine exactly what plant they meant. Pliny says only, that it delights in watery places: whence I wonder that Cæsalpinus should imagine it to be the *Euonymus Theophrasti*, or *Spindle-tree* which grows usually in hedges. La Cerda fancies it to be the *Siler montanum*, or *Sermountain*, because he thinks it more elegant for the poet to speak of two which grow in the plains, and two in the rivers. But this seems too trifling an exactness, to be worth insisting upon: and I do not find any other *Siler*, to be mentioned in any ancient Latin author, but that which grows in the water.

Lentæque genistæ.] I take the *Genista* to be what we call Spanish broom, which grows in great plenty, in most parts of Italy. The Italians weave baskets of its slender branches. The flowers are very sweet, last long, and are agreeable to bees. This agrees with what Virgil says of it afterwards in this Georgick:

—Salices humilesque *Genistæ*,
Aut illæ pecori frondem, aut pastoribus
umbram
Sufficiunt; sepeque satis, et pabula
melli.

What Pliny says of the *Genista* agrees very well with the Spanish broom. In lib. xxi. c. 9. he says it

has a yellow flower, and is used in garlands: “Transeat ratio ad eas
“ coronas, quæ varietate sola pla-
“ cent. Duo earum genera, quando
“ aliæ flore constant, aliæ folio.
“ Florem esse dixerim *Genistas*:
“ nanque et iis decerpitur *luteus*.”
In lib. xxiv. c. 9. he says the seed grows in pods, like kidney-beans: “Semen in folliculis,
“ Phaseolorum modo, nascens:” and that the plant is used for withs to bind; and that the flowers are agreeable to bees: “*Genista* quæ vinculi usum præstat. Flores
“ apibus gratissimi.” In lib. xvi. c. 18. he says it is used in dying: “*Tingendis vestibus nascentes Genistæ*.” I do not know that the broom is ever used by our dyers: but another plant of the same kind is much in use: they call it wood-wax, and green weed. It is the *Coroneola* of Cæsalpinus: and is called by other authors *Genista tinctoria*, *Genistella tinctoria*, and *Tinctorius flos*. I doubt not, but the Spanish broom might be used for the same purposes.

13. *Populus*.] This no doubt is the poplar, of which, according to Pliny, there are three sorts: the white, the black, and the Lybian, which is our asp: “*Populi tria genera*, *nera*, *alba*, *nigra*, et quæ Lybica
“ appellatur, minima folio, ac niger-
“ rima, fungisque enascentibus lau-
“ datissima.”

Glauca canentia fronde Salicta.] This is a beautiful description of the common willow: the leaves are of a bluish green; and the under side of them is covered with a white down. He uses *Salictum* or *Salicetum*, the place where willows grow, for *Salices*, the trees themselves.

Castaneæ, nemorumque Jovi quæ maxima frondet

chestnuts, and the *esculus*, which has the largest leaves of all the groves of Jupiter,

15

15. *Castaneæ*.] The *Castanea* no doubt is our chestnut. Pliny describes the fruit very plainly: "Nucis vocamus et Castaneas, quamquam accommodatiores glandium generi: armatum iis echinato calyce vallum, quod inchoatum glandibus."

Nemorumque Jovi quæ maxima frondet Esculus.] It is no easy matter to determine certainly what the *Esculus* is. This is certain, that it is not our beech, as many have imagined, and as Dryden and Mr. B— have rendered it in their translations. What has given occasion to this mistake is that *Esculus* seems to be derived from *esca*, *food*, as *φῆγος* is from *φάγω*, *to eat*; whence many learned authors have thought, and not without reason, that *φῆγος* and *Esculus* are the same plant. This being supposed, it has been imagined that *Fagus* is only *φῆγος* expressed in Roman characters, and so that *Esculus* is the same with *Fagus*. It is very plain, from Pliny, that *Fagus* is the beech: "Fagi glans nuclei similis, triangula cute includitur. Folium tenue, ac levissimum, Populo simile." But it is no less plain that the *Esculus* is a sort of oak; for Pliny reckons it amongst those trees which bear acorns: "Glandem, quæ proprie intelligitur, ferunt Robur, Quercus, Esculus, Cerrus, Ilex, Suber." Theophrastus also makes the *φῆγος* to be a species of oak. Thus the *φῆγος* and *Fagus* are two different trees: the first being a sort of oak, and the other a beech. The *Esculus* as our poet describes it has large leaves; for that I take to be the sense of *maxima frondet*. Ovid also speaks of it, as a tree with abundance of large leaves:

— *Esculea frondosus* ab arbore ramus:
and

———*Frondebis Esculus altis*.

Virgil speaks of it in another place of this Georgick, as a large, spreading tree, with a very deep root. See ver. 291. Pliny says the acorn of the *Esculus* is next in size and goodness to that of the *Quercus*: "Glans optima in Quercu atque grandissima, mox Esculo." He says also that it is not so common in Italy as the *Quercus*: "Quippe cum Robur, Quercumque vulgo, nasci videamus, sed Esculum non ubique." Horace however seems to speak of it as common in Daunia:

Quale portentum neque militaris
Daunia in latis alit Esculetis.

The same poet represents the wood of the *Esculus*, as being very hard:

———*Nec rigida mollior Esculo*.

This tree was sacred to Jupiter, thus Pliny: "Arborum genera numeris suis dicata perpetuo servantur, ut Jovi Esculus." We find also in the same author, that the Romans made their civic crowns of it: "Civica iligna primo fuit, postea magis placuit ex Esculo Jovi sacra. Variatumque et cum Quercu est, ac data ubique quæ fuerat, custodito tantum honore glandis." I think it not improbable that the *Esculus* may be that sort of oak, which is known in some parts of England under the name of the *bay-oak*. It has a broad, dark-green, firm leaf, not so much sinuated about the edges, as that of the common oak. It is called by C. Bauhinus *Quercus latifolia mas*, quæ brevi pediculo est. In the com-

and the oaks which were reputed oracular by the Greeks. Others have a thick wood arising from their roots; as cherries, and elms; the little Parnassian bay also shelters itself under the great shade of its mother. Nature first shewed these ways: by these every kind of woods, and shrubs, and sacred groves flourishes. There are other ways, which experience itself has found out by art.

Esculus, atque habitæ Graiis oracula quercus.

Pullulat ab radice aliis densissima sylva;

Ut cerasis, ulmisque: etiam Parnassia laurus

Parva sub ingenti matris se subjicit umbra.

Hos natura modos primum dedit: his genus

omne

20

Sylvarum, fruticumque viret, nemorumque sa-
crorum.

Sunt alii, quos ipse via sibi reperit usus.

mon oak, the acorns grow on long stalks, and the leaves have scarce any tail, but grow almost close to the branches: but in the bay-oak the acorns grow on short stalks and the leaves have long tails. They are both figured in C. Bauhinus's edition of Matthiolum.

16. *Habitæ Graiis oracula quercus.*] "It is very well known how fond the Romans were of their gods, and religious ceremonies, and what a contempt they had for those of other nations. It is in this manner Virgil uses *habitæ Graiis oracula quercus*: he smiles at the Greeks, as he calls them, for their superstition; but Mr. Dryden unhappily applies this passage seriously, in these words,

"Where Jove of old oraculously spoke."

Mr. B—

18. *Cerasis.*] Cherries were a new fruit amongst the Romans in Virgil's time. Pliny tells us they were brought from Pontus, by Lucullus, after he had subdued Mithridates: "Cerasi ante victoriam Mithridaticam L. Luculli non fuere in Italia. Ad urbis annum DCLXXX. Is primum vexit e Ponto, annisque cxx trans Oceanum in Britanniam usque pervenere."

Ulmis.] Elms were in great request amongst the ancients, they be-

ing preferred before all other trees for props to their vines. Hence we find frequent mention of them amongst the poets.

Parnassia Laurus.] The finest bay trees grew on mount Parnassus, according to Pliny: "Spectatissima in monte Parnasso." I have endeavoured to prove, in the note on ver. 306, of the first Georgick, that the bay, and not the laurel, is the *Laurus* of the ancients. I shall add in this place, that the laurel is not so apt to propagate itself by suckers as the bay.

20. *Hos natura modos primum dedit.*] By this the poet means, that these are the ways, by which trees are naturally propagated, without the assistance of art.

21. *Fruticum.*] The difference between a tree and a shrub is, that the tree rises from the root, with a single trunk, and the shrub divides itself into branches, as soon as it rises from the root. Thus Theophrastus: Δείδρον μὲν οὖν ἐστὶ τὸ ἀπὸ ρίζης μονοστέλεχος, πολύκλαδον, ὄζωτόν, οὐκ εὐαπόλυτον· οἷον ἐλαία, συκῆ, ἀμπέλος. Φρύγανον δὲ, τὸ ἀπὸ ρίζης καὶ πολυστέλεχος, καὶ πολύκλαδον. οἷον βάτος, παλίουρος.

22. *Sunt alii, &c.*] Having already mentioned the several ways by which plants naturally propagate their species; he now proceeds to mention those methods, which are

Hic plantas tenero abscindens de corpore ma-
trum

Deposuit sulcis: hic stirpes obruit arvo,

Quadrifidasque sudes, et acuto robore vallos: 25

Sylvarumque aliaë pressos propaginis arcus

One cuts off the plants from the tender body of their mother, and puts them into the furrows; another plants sets in the field, either by splitting or sharpening the foot. Other trees expect the bent down arches of a layer,

used by human industry. These are by suckers, sets, layers, cuttings, pieces of the cleft wood, and ingrafting.

Pierius says it is *viam* in the Lombard manuscript. If this reading be admitted the passage must be rendered thus: "There are other methods which experience has found out to be its way."

23. *Plantas tenero abscindens de corpore matrum.*] In one of the Arundelian manuscripts it is *Plantas teneras abscindens corpore matrum.*

In these words the poet plainly describes the propagation of plants by suckers. I take this to be what Theophrastus means by ἀπὸ παρασπάδος: The suckers are called *Stolones*, as Varro tells us, who adds that an ancestor of C. Licinius Stolo had the surname of Stolo, because he was very diligent in digging away the suckers from the roots of his trees. "Nam C. Licinium Stoloniem, et Cn. Tremelium Scrofam video venire, unum cujus majores de modo agri legem tulerunt. Nam Stoloni illa lex, quæ vetat plus D. jugera habere civem Romanum, et qui propter diligentiam culturæ Stolonum confirmavit cognomen, quod nullus in ejus fundo reperiri poterat Stolo, quod effodiebat circum arbores, e radicibus, quæ nascerentur e solo, quos Stolones appellabant." Pliny calls this way of planting *Avulsio*, and uses *avellere* in the same sense, that Virgil here uses *abscindere*: "Et aliud genus simile natura monstravit, avulsique arboribus Stolones vixere. Quo in genere et

"cum perna sua avelluntur, par-
"temque aliquam e matris quoque
"corpore auferunt secum fimbriato
"corpore."

24. *Hic stirpes obruit arvo, quadrifidasque sudes, et acuto robore vallos.*] This is fixing the large branches, like stakes, into the earth. It is what Theophrastus calls ἀπ' ἀκρόμοτος. Ruæus divides this passage, and makes the *stirpes obruit arvo* to be one way of planting; and the *sudes* and *valli* to be another. The first he takes to be *stocks*, the other *sets*.

"This line," says Mr. B——, "has very much puzzled the commentators, but there is no great difficulty in it, to any one that is the least versed in husbandry, and consequently knows that there are two ways of planting setters. The *quadrifidas sudes* is when the bottom is slit across both ways; the *acuto robore* is when it is cut into a point, which is called the *colt's-foot*."

26. *Sylvarumque aliaë, &c.*] This is propagating by layers; which are called *propagines*. It is to be observed, that, though we use the word *propagation* for any method of increasing the species, yet amongst the Roman writers of agriculture *propagatio* is used only for layers. The common method, which Virgil seems to mean, is exactly described by Columella. "When you would lay down a branch," says he, from the mother tree, dig a trench four feet every way, so that the layer may not be hurt by the roots of the other. Then leave four buds, to come to

and to see a young nursery in their own earth. Others have no need of any root; and the planter makes no difficulty to plant the young shoots in the ground. Nay, and what is wonderful, if you cut the trunk of an olive in pieces, it will put forth new roots.

Expectant, et viva sua plantaria terra.
 Nil radices egent aliæ; summumque putator
 Haud dubitat terræ referens mandare cacumen.
 Quin et caudicibus sectis, mirabile dictu, 30
 Truditur e sicco radix oleagina ligno.

“ the bottom of the trench, and
 “ strike roots: rub the buds off that
 “ part which joins to the mother,
 “ to avoid superfluous shoots. Suf-
 “ fer that part, which is to appear
 “ above ground, not to have above
 “ two or at most three buds. Rub
 “ off all the buds, except the four
 “ lowest, from that part which is
 “ put into the ground, that the vine
 “ may not strike roots too near the
 “ surface. If you propagate it in
 “ this manner, it will quickly take
 “ root, and the third year you may
 “ separate it from the mother.”
 Pliny tells us that nature first taught
 this method by the bramble; the
 branches of which are so slender
 that they fall to the ground, and
 make layers of their own accord:
 “ Eadem natura et Propagines do-
 “ cuit. Rubi namque curvati graci-
 “ litate, et simul proceritate nimia,
 “ defigunt rursus in terram capita,
 “ iterumque nascuntur ex sese, re-
 “ pleturi omnia ni resistat cultura,
 “ prorsus ut possint videri homines
 “ terræ causa geniti. Ita pessima
 “ atque execranda res, Propaginem
 “ tamen docuit, atque radicem ac-
 “ quirere viridem.” This method of
 planting I take to be what Theo-
 phrastus means by ἀπ’ αὐτοῦ τοῦ στελέ-
 χους.

28. *Nil radices egent aliæ, &c.*] Here he plainly describes what we call cuttings. This is what Theo-
 phrastus means by ἀπὸ κλωνός. It
 is cutting the young shoots of a
 tree, and planting them into the
 ground; whence Virgil says they
 have no need of a root. They are

called in Latin *Surculi*. Thus we
 find them called by Varro: “ Ter-
 “ tium genus Seminis quod ex ar-
 “ bore per *Surculos* defertur in ter-
 “ ram, sic in humum demittitur, ut
 “ in quibusdam tamen sit videndum,
 “ ut eo tempore sit deplantatum
 “ quo oportet.”

30. *Quin et caudicibus sectis, &c.*] He speaks of it justly as a wonder,
 that olive-trees should strike roots
 from dry pieces of the trunk. This
 is mentioned by Theophrastus; τοῦ
 ξύλου κατακοπίντος εἰς μικρά. This
 sentence of Virgil has been fre-
 quently understood to mean graft-
 ing: but of this he speaks imme-
 diately after. La Cerda says, that
 what the poet here speaks of was
 practised in Spain in his time.
 They take the trunk of an olive,
 says he, deprive it of its root and
 branches, and cut it into several
 pieces, which they put into the
 ground, whence a root, and soon
 afterwards a tree is formed: “ Hunc
 “ sextum modum cum septimo con-
 “ fundunt plurimi, et putant in his
 “ caudicibus loqui Virgilium de In-
 “ sitione, et una cum illis Beroaldus.
 “ Nihil unquam magis adversum
 “ menti Virgilio. Testes sunt oculi
 “ scientissimorum agriculturalum, a
 “ quibus id quæsi: testis ars ipsa,
 “ quæ nunc quoque in Hispania,
 “ ubi ego sum, viget. Secant agri-
 “ colæ, scinduntque in partes plures
 “ caudicem Olivæ, cui amputata ra-
 “ dix, cui amputati rami: ita con-
 “ sectum infodiunt, ac inde format
 “ se radix et mox arbor, quod poeta
 “ stupet, quia vere mirum.”

Et sæpe alterius ramos impune videmus
 Vertere in alterius, mutatamque insita mala
 Ferre pyrum, et prunis lapidosa rubescere corna.
 Quare agite O proprios generatim discite cultus,
 Agricolæ, fructusque feros mollite colendo, 36
 Neu segnes jaceant terræ. Juvat Ismara Baccho
 Conserere, atque Olea magnum vestire Tabur-
 num.

And we often see the branches of one tree to turn with impunity into those of another, and a pear tree being changed to bear grafted apples, and stony Cornelian cherries to glow upon plum-stocks. Wherefore, O husbandmen, learn the culture which is proper to each kind, and learn to tame the wild fruits by cultivating them, that no land may lie idle. It is worth the while to plant Ismarus with vines, and to crown the great Taburnus with olives.

32. *Allerius ramos impune videmus vertere in allerius.*] In this passage he plainly speaks of grafting, of which he subjoins two instances. This subject is farther explained, ver. 73.

33. *Mutatamque insita mala ferre Pyrum.*] He speaks of grafting apples upon a pear stock, not of pears upon an apple-stock, as Dryden has translated it, who has added quinces also, though not in the original :

Thus pears and quinces from the crab-tree come.

Mutatam agrees with *Pyrum*; now it is the nature of the stock, not of the graft, that is *changed*: wherefore the pear must be the stock spoken of in this place. The apples are said to be *insita*, ingrafted, which fully explains the meaning of this passage.

34. *Prunis lapidosa rubescere corna.*] It is a doubt whether Virgil means, that cornels are ingrafted upon plum-stocks, or plums upon cornel-stocks. May takes it in the former sense:

And hard red cornoiles from a stock of plumme:

and Dr. Trapp:

And on the plum's the stony cornel glow.

Dryden takes it in the latter sense:

And thus the ruddy cornel bears the plum:

and Mr. B——:

And stony corneils blush with blooming plums.

I take the former to be the poet's meaning: for the Cornelian cherry is a fruit of so beautiful a red colour, that the cornel cannot properly be said to glow or redden with plums, which are not so red as its own natural fruit. Besides the epithet *stony* belongs very properly to the fruit of the cornel, not to the tree: wherefore if Virgil speaks of that fruit, he must mean the stock of the plum. Columella says the Cornelian cherries were used for olives: "Cornæ, quibus pro olivis utamur."

37. *Juvat Ismara Baccho conserere.*] Ismarus is a mountain of Thrace, not far from the mouth of Hebrus. That country was famous for good wines. Ulysses speaks in commendation of some wine, which was given him by Maron, the priest of Apollo at Ismarus:

— Ἄτὰρ αἴγισον ἄσπὸν ἔχον μέλανος
 οἴνου
 Ἠδέος, ὃν μοι ἔδωκε Μάρων Εὐάνθεος υἱὸς
 Ἴριός Ἀπόλλωνος. ἧς Ἴσμαρον ἑμφισβόησι.

Then took a goat-skin fill'd with precious wine,
 The gift of Maron, of Evanthus' line,
 The priest of Phœbus at th' Ismarian shrine.

MR. POPE.

38. *Olea magnum vestire Taburnum.*] Taburnus is a mountain of

And do thou, O Mæcenas, assist me, and bear a part of the labour which I have begun, thou, who art my glory, and justly the greatest part of my fame, and flying spread the sails to the open sea. I do not hope to contain in my verses all that could be said on this subject;

Tuque ades, inceptumque una decurre laborem,
O decus, O famæ merito pars maxima nostræ,
Mæcenas, pelagoque volans da vela patienti. 41
Non ego cuncta meis amplecti versibus opto:

Campania, which was very fruitful in olives. It is now called Taburo.

39. *Tuque ades, &c.*] The poet having invoked Bacchus, and proposed the subject of this Book, now calls upon his patron Mæcenas, to give him his assistance.

“This allegory, says Ruæus, is generally thought to allude to the “Cirque, which opinion is strengthened by the last verses of this book:

“*Sed jam tempus equum fumantia solvere
colla, &c.*”

“but I think that this and the following lines allude to Navigation. “And indeed the verb *decurro* is used with water: thus Catullus;

“*Ausi sunt vada salsa cita decurrere puppi.*”

“And Virgil, in the fifth *Æneid*;

“*Prona petit maria et pelago decurrit
aperto.*”

40. *O decus, O famæ merito pars maxima nostræ.*] “In some ancient manuscripts it is *nostræ*: if this be admitted, we must necessarily read, as some think it should be,

“*O decus, O fama, et merito pars maxima
nostræ.*”

“But in the Medicean and other correct copies it is *famæ nostræ*. “..... The reading in some copies is extravagant,

“*O Deus, O famæ merito pars maxima
nostræ.*”

“Surely it is better to read *decus* with Horace,

“*O et præsidium, et dulcè decus meum.*”

PIERIUS.

41. *Pelagoque volans da vela patienti.*] Several commentators take these words to signify, that the poet begs Mæcenas to favour him: “*Simplici generi carminis præsta favorem: ut Vela favorem accipiamus,*” says Servius. “*Ut Mæcenas favoris vela explicet, aspirans in patienti pelago totius operis,*” says La Cerda. But if we carefully consider the poet’s design in the whole passage now before us, we shall find, that by *da vela pelago*, he does not mean *favour my undertaking*, but *set sail or embark with me*: as two lines before he had desired him to join with him in the labour he had undertaken: “*inceptumque una decurre laborem.*” By *Pelago patienti* Ruæus thinks he means an open sea, not shut up with winds. I believe he uses that metaphor to express the copiousness of his subject, comparing the immensity of his undertaking to that of the ocean. For he adds immediately, that Mæcenas may not be discouraged by the vastness of the labour, that he has no intent to aim at comprehending the whole in his Poem, and indeed, that, if he had such a design, it would be impossible.

42. *Non ego cuncta meis.*] We have an expression like this in the second *Iliad*. Homer, when he is drawing up the Grecian army, says he should not be able to recite all their numbers, though he had ten tongues, and ten mouths, a voice not to be broken, and a heart of brass:

Πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω

Non, mihi si linguæ centum sint, oraque centum,
 Ferrea vox. Ades, et primi lege littoris oram:
 In manibus terræ: non hic te carmine ficto, 45
 Atque per ambages, et longa exorsa tenebo.
 Sponte sua quæ se tollunt in luminis oras,

not though I had a hundred tongues, a hundred mouths, and a voice of iron. Assist me, and coast along the nearest shore: the land is in sight: I will not here detain you with poetical fiction, and circumlocutions, and long preambles. Those, which spring spontaneously into the open air,

Ὅδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ'
 εἶεν,
 Φωνὴ δ' ἄρρηκτος, χάλκιον δὲ μοι ἦτορ
 ἰνείη.

44. *Primi lege littoris oram.*] This expression, of coasting near the shore, is thought to contradict the open sea just now mentioned: but I believe what I have said in the note on ver. 41. will reconcile this seeming contradiction. Mr. B—— would have *primi* altered to the adverb *primo*; and indeed it is *primum* in the King's manuscript, but there seems to be no occasion for this alteration. *Lego* in naval affairs is always used in Latin for coasting, whence, as La Cerda observes, *pelagus legere*, which some write, is barbarous.

45. *Non hic te carmine ficto, &c.*] *Ruæus* and *Mr. Dryden* understand *non hic te carmine ficto* relatively to the whole work in general; but it is plain, *Virgil* confines it to his invocation, *non hic, not in this place.* The conclusion seems to carry with it some kind of reflection upon the common tedious forms of invocation, which, it is probable, *Mæcenas* had been often tired with." Mr. B——.

47. *Sponte sua, &c.*] The poet had before mentioned the three ways by which wild trees are produced; spontaneously, by roots, and by seeds. Here he mentions them again, and shews by what culture each sort may be meliorated.

Oras.] So I read it with *Heinsius*, and *La Cerda*: it is commonly read in *luminis auras*. This last author

observes that *in luminis oras* is a frequent expression amongst the poets: thus *Ennius*:

— O Romule, Romule dic, O
 Quæle to patriæ custodem Di genuerunt?
 Tu produxisti nos inter *luminis oras*.

And *Lucretius*:

Nec sine te quicquam dias in *luminis oras*
 Exoritur.

And

At nunc seminibus quia certis quidque
 creatur,
 Inde enascitur, atque *oras in luminis exit*,
 Materies ubi inest cujusque et corpora
 prima.

And

———Vivida tellus
 Tuto res teneras effert in *luminis oras*.

And

——— Miscetur funere vago,
 Quem pueri tollunt visentes *luminis oras*.

And

Significare volunt indignos esse putandos,
 Vivam progeniem qui in *oras luminis*
 edant.

And

Tum porro puer, ut sævis projectus ab
 undis
 Navita, nudus humi jacet, infans, indig-
 us omni
 Vitali auxilio, cum primum in *luminis*
oras
 Nixibus ex alvo matris natura profudit.

And

Nunc redeo ad mundi novitatem, et
 mollia terræ
 Arva, novo fœtu quid primum in *luminis*
oras
 Tollere, et incertis tentarit credere ventis.

are unfruitful indeed, but fair and strong: for nature lies hid in the soil. Yet these if you graft them, or change them by putting them into well prepared trenches, will put off their wild nature, and by frequent culture will be not slow to obey any discipline. And those also, which arise barren from the bottom of the plant, will do the same, if you transplant them into the open fields. For the high shoots and branches of the mother overshadow them, and hinder them from bearing fruit, as they grow up; and scorch it when they bear any. The tree which arises from seed, grows slowly, and will spread a shade for late posterity.

Infœcunda quidem, sed læta et fortia surgunt :
 Quippe solo natura subest. Tamen hæc quoque si quis 49
 Inserat, aut scrobibus mandet mutata subactis,
 Exuerint sylvestrem animum: cultuque frequenti
 In quascunque voces artes, haud tarda sequentur.
 Nec non et sterilis, quæ stirpibus exit ab imis,
 Hoc faciet, vacuos si sit digesta per agros.
 Nunc altæ frondes, et rami matris opacant, 55
 Crescentique adimunt fœtus, uruntque ferentem.
 Jam, quæ seminibus jactis se sustulit arbos,
 Tarda venit, seris factura nepotibus umbram.

And

Sic unum quicquid paullatim protrahit
 ætas
 In medium, ratioque in *luminis* eruit
 oras.

Thus also our poet himself, in the seventh *Æneid*:

————— Quem Rhea sacerdos
 Furtivum partu sub *luminis* edidit oras.

Though here also many editors read *auras*. Fulvius Ursinus looks upon the passage now under consideration to be an imitation of that line in Lucretius:

Sponte sua nequeunt liquidas existere in
 auras.

49. *Quippe solo natura subest.*] Some understand *solo* to mean the root of the tree: others interpret it the soil or earth, in which it grows. By *nature's lying hid in the soil*, the Poet seems to mean, that there is some hidden power in the earth, which causes it to produce particular plants, which therefore grow fair and strong in that soil, which is adapted to give them birth.

Tamen hæc quoque si quis, &c.] The way to tame these luxuriant wild trees, is to ingraft a good fruit upon them, or to transplant them.

50. *Inserat.*] Some have imagined erroneously that Virgil means that their branches should be ingrafted upon other trees; but this is contrary to practice. *Inserere arborem* signifies not only to ingraft that tree upon another, but also to ingraft another upon the stock of that.

52. *Voces.*] Pierius says that some ancient manuscripts have *voles*, and some *velis*; but that *voces* is most approved by the learned.

56. *Crescentique.*] In the King's and Cambridge manuscripts it is *crescentesque*. If this reading be admitted, we must render this passage, "and destroy the growing fruits, "and scorch the plant which bears "them."

57. *Jam.*] In the Cambridge, and one of the Arundelian manuscripts, and in some old printed editions, it is *nam*.

58. *Nepotibus.*] Fulvius Ursinus contends, contrary to the opinion of all the other commentators, that by

Pomaque degenerant succos oblita priores :
 Et turpes avibus prædam fert uva racemos. 60
 Scilicet omnibus est labor impendendus, et
 omnes
 Cogendæ in sulcum, ac multa mercede do-
 mandæ.
 Sed truncis Oleæ melius, propagine Vites

And apples degenerate, forgetting their former juices; and the vine bears sorry clusters, a food for birds. Therefore labour must be bestowed on them all, and all must be removed into trenches, and tamed with much expence. But olives succeed best by truncheons, vines by layers,

Nepotes Virgil meant the late posterity of the tree, which he thinks is more poetical, and more worthy of Virgil, than the common interpretation.

59. *Pomaque degenerant.*] Some take *poma* to mean the fruit of the tree just mentioned: and indeed the ancients seem to have used *pomum* not only for an apple, but for any esculent fruit. Others understand the poet to speak of the fruit of the *apple-tree*. Of the former opinion is La Cerda, who explains this passage thus: "Præterea poma harum arborum facile degenerant, veluti oblita suam naturam et succos." And Ruæus, whose interpretation is in these words: "Et fructus ejus degenerant, amisso priore sapore." Dryden also translates this line in the same sense.

The gen'rous flavour lost, the fruits decay.

And Dr. Trapp:

———— Its fruit degen'rous proves,
 Losing its native juices.

Grimoaldus is of the latter opinion, whose paraphrase runs thus: "Quemadmodum pirus abit in pirastrum, et mali dulces in amaras, aliæque in alias transeunt." May's translation also is in this sense:

And apples lose the first good juice they had.

And Mr. B—'s:

Degenerate apples thus forget their taste.

60. *Turpes avibus prædam fert uva racemos.*] *Uva* must be used here figuratively for the tree: for *uva* signifies the whole cluster of grapes as well as *racemus*, not a single grape, which is properly called *acinus* or *vinaceum*. Thus, at the latter end of the fourth Georgick, we find *uva* used to express a swarm of bees hanging on the branches of a tree:

—— Liquefacta boum per viscera toto
 Stridere apes utero, et ruptis effervere
 costis,
 Immensasque trahi nubes; jamque arbore summa
 Confluere, et lentis *uvam* demittere ramis.

63. *Sed truncis, &c.*] Here the poet speaks of the several ways of cultivating trees by human industry: and gives us a no less just than beautiful description of the manner of inoculating and ingrafting.

Servius, and after him most of the other commentators, think that what the poet says here of olives is a repetition of what he had said before:

Quin et caudicibus sectis, mirabile dictu !
 Truditur e sicco radix oleagina ligno.

In the note on that passage, it is shewn, that Virgil speaks of a way of cutting the trunk of an olive-tree in pieces: and he mentions it as a wonder, that the roots should shoot from the dry wood. Here he speaks of the best way of propagating olives, which he says is by *truncheons*,

and Paphian myrtles by the solid wood.

Respondent, solido Paphiæ de robore Myrtus.

which are the thick branches sawn in pieces, of a foot or a foot and a half in length. These are to be planted as fresh as possible, not *e sicco ligno*. Columella, in the seventeenth chapter of his book *de Arboribus*, follows our poet in recommending the propagation of olives by truncheons: "Melius autem *truncis* quam plantis olivetum *constituitur*." The ninth chapter of the fifth book of the same author is entirely on the culture of olives. I shall here set down his description of the *taleæ* or truncheons of olive-trees. "Tum ramos novellos, proceros, et nitidos, quos comprehensos manus possit circumvenire, hoc est manubrii crassitudine feracissimos arboribus adimito, et ex his quam recentissimas taleas recidito, ita ut ne corticem, aut ullam aliam partem, quam quæ serra præciderit, lædas: hoc autem facile contingit, si prius varam feceris, et eam partem supra quam ramum secaturus es, fœno, aut stramentis texeris, ut molliter, et sine noxa corticis taleæ superpositæ secentur. Taleæ deinde sesquipedales serra præciantur, atque earum plagæ utraque parte falce leventur, &c." Here he says they are to be cut to the length of a foot and half; but Cato recommends them to be no longer than one foot: "Taleas oleagineas, quas in scrobe saturus eris, tripedaneas decidito, diligenterque tractato, ne liber laboret. Cum dolabis aut secabis, quas in seminario saturus eris, pedales facito."

Truncus is properly a stock of a tree, divested of its head: hence these *taleæ*, or branches, with their heads cut off, are called *trunci*. The French derive their word *troncon* from *truncus*; and hence comes our word *truncheon*.

The winters in England are generally too severe, to suffer olive-trees to be planted in the open ground. The way of propagating them here is by laying down their tender branches, and taking them from the mother-plant in about two years. This method is so tedious, that most people choose to have them from Italy in the spring. They are usually planted in pots or cases, and removed into the green-house at the approach of winter.

Propagine vites respondent.] Virgil here recommends the propagation of vines by layers: which is still practised. It is found by experience to be a better way to propagate them by cuttings; the description of which I shall take the liberty to set down, in the words of my judicious friend Mr. Miller: "You should always make choice of such shoots as are strong and well ripened of the last year's growth. These should be cut from the old vine, just below the place where they were produced, taking a knot of the two years' wood, which should be pruned smooth, then you should cut off the upper part of the shoot, so as to leave the cutting about sixteen inches long." This is the way which Columella recommends; who calls this sort of cutting *malleolus*, because it bears no ill resemblance to a little hammer. I do not know that we have any proper English word for *malleolus*, though it is a cutting of a different nature from that which is usually taken from other trees. Columella mentions also the propagation of vines by layers, in his seventh book *de Arboribus*.

64. *Solido Paphiæ de robore Myrtus.*] In one of the Arundelian manuscripts it is *melius* instead of *solido*.

Plantis eduræ Coryli nascuntur, et ingens 65
Fraxinus, Herculeæque arbos umbrosa coronæ,
Chaoniique patris glandes : etiam ardua palma

The hard hazels and the vast ash, and the tree which spreads its shade for the crown of Hercules, and the acorns of our Chaonian father, grow from suckers: this way also grows the lofty palm, and the fir,

The myrtles are called Paphian from Paphos a city of the island Cyprus, where Venus was worshipped. The myrtle was sacred to that goddess: see the note on ver. 28. of the first book.

By *solido de robore* he seems to mean planting by sets. Thus Mr. B—— seems to understand him :

—— Myrtles by huge boughs.

With us they are propagated by cuttings, and removed into the greenhouse in winter.

65. *Plantis eduræ Coryli nascuntur.*] By *plantis* the poet means suckers; which is a method still in common practice: though it is now found to be a better way to propagate them by layers.

I read *eduræ* with Heinsius, and several other good editors. Servius reads *et duræ*; but he says that some read *eduræ*, as it were *non duræ*; like *enodes* for *sine nodis*. Pierius says that in some ancient manuscripts it is *eduræ*, but in the greater part *et duræ*. One of the Arundelian manuscripts has *et duræ*, and the other *eduræ*. The King's, the Cambridge, and the Bodleian manuscripts have *et duræ*. Both Dr. Mead's manuscripts have *eduræ*. Grimoaldus, Paul Stephens, La Cerda, Schrevelius, and several other editors read *et duræ*, Ruæus and many others read *eduræ*. This last commentator interprets *eduræ*, *valde duræ*: and the hazel being a hard wood, this interpretation seems to be better than that of Servius.

One of the Arundelian manuscripts reads *nascuntur*, instead of *nascuntur*.

66. *Herculeæque arbos umbrosa coronæ.*] The tree of Hercules was the poplar: thus Theocritus, in his second Idyllium :

—— Λύκαν, Ἡρακλῆος ἰσθὸν ἕγενος :

and our poet, in his seventh Eclogue:

Populus Alcidiæ gratissima.

It is certain that the poplar puts forth suckers in great abundance.

67. *Chaoniique patris glandes.*] See the note on ver. 8. of the first Georgick. The oak was sacred to Jupiter.

Etiæm.] In both Dr. Mead's manuscripts it is *et jam*.

It must not be denied, that notwithstanding our poet seems to mention the oak, palm, and fir, as being propagated by suckers, yet these trees are never known to produce any, nor were they ever propagated any other way than by seeds. It has been suggested to me by an ingenious friend, that what Virgil says of suckers is terminated with the end of ver. 66, and that *Chaonii patris glandes*, &c. signifies that "oaks grow from seeds, as does "also the lofty palm, and the fir, "which is to try the dangers of the "sea." I much question whether the words of our author can be brought to this sense, but I leave it to the determination of the learned reader.

Ardua palma.] The palm (I believe) has this epithet on account of its great height. Some think it is called *ardua*, because the honour of the palm is difficult to be obtained. Mr. Miller thinks it is called *ardua*, because "it is with difficulty propagated, and is of slow growth, so

which is to try the dangers of the sea. But the rugged arbutus is ingrafted with the offspring of the walnut-tree,

Nascitur, et casus abies visura marinos.

Inseritur vero ex fœtu Nucis arbutus horrida,

“ that the persons who plant the
“ stones, seldom live to taste the
“ fruit of their labour.”

68. *Casus abies visura marinos.*] The *abies* is our *yew-leaved fir-tree*. The wood of this tree was much used by the ancients in their shipping.

69. *Inseritur vero ex fœtu nucis arbutus horrida.*] I believe there is no passage, in all the Georgicks, which has been more censured, than this about grafting: it being a received opinion, that no graft will succeed, unless it be upon a stock, which bears a fruit of the same kind. Hence this is looked upon as a mere poetical rant, to talk of grafting a walnut on an arbutus, an apple on a plane, a beech on a chestnut, a pear on a wild ash, and an oak on an elm. Whether the present art falls short of that of the ancients, or whether our climate will not admit of the same advantages, with the better air of Italy, I will not pretend to determine. But I shall endeavour to strengthen what our poet has said, by the authority of the best, the most experienced, and the most judicious prose writer on agriculture, amongst the ancients. Columella spends a whole chapter, in his book *de Arboribus*, in shewing how any cion may be grafted on any stock. I shall present the reader with a translation of that entire chapter. “ But “ since the ancients have denied “ that every kind of cion may be “ ingrafted on every tree, and have “ determined this as a perpetual “ law, that those cions only can “ succeed, which are like in outer “ and inner bark, and fruit, to those “ trees on which they are ingrafted, “ we have thought it proper to re-

“ move this mistake, and deliver
“ to posterity the method by which
“ every kind of cion may be in-
“ grafted on every kind of tree.
“ But not to tire the reader with
“ a long preface, we shall give
“ one example, by following which
“ any one may ingraft whatso-
“ ever kind he pleases on any
“ tree. Make a trench four feet
“ every way from an olive-tree, of
“ such a length that the extremities
“ of the olive-branches may reach
“ it. Into this trench put a young
“ fig-tree, and be careful that it be
“ fair and strong. After three or
“ five years, when it is sufficiently
“ grown, bend down the fairest
“ branch of the olive-tree, and bind
“ it to the fig-stock: and so cutting
“ off the rest of the branches, leave
“ only those which you would in-
“ graft. Then top the fig, smooth
“ the wound, and cleave the middle
“ of the stock with a wedge. Then
“ shave the ends of the olive
“ branches on each side, whilst they
“ grow to the mother plant, and so
“ fit them to the cleft of the fig,
“ and take out the wedge, and bind
“ them carefully, that they may not
“ start back. Thus in three years’
“ time the fig and olive will unite:
“ and in the fourth year, when they
“ are well incorporated, cut the
“ olive branches from the mother
“ in the same manner as you cut off
“ layers. By this method every
“ kind of cion is ingrafted upon
“ any tree.”

What I have here quoted is, I think, sufficient to justify what the poet has related. It cannot be imagined, that all he says is from his own experience: but it was certainly thought in his time to be practicable. I shall now lay before

Et steriles platani malos gessere valentes : 70 and barren planes have borne strong apple-trees :

the reader what may be said on the other side of the question, in the words of Mr. Miller, who has done me the favour to communicate the following observations.

“ The ancients used two different methods of grafting: the first is by approach; the other is what the gardeners term cleft-grafting. It is the former method which Columella has described, where he directs the stock, on which the graft is to be inserted, to be planted so near the tree designed to be propagated, as that the branches may be drawn down, and inserted in the stock, without being cut from the parent tree: for he directs the letting it remain two years before it is separated. As to the different kinds of trees, which are mentioned by the poet, to be ingrafted on each other, I dare affirm it was never practised in any country: so that we must either suppose the trees, which now pass under the same appellation, to be different from those known at that time under such names, or that it is a licence taken by the poet to embellish his poem. What Columella has said to confirm this, is no more than what we find in most books of husbandry, both ancient and modern; in which the authors have too frequently spent more time in explaining what they supposed mysteries, than in relating the practice of the most experienced husbandmen. For suppose these things were practicable, there could no advantage arise from it to the practitioner, and it would be only a matter of curiosity, to see the stock of one kind supporting a tree of a very different one. But all these sorts of trees

“ have been tried on each other, not only in England, but also in Italy; and from all the different experiments which have been made, it is found that no trees of a different kind will take on each other. In several books of gardening and husbandry, we find directions how to ingraft one sort of tree on another of any kind; which is to plant the stock near the tree from which the cion is to be taken, and when the stock is sufficiently rooted, then you must draw down a young branch of the tree, and insert it into the stock as near the ground as possible: then the earth is ordered to be laid round the stock above the place where it was grafted. In this state they were to remain until the second or third year, when they should be cut off from the parent-tree. By this method I have known a pear-tree grafted on a cabbage stalk, but the stock was of no use to the graft: for the cion put out roots whereby it maintained itself. But these being little better than jugglers’ tricks, were never practised by persons of experience.”

69. *Ex.*] In one of the Arundelian manuscripts it is *et*.

Ibid. Nucis.] See the note on ver. 187. of the first Georgick.

Ibid. Arbutus.] See the note on ver. 148. of the first Georgick.

Ibid. Horrida.] It is *horrens* in the King’s, and both Dr. Mead’s manuscripts.

Ruæus thinks that *arbutus* has the epithet *horrida*, on account of the fewness of the leaves: I rather believe it is because of the ruggedness of its bark. Servius seems to take it in this sense: “*horrida autem hispida,*” says he. The

chestnut-trees have borne
beeches, and the mountain
ash has been hoary with the
white

Castaneæ fagos, ornusque incanuit albo

branches also of the arbutæ are very unequal, which the poet seems to express in the numbers of this verse. Mr. B— takes the *arbutus* to be our crab-tree: and *nux* to be the filberd:

But *filberds* graft on th' horrid *crab-tree's* brows.

70. *Steriles platani malos gessere valentes.*] The *Platanus* is our oriental *Plane-tree*, without all question. Dionysius the geographer compares the form of the Morea, or ancient Peloponnesus, to the leaves of this tree, making the footstalk to be the isthmus, by which it is joined to Greece:

Πέλοπος δ' ἐπὶ νῆσος ὀπηδεῖ,
Εἰδομένη πλατάνοιο μουριζοντι πετῆλω.
Ἄκρω μὲν γὰρ ἔοικεν ἐρηγόμενος σενός ἰσθμός,
Πρὸς βορέην, καὶ κοινὸν ἐφ' Ἑλλάδος ἵχθους,
ἰρείδων
Φύλλω δ' ἥπειρος περιδινήτω περιμέτρος,
Κόλποισι εἰναλίσις ἐσημμένη ἔνθα καὶ ἔνθα.

Pliny also says that the Peloponnesus is shaped, by the number of its bays, like a plane leaf: “*Platani folio similis, propter angulosos recessus.*” To illustrate this similitude, which is as just as we can expect in any thing of this nature, I have added a figure of the Peloponnesus, and of a leaf of a plane-tree. The *Platanus* is so called from *πλατὺς broad*, on account of the remarkable breadth of its leaves. Pliny tells us this tree was first brought over the Ionian sea, into the island of Diomedes, for a monument for that hero: thence into Sicily, and so into Italy. “*Sed quis non jure miretur arborem umbræ gratia tantum ex alieno petitam orbe? Platanus hæc est, per mare Ionium in Diomedis insulam ejusdem tumuli gratia primum invecta, inde in Siciliam*

“*transgressa, atque inter primas donata Italia.*” It seems the ancients had so profuse a veneration for this tree as to irrigate it with wine; thus Pliny: “*Tantumque postea honoris increvit, ut mero infuso enutrientur: compertum id maxime prodesse radicibus, docuimusque etiam arbores vina potare.*” The poet calls the plane barren, because it bears no fruit that is eatable.

71. *Castaneæ fagos.*] The commentators differ greatly about the reading of this passage. Servius reads *castaneæ fagos*, but thinking it absurd that a barren beech, as he calls it, should be ingrafted on a fruitful chestnut, he fancies either that it is a hypallage, so that *Castaneæ fagos* is for *fagi castaneas*: or else that we must make a stop at *castaneæ*, taking it for the genitive case after *malos*; and making *fagos* the nominative case with a Greek termination, this and the preceding verse being to be read thus:

Et steriles platani malos gessere valentes
Castaneæ: fagos, ornusque incanuit, &c.

The first of these interpretations is such, that, I believe, to mention it is to confute it. The second interpretation is not without its followers. Pierius says he has seen *castaneæ* marked for the genitive case, in some ancient copies: and As censius, as he is quoted by Ruæus, contends for this reading. He takes *malos* to signify, not apple-trees, but *masts*: so that the sense will be, according to this critic, *Plane-trees have borne such strong branches of chestnuts, that they seem to be masts of ships*: but this, as Ruæus justly observes, is too harsh. Others, says Servius, like neither of these interpretations, but make

Flore pyri, glandemque sues fringere sub Ulmis. blossom of pears, and the swine have crunched acorns under elms.

castaneæ the genitive case after *flore*, and read *fagus* in the nominative case singular. Thus it will be, "the beech has been hoary with the blossoms of chesnuts, and the mountain ash with those of the pear-tree." Ruæus follows this interpretation, and Mr. B——

Thus chesnut plumes on beech surprise the sight,
And hornbeam blows with pear-tree flowers all white.

Grimoaldus reads *castaneæ fagos*, and thinks the poet means a wild sort of chesnuts, for he paraphrases it "in castanea sylvestri fagum." La Cerda contends that it should be read *castaneas fagus*, making *fagus* the nominative case plural, like *laurus*, *platanus*, *myrtus*, which are found in some old copies. Dryden seems to have read *castaneas fagus* :

Thus mastful beech the bristly chesnut bears.

Dr. Trapp also highly approves of this reading: "I entirely agree," says he, "with those who read *castaneas fagus*, or *castanæ fagus*, in Abramus's sense, [see Ruæus;] not *castaneæ fagos*. Nobody in his wits would graft a beech upon a chesnut." His translation is according to this latter sense :

— Chesnuts bloom'd on beech.

For my part I see no reason to reject the common reading, *castaneæ fagos*. Thus Pierius found it in the Medicean manuscript: and thus I find it in all the seven manuscripts, which I have collated. The commentators have been induced to alter the text, on a supposition, that chesnuts were esteemed, in Virgil's time, as much superior to beech-mast, as they are now: the

contrary to which I believe may easily be proved. Pliny mentions chesnuts, as a very sorry sort of fruit, and seems to wonder that nature should take such care of them, as to defend them with a prickly husk: "Armatum iis echinato calyce vallum, quod inchoatum glandibus. Mirumque vilissima esse quæ tanta occultaverit cura naturæ." We learn from the same author that this fruit was made better by culture, about the time of Tiberius: "Divus Tiberius postea balanum nomen imposuit, excellentioribus satu factis." The mast of the beech was reckoned a very sweet nut, and men are said to have been sustained by it in a siege. "Dulcissima omnium fagi," says Pliny, "ut qua obsessos etiam homines durasse in oppido Chio, tradat Cornelius Alexander." This tree was held in great veneration by the Romans, vessels made of it were used in their sacrifices, and the mast was used by them in medicine. Hence I see no reason to doubt that Virgil meant the ingrafting a beech on a chesnut: though with us, who prefer the chesnut, this practice would be absurd.

71. *Ornusque incanuit albo flore Pyri.*] What the Romans called *Ornus* seems to be the *Sorbus aucuparia* or *Quicken-tree*, which grows in mountainous places; not only in Italy, but in many parts, especially the northern counties, of England, where it is commonly called the Mountain Ash. Columella says the *Ornus* is a wild sort of *Ash*, and that its leaves are broader than those of the other species: "Sed si aspera et siticulosa loca arboribus obserenda erunt, neque *Opulus*, neque *Ulmus* tam idoneæ sunt

Nor are grafting and inoculating performed the same way. For where the buds thrust themselves forth, out of the middle of the bark, and break the thin membranes, a small slit is to be made in the very knot; here they inclose a bud from a tree of another sort, and teach it to unite with the moist rind. Or again, the unknotty stocks are cut, and a way is made into the solid wood with wedges, and then fruitful cions are put in: and in no long time the vast tree rises up to heaven with happy branches, and wonders at the new leaves, and fruits not its own.

Nec modus inserere, atque oculos imponere simplex.

Nam qua se medio trudunt de cortice gemmæ,
Et tenues rumpunt tunicas, angustus in ipso 75

Fit nodo sinus: huc aliena ex arbore germen

Includunt, udoque docent inolescere libro.

Aut rursum enodes trunci resecantur, et alte

Finditur in solidum cuneis via; deinde feraces

Plantæ immittuntur: nec longum tempus, et
ingens 80

Exiit ad cælum ramis felicibus arbos,

Miraturque novas frondes, et non sua poma.

“quam *Orni*. *Eæ sylvestres Fraxini* sunt, paulo latioribus tamen
“foliis quam cæteræ *Fraxini*, nec
“deteriorem frondem quam *Ulmi*
“præstant.”

I have sometimes suspected that the *Ornus* may be that sort of Ash, from which the manna is said to be gathered in Calabria, and which Caspar Bauhinus brought out of Italy, under the name of *Ornus* 3. *Galli Brixiani de Re rustica*. Both he and his brother John Bauhinus have called it *Fraxinus rotundiore folio*.

72. *Glandemque sues fregere sub Ulmis*.] In the King's, and one of Dr. Mead's manuscripts, I find *glandes* instead of *glandem*.

Pliny has committed an error in quoting this passage, for he says that Virgil speaks of ingrafting cherries upon elms: “*Quippe cum Virgilius insitam nucibus arbutum, malis platanum, cerasis ulmum dicat*.”

73. *Inserere atque oculos imponere*.] Here the poet shews the difference between grafting and inoculating. Inoculation, or budding, is performed by making a slit in the bark of one tree, and inserting the bud of another into it. There

are several ways of grafting now in use, but the only one, which Virgil describes, is what we call cleft-grafting, which is performed by cleaving the head of the stock, and placing a cion from another tree in the cleft.

78. *Trunci*.] We call the body of a tree the *trunk*: but *truncus* is not used for the body, unless the head be cut off. The body of a tree, when it is adorned with its branches, is called *caudex* or *codex*.

82. *Miraturque*.] Servius reads *mirata estque*.

To conclude the notes on this passage about ingrafting and inoculating: it seems impossible not to observe the beautiful manner in which our poet has described them. The variety of expression which he has used in speaking of the different sorts of ingrafted trees, and the various epithets he bestows on them, render this passage exceedingly delightful. The arbuté is distinguished by its ruggedness; the plane by its barren shade; and the pear by its snowy blossoms. It would have become a prose writer, simply to have said that any cion may be ingrafted on any stock: but a poet must add beauty to his

Præterea genus haud unum, nec fortibus ulmis, Besides, there are more than one sort of strong elms, of willows, of lotes, and of Idæan cypresses: 84
 Nec salici, lotoque, neque Idæis cyparissis :

instructions, and convey the plainest precepts in the most agreeable manner. Thus Virgil, after he had said that walnuts are ingrafted on arbutes, apples on planes, and beeches on chesnuts, adorns the wild ash with the fine blossoms of the pear: and instead of barely telling us that oaks may be ingrafted on elms, he represents the swine crunching acorns under elms, than which nothing can be more poetical. At the close of this passage, he gives life and sense to his ingrafted trees; making them wonder at the unknown leaves and fruits with which they are loaded.

83. *Præterea genus, &c.*] In this passage the poet just mentions, that there are several species of trees, and speaks of the infinite variety of fruits.

The two first lines of Dryden's translation are intolerable :

Of vegetable woods are various kinds,
 And the same species are of sev'ral minds.

Ulmis.] Theophrastus speaks of two sorts of elm : Pliny mentions four.

84. *Salici.*] Pliny speaks of four sorts of willow.

Loto.] There is a tree, and also an herb, called *Lotus* by the ancients. The herb is mentioned by Homer, as being fed upon by the horses of Achilles,

Λωτὸν ἑρεπτόμενοι ἐλεῶθρεπτόν τε σέλινον.

It grows in great plenty in the Nile, where they make bread of the heads of it. Prosper Alpinus, an author of good credit, who travelled into Egypt, assures us, that the Egyptian *Lotus* does not at all differ from our great white water lily. But it is the tree which Virgil here speaks

of: and which gave name to a people mentioned by Homer in his ninth *Odyssey* :

Οἱ δ' αἰψ' οἰχόμενοι μίγην ἀνδράσι Λωτοφά-
 γοισιν
 Οὐδ' ἄρα Λωτοφάγοι μῆδονδ' ἑτάροισιν ἔλεδρον
 ἤμιστροῖσι, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.
 Τῶν δ' ὄφρι λωτοῖο φάγοι μελιηότα καρπὸν,
 Οὐκ' ἔτ' ἀπαγγεῖλαι πάλιν ἤθελεν, ἦ δὲ
 γέεσθαι.
 Ἄλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτο-
 φάγοισι
 Λωτὸν ἑρεπτόμενοι μενέμεν, νόσου τε λαθίσθαι.

They went, and found a hospitable race :
 Not prone to ill, nor strange to foreign
 guest,
 They eat, they drink, and nature gives
 the feast ;
 The trees around them all their food
 produce,
 Lotes the name, divine nectareous juice !
 (Thence call'd Lotophagi) which whoso
 tastes,
 Insatiate riots in the sweet repasts,
 Nor other home, nor other care intends,
 But quits his house, his country, and his
 friends.

MR. POPE.

Theophrastus describes this tree to be something less than a pear-tree; he says its leaves are cut about the edges, and like those of the *Ilex* or ever-green oak. He adds, that there are several sorts of them, differing according to their fruit, which is of the size of a bean, and grows thick upon the branches like myrtle berries: "Ἐστὶ δὲ τοῦ Λωτοῦ τὸ μὲν ἴδιον γένος, εὐμέγεδες, ἥλικον ἄπιος, ἢ μικρὸν ἑλαττον. Φύλλον δὲ ἔντομάς ἔχον καὶ περιβάδες . . . γένη δὲ αὐτοῦ πλείω διαφορὰς ἔχοντα τοῖς καρποῖς. ὁ δὲ καρπὸς ἥλικος κύαμος . . . Φύεται δὲ κατὰ πῆγας τὰ μύετρα παράλληλα, πυκνὸς ἐπὶ τῶν βλασάν. Pliny has translated Theophrastus almost word for word, with very little addition. He informs us however that it was frequent in Italy, where it had degenerated: "Eadem

nor do the fat olives,

Nec pingues unam in faciem nascuntur olivæ,

“ Africa qua vergit ad nos, insignem
 “ arborem Loton gignit, quam vo-
 “ cant ce tin, et ipsam *Italiae fami-*
 “ *liarem*, sed terra mutatam.” It
 must indeed have very much dege-
 nerated, if it be, as most botanists
 agree, that which we call the nettle
 tree: the fruit of which is far from
 that delicacy, which is ascribed to
 the Lotus of the ancients. The
 leaves are indeed cut about the
 edges: but he must have a warm
 imagination, who can find in them
 any resemblance of the *ilex*. Hence
 some critics have taken the liberty
 to alter the text of Theophrastus,
 reading *πριωνᾶδες* instead of *πρινώδες*,
 that is, *serrated*, or *indented like a*
saw, instead of *like those of the ilex*.
 But if we should allow this emen-
 dation, it would not answer our
 purpose: for, either *ἑντομὰς ἔχον* *cut*
about the edges, and *πριωνᾶδες* *serrated*,
 mean the very same thing, and so
 Theophrastus would be guilty of
 tautology; or else the first must be
 interpreted *sinuated*, which is not
 true of the nettle-tree. Besides, in
 Pliny’s time, it certainly was *πρινώδες*;
 for he translates this passage:
 “ Incisuræ folio crebriores, alioquin
 “ *ilicis* viderentur.”

It seems to me more probable
 that the Lotus of the *Lotophagi* is
 what we now call *Zizyphus* or the
Jujube-tree. The leaves of this are
 about an inch and a half in length,
 and about one inch in breadth, of a
 shining green colour, and serrated
 about the edges: wherefore they
 are much more like the leaves of
 the *ilex*, than those of the nettle-tree
 can be imagined to be. The fruits
 grow thick upon the branches, ac-
 cording to what Theophrastus
 says of the *Λάωτος*. They are of the
 shape and size of olives, and the
 pulp of them has a sweet taste, like
 honey, which agrees with what

Homer says of this tree; that it has
μελιθεῖα καρπὸν. They are sent over
 dried, from Italy.

There is another sort of Lotus
 mentioned by Theophrastus, dif-
 ferent from that of the *Lotophagi*,
 which he calls also *πυλίουρος*. This
 is thought, not without reason, to
 be that which Prosper Alpinus tells
 us the Egyptians call Nabca. It is
 described and figured by that learned
 author, in his book *de Plantis*
Ægypti, page 7, 8. This is thought
 also to be the *lotus* described by
 Polybius, as we find him quoted by
 Athenæus. Virgil has mentioned
 the *Paliurus*, in his fifth Eclogue:

— Spinis surgit Paliurus acutis.

[*Idæis cyparissis*.] He calls the cy-
 press *Idæan*, from *Ida*, a mountain
 of Crete. Theophrastus tells us this
 tree is so familiar to that island, that
 it comes up there spontaneously, if
 you do but turn up the earth: *Ἐπι-
 χῆ δὲ ἀν μόνον ὑπερτάσσονται καὶ κινήσωνι,
 εὐθὺς ἀναβλασάνειν τὰ οἰκίτια τῆς χώρας.
 ὡσπερ ἐν Κρήτῃ κυπάριςσοι.*

85. *Nec pingues unam in faciem*
nascuntur olivæ.] There are many
 sorts, or varieties, of olives; though
 they are not so numerous as apples,
 pears, and plums. Cato mentions
 eight sorts; *oleam conditivam, ra-*
dium majorem, sallentinam, orchitem,
poseam, sergianam, colminianam, al-
bicerem. Columella says, that ten
 sorts only had come to his know-
 ledge: though he thinks there are
 more. The names of the ten men-
 tioned by Columella are; *Pausia,*
algiana, liciniana, sergia, nevia, cul-
minia, orchis, regia, cercites, murtea.
 He mentions the *radius* also soon
 after: but that may probably be only
 another name for one of the ten.
 There are many more sorts men-
 tioned by Pliny, and other authors;
 the same fruit obtaining, as I sup-

Orchites, et radii, et amara pausia bacca : 86 the orchites, and the radii, and the pausia with bitter berries, grow in the same form :

pose, different names, in different provinces, and at different times. Thus we find in Pliny, that the *sergia* was called *regia* by the Sabines : and yet Columella sets these down as two different sorts. Matthiolus informs us, that there were no more than three sorts known in his time in Tuscany : “ Virgilius trium tantum generum meminerit, quem admodum etiam plura non novit hac nostra ætate Hetruria, præsertimque noster Senensis ager.”

86. *Orchites*.] Most of the manuscripts I have seen have *orchades*. The same reading is in the Medicæan, and other ancient manuscripts. Heinsius also, La Cerda, Ruæus, and most of the editors read *orchades*. One of Dr. Mead’s manuscripts has *orchades, radiique*, making the middle syllable of *orchades* long. Servius reads *orchites*, which I take to be right, because I find it spelt in that manner by the prose writers of agriculture ; and particularly by Pliny, when he quotes this very passage of Virgil : “ *Gera earum tria dixit Virgilius, orchites, et radios, et pausias.*” The *orchis* is a round olive, being so called from ὄρχις, a testicle. Columella says that it is fitter for eating, than to make oil : “ *Orchis quoque et radius melius ad escam, quam in liquorem stringitur.*” Pliny says the *orchis* abounds most in oil : “ *Prima ergo ab autumno colligitur, vitio operæ non naturæ, pausia cui plurimum carnis : mox orchites, cui olei.*” It seems to be the same with that which Cæsalpinus, who was of Arezzo in Tuscany, tells us the modern Italians call *Olivola*, being a small round olive, yielding abundance of oil. “ *Nostratium, quæ minores, rotun-*

“ *diioresque, plurimum olei habentes, olivola vocantur.*” Matthiolus says that the olive, which produces the best oil, and in greatest quantities, is called *olivastre* : that it is a large spreading tree, as big as a walnut-tree ; “ *Proximæ, tum colore, tum magnitudine præstantes, quamvis prædictis longe minores sint, sunt tamen omnium aptissimæ ad olei conficiendum : quippe quod oleum ex eis expressum sit non modo flavum, dulce, pellucidum, ac cæteris præstans, sed etiam copiosum. Gignuntur hæc a procerissimis oleis, prægrandibus, juglandium nucum instar, ramos in altum latumque amplissime fundentibus, eas rura nostra olivastre vulgo vocant.*” Hence I take the *orchis* of Virgil, the *olivola* of Cæsalpinus, and the *olivastre* of Matthiolus to be the same sort of olive.

Radii.] The *radius* is a long olive, so called from its similitude to a weaver’s shuttle. There was a larger and a smaller sort of *radius* : for Cato, in the passage quoted in the note on ver. 85. mentions the *radius major* ; and Columella in lib. xii. cap. 47. speaks of the *radiolus*. Cæsalpinus mentions only the large sort, which, he says, are large and long, yielding a very sweet oil, but in small quantities, and are called *raggiariæ* from *radius* : “ *Quæ majusculæ et oblongæ, dulcissimum oleum reddentes, sed parcius, raggiariæ a radiis nomine deflexo.*” These seem to be the same with the first sort mentioned by Matthiolus, which he says are large olives, produced from small trees, and are generally pickled, because they yield but a little oil : “ *Primum harum genus eas nostri faciunt, quæ licet a minoribus*

neither do apples, and the woods of Alcinoüs; nor are the shoots the same of the Crustumian and Syrian pears, and of the heavy *volemi*. Nor does the same vintage hang on our trees, as Lesbos gathers from the Methymnæan vine. There are Thasian vines, and there are white Mareotides;

Pomaque, et Alcinoi sylvæ: nec surculus idem
Crustumii, Syriisque pyris, gravibusque volemis.
Non eadem arboribus pendet vindemia nostris,
Quam Methymnæo carpit de palmitè Lesbos.
Sunt Thasiæ vites, sunt et Mareotides albæ: 91

“olearum plantis proferantur, sunt
“tamen spectata forma et magnitudi-
“dine, Bononiensibus non quidem
“inferiores: his tantum muria as-
“servatis utuntur in cibis: quando-
“quidem oleæ minus aptæ sunt,
“quod multo plus amurcæ quam
“olei fundant.”

Amara pausia bacca.] The poet mentions the bitter berry of this sort of olive, because it is to be gathered before it is quite ripe; for then it has a bitter or austere taste. But when it is quite ripe, it has a very pleasant flavour, according to Columella: “*Bacca jucundissima est pausiæ.*” Cato, when he is speaking of making green oil, says you must choose the roughest olive: “*Quam acerbissima olea oleum facies, tum oleum optimum erit.*” Pliny has almost the same words: “*Oleum quam acerbissima oliva optimum fieri.*” And Columella calls the Pausian olive *acerba*: “*Acerbam pauseam mense Septembri vel Octobri, dum adhuc vindemia est, contunde.*”

87. *Poma.*] Columella mentions nine sorts of apples, as the most excellent: “*Præterea malorum genera nera exquirenda maxime scandiana, matiana, orbiculata, sextiana, pelusiana, amerina, syrica, malimela, cydonia.*” Pliny mentions twenty-nine sorts: but in these are included citrons and several other fruits which we do not now call apples.

Alcinoi sylvæ.] The gardens of Alcinoüs, in which were groves of fruit trees, are celebrated in the seventh *Odyssey*.

88. *Crustumii, Syriisque pyris, gravibusque volemis.*] The *Crustumia*, or, as others call them, *crustumina*, were reckoned the best sort of pears. Columella gives them the first place in his catalogue; and Pliny says they are the best flavoured. “*Cunctis autem crustumina gratissima.*” Whether they are any sort of pears now known is uncertain: Mr. B—— translates them *warden pears*.

The Syrian pears are called also *Tarentina*, according to Columella. They are thought by some to be the *bergamot*.

The *volemi* are so called, *quia volam manus impleant*; because they fill the palm of the hand. Ruæus thinks they are the *bon chretien*, and that those are mistaken, who confound them with the *libralia* of Pliny, which are the pound pears. Dryden however differs from Ruæus:

Unlike are bergamots and pounder pears.

And Mr. B——

The same variety the orchard bears,
In warden, bergamot, and pounder pears.

90. *Methymnæo.*] Methymna is a city of Lesbos, an island of the Ægean sea, famous for good wine.

91. *Thasiæ vites.*] Thasus is another island of the same sea. The Thasian wine is mentioned by Pliny, as being in high esteem: “*In summa gloria post Homericam illa, de quibus supra diximus, fuere Thasium, Chiumque.*”

Mareotides albæ.] It is disputed whether these vines are so called

Pinguibus hæ terris habiles, levioribus illæ :
Et passo psythia utilior, tenuisque lageos,

the one thrives in a fat soil, and the other in a light one: and the Psythian, which is fitter to be used dry, and the light lageos,

from Mareia, or Mareotis, a lake near Alexandria; from Mareotis, a part of Africa, called also Marmarica, and now Barca; or from Mareotis, a part of Epirus. Columella seems to be of the latter opinion, for he calls them Greek vines: "Nam quæ Græculæ vites sunt, ut Mareoticæ, Thasiæ, Psythiæ, &c." Athenæus is of the former opinion, and says the best Mareotic or Alexandrian wine is white. But Pliny expressly says the Alexandrian grape is black. "Alexandrina appellatur vitis circa Phalacram brevis, ramis cubitalibus, acino nigro." Horace seems to countenance the opinion that the Mareotic was an Egyptian wine; for he represents Cleopatra as inebriated with it:

Mentemque lymphatam *Mareotico*
Redegit in veros timores
Cæsar.

Strabo is quoted, as ascribing the Mareotic wine to Marmarica: but I think unjustly. The place referred to is in the seventeenth book: which if the reader will carefully consult, he will find, I think, that this part of Africa did not bear good wine: Μεταξὺ δὲ πρῶτον μὲν ἄκρα λευκόγειος, λευκὴ ἀκτὴ καλουμένη. ἔπειτα φοινικὸς λίμνη, καὶ πνιγεὺς κόμη. ἔτα ἦσος πηδοία λίμνη ἔχουσα. εἴτ' ἀντίφραι, μικρὸν ἀπῳτέρω τῆς θαλάττης. ἅπαντα μὲν ἡ χώρα αὕτη οὐκ εἰνός, πλείω δεχομένου τοῦ κεράμου θαλάτταν, ἢ οἶνον, ὃν δὲ καλοῦσι Λιβυκόν. ὃ δὲ καὶ τῷ ζυθῷ τὸ πολὺ φῦλον χρεῖται τῶν Ἀλεξανδρέων. Here we see that the Lybian wine was in no esteem, and that it served only for the use of the common people of Alexandria. But he plainly enough ascribes the Mareotic wine to the country about the lake Mareia: Ἡ δὲ Μαρεία λίμνη παρατείνουσα, μέγχε

καὶ δεῦρο, πλάτος μὲν ἔχει πλείονων, ἢ πεντήκοντα καὶ ἑκατὸν σταδίων, μήκος δ' ἑλαττόνων ἢ τριακοσίων. Ἐκεῖ δὲ ὀκτῶ ἡσους, καὶ τὰ κύκλω πάντα οἰκούμενα καλῶς. Εὐνοία τε ἐστὶ περὶ τοὺς τόπους, ὥστε καὶ διαφεῖσθαι πρὸς παλαιῶσιν τὸν Μαραϊῶτιν οἶνον. The same author tells us expressly, in another place of the same book, that this lake Mareia, or Mareotis, is on the south side of Alexandria: Ἀμφίκλυσόν τε γὰρ ἐστὶ τὸ χωρίον ὁσὶ πελάγισι, τὸ μὲν ἀπὸ τῶν ἄρκτων τῷ Αἰγυπτίῳ λεγομένῳ, τὸ δὲ ἀπὸ μεσημβρίας τῷ τῆς λίμνης τῆς Μαρείας, ἢ καὶ Μαρεῶτις λέγεται. Strabo indeed makes Egypt to extend as far as to Catabathmus, which must comprehend the whole Mareotis Lybia, which, according to Pliny, extends from Catabathmus to Alexandria. Now, as the lake Mareotis is on the borders of Egypt and Lybia, the Mareotic vines may be supposed to have grown in either of these countries. But as Strabo plainly distinguishes between the Lybian and Mareotic vines, I believe we may venture to conclude, that they grew on the Egyptian side of the lake Mareotis: that there were both black and white grapes in that country: and therefore that the poet added the epithet *white*, because they were better than the black sort.

93. *Passo psythia utilior.*] *Passum* is a wine made from raisins, or dried grapes. Columella has described the manner of making it, in lib. xii. cap. 39. It is called *passum* from *patior* according to Pliny: "Quin et a patientia nomen acinis datur passis."

Tenuis lageos.] The *lageos* is so called from *λαγῶς* a hare, on account of its colour. This was not an Italian, but a foreign wine, as we are informed by Pliny: "Dixit Virgi-

which will make your legs fail you, and tie your tongue: there are purple and early ripe grapes: and how shall I praise thee, O Rhætian grape!

Tentatura pedes olim, vincturaque linguam; 94
Purpureæ, preciaëque, et quo te carmine dicam

“lius Thasias et Mareotidas, et *I a-geas*, compluresque externas, quæ non reperiuntur in Italia.” Servius interprets *tenuis*, *penetrabilis*, quæ cito descendit ad venas. Some think that *tenuis* signifies *weak*, and therefore that the poet uses *olim*, to signify that it will be long before it affects the head. I take *tenuis* in this place to signify what we call a *light wine*. Dioscorides opposes the light wines to the thick black wines: Οἱ δὲ παχεῖς καὶ μέλανες κακοσύμαχοι, φυσσάδεις, σαρκὸς μέντοι γεννητικοί. οἱ μέντοι λεπτοὶ καὶ ἀσθηροὶ εὐσύμαχοι.

95. *Preciæ*,] “*Preciæ*, quasi præ-coquæ,” says Servius, “quod ante alias coquantur.”

Quo te carmine dicam, Rhætica?] Rhætia is a country bordering upon Italy. It has been questioned whether this expression of Virgil is intended to praise the Rhætian wines or not. Seneca in his first book of natural questions, cap. 11. speaking of the *parhelia*, is in doubt what Latin name to give them, and asks whether he shall imitate Virgil’s expression, where he is in doubt how to call the Rhætian vine: “His quod nomen imponimus? An facio quod Virgilius, qui dubitavit de nomine, deinde id de quo dubitaverat, posuit?”

——— Et quo te nomine dicam

“Rhætica? nec cellis ideo contende Falernis.”

Here Seneca certainly understood Virgil’s meaning to be, that he was in doubt what to say of this sort of vine. But I think his authority in this place not very great, because he seems not to have read our poet very carefully. Virgil did not say *nomine*, but *carmine*: he was in no doubt about the name of the vine,

but how he should celebrate it. Servius tells us that Cato commended this grape, and that Catullus spoke in contempt of it: and that Virgil therefore judiciously kept a middle way, and made a doubt whether he should praise or dispraise it. Fulvius Ursinus thinks this interpretation very insipid. Let us see now what reason there is to think that Virgil intended absolutely to praise the Rhætian vine. I shall first quote the authority of Strabo, who tells us that the Rhætian wine was highly esteemed: Οἱ μὲν οὖν Ῥαῖται μέχρι τῆς Ἰταλίας καθήκουσι, τῆς ὑπὲρ Οὐβρανὸς καὶ Κώμου, καὶ ὄγε Ῥαιτικός οἶνος τῶν ἐν τοῖς Ἰταλικοῖς ἐπαινουμένων οὐκ ἀπολείπεσθαι δοκῶν, ἐν ταῖς τούτων ὑπωρίαις γίνεται. The next author I shall quote is Pliny, who understood our poet to mean, that the Rhætian vine was second to none but the Falernian: “In Veronensi item Rhætica, Falernis tantum posthabita a Virgilio.” He speaks of it in another place, as a grape in high esteem: “Et Rhætica in maritimis Alpiibus appellata, dissimilis laudata illi.” We learn from the same author, that Tiberius introduced another sort of wine, but that till then the Rhætian was most esteemed: “Aliis gratiam qui et vinis fumus affert fabrilis, iisque gloriam præcipuam in fornacibus Africae Tiberii Cæsaris autoritas fecit. Ante eum Rhæticus prior mensa erat, et uvis Veronensium agro.” But what has the most weight with me in this argument is, that Suetonius has informed us, that this wine was the favourite of Augustus Cæsar: “Maxime delectatus est Rhætico.” Surely Virgil was not so ill a courtier, as to make a doubt whether he should

Rhætica? nec cellis ideo contende Falernis. 96
 Sunt etiam Ammineæ vites, firmissima vina,
 Tmolius adsurgit quibus, et rex ipse Phanæus,
 Argitisque minor: cui non certaverit' ulla,
 Aut tantum fluere, aut totidem durare per annos.
 Non ego te, Dis, et mensis accepta secundis, 101

but however thou must not contend with the Falernian cellars. There are also Amminean vines, which yield the best bodied wine: which the Tmolian, and even the Phanaean king reverences: and the smaller Argitis, which none can rival, either in yielding so much juice, or in lasting so many years. Nor shall I pass thee over, O Rhodian grape, which art so grateful to the gods, and to second courses;

praise or dispraise that wine which his Emperor applauded: though he confesses at the same time that he must be so sincere as to prefer the Falernian wine before it.

96. *Nec cellis ideo contende Falernis.*] Pierius found *adeo* instead of *ideo*, in some ancient manuscripts, which he thinks more elegant.

Falernus is the name of a mountain of Campania, famous for the best wine.

97. *Sunt etiam Ammineæ vites, firmissima vina.*] One of the Arundelian manuscripts has *sunt et Ammineæ*: the other has *sunt et Amineæ*. This last reading is in one of Dr. Mead's manuscripts, and is admitted by Servius, Paul Stephens, La Cerda, and several other editors. The Cambridge, and the other manuscript of Dr. Mead, has *sunt et Animeæ*, which is an easy mistake of the transcribers for *Amineæ*. The old Nurenberg edition has *suntque Amineæ*. Pierius says the Medicean and Vatican manuscripts have *sunt etiam Ammineæ*: it is the same in the King's and the Bodleian manuscripts. This reading is approved by Heinsius, Ruæus, Masvicius, and most of the modern editors. *Amineum vinum*, says Servius, *quasi sine minio, id est, rubore, nam album est*. But this seems to be an imagination of his own, not founded on any good authority.

98. *Tmolius adsurgit quibus, et rex ipse Phanæus.*] Most of the editors read *Tmolus et adsurgit*. Some have *Tmolus adsurgit*, but this is objected to by the gram-

rians, because there is no instance of a hexameter verse beginning with a trochee. To avoid this impropriety, perhaps they stuck in *et*, for which there is no occasion, if we read *Tmolius*, according to the Medicean, the Vatican, and the King's manuscripts. This reading is approved by Pierius, Heinsius, and Masvicius. I find it also in several of the oldest printed editions. In one of Dr. Mead's manuscripts it is *mollius assurgit*. I have spoken of Tmolus in the note on ver. 56. of the first book. This mountain was very famous for wine: thus Ovid:

Africa quot segetes, quot Tmolia terra
 racemos.

Phanæ or Phanæa is the name of a mountain of Chios, now called Scio. The Chian wines are abundantly celebrated by the Greek and Roman writers.

99. *Argitis.*] This is thought to be so called from Argos, a city, and kingdom in the Morea, or ancient Peloponnesus. Some think it is derived from *ἀργός*, white, in which sense May has translated it:

And white grapes, less than those.

101. *Dis et mensis.*] So I find it in the King's, the Cambridge, the Bodleian, and one of the Arundelian manuscripts. In the other Arundelian it is *Dis aut mensis*. In both Dr. Mead's manuscripts, it is *mensis et Dis*; which order of the words is preferred by Pierius, wherein he is followed by most of the editors. He acknowledges how-

nor thee, O Bumastus, with swelling clusters. But the many species, and the names of them are without number: nor is there occasion to relate their number: which, he that would count, might as well number the sands of the Lybian sea, that are tossed with the west wind, or the Ionian waves, that dash against the shore, when a strong east-wind falls upon the ships. But neither can every sort of land bear all sorts of trees. Willows grow about rivers, and alders in muddy marshes:

Transierim, Rhodia, et tumidis, bumaste, racemis.

Sed neque quam multæ species, nec nomina quæ sint,

Est numerus: neque enim numero comprehendere refert:

Quem qui scire velit, Lybici velit æquoris idem Discere quam multæ Zephyro turbentur arenæ:

Aut ubi navigiis violentior incidit eurus,

Nosse, quot Ionii veniant ad litora fluctus.

Nec vero terræ ferre omnes omnia possunt.

Fluminibus salices, crassisque paludibus alni 110

ever that *Dts et mensis* is in most of the ancient manuscripts he has seen: and this reading is approved by Heinsius, and Masvicius.

The first course was of flesh; and the second, or dessert, of fruit: at which they poured out wine to the gods, which was called libation. Therefore when the poet says the Rhodian wine is grateful to the gods and to second courses, he means it was used in libations, which were made at these second courses; or perhaps, that the wine was poured forth, and the grapes served up, as part of the dessert.

102. *Tumidis bumaste racemis.*] One of Dr. Mead's manuscripts has *gravidis*, instead of *tumidis*. The *bumasti* are so called, because they are large clusters, swelling like great udders: thus Pliny: "Tumunt vero mamarum modo bumasti."

103. *Sed neque quam multæ species, nec nomina quæ sint, est numerus.*] Pliny tells us that Democritus alone thought, that the different sorts of vines were to be numbered, but that others thought they were infinite: "Genera vitium numero comprehendi posse unus existimavit Democritus, cuncta sibi Græciæ cognita professus. Cæ-

teri innumera atque infinita esse prodiderunt, quod verius apparerebit ex vinis."

105. *Velit.*] It is *volet* in one of Dr. Mead's manuscripts.

Lybici velit æquoris idem, &c.] This seems to be an imitation of Theocritus, in his sixteenth Idyllium.

Ἄλλ' ἴσως γὰρ ὁ μόχθος, ἐπ' ἀόνι κύματα
μετρεῖν,
Ὅσα ἄνεμος χέρσονδε μετὰ γλαυκῆς ἄλδος
ᾤδει.

109. *Nec vero terræ, &c.*] The poet now informs us, that different plants require different soils; he mentions several considerable trees, by which the countries that produce them may be distinguished; and concludes with a beautiful description of the citron-tree.

Half this verse is taken from Lucretius, lib. i. ver. 167.

——Ferre omnes omnia possent.

110. *Fluminibus salices.*] The author of the books of plants, ascribed to Aristotle, says, that willows grow either in dry or wet places: Τινὰ μὲν ζῶσιν ἐν τόποις ὑγροῖς, τινὰ δὲ ξηροῖς, τινὰ ἐν ἑκατέροις, ὡς ἡ ἴτεα. It would be wasting time, to pro-

Nascuntur : steriles saxosis montibus orni :
 Littora myrtetis lætissima : denique apertos
 Bacchus amat colles, aquilonem et frigora taxi.
 Aspice et extremis domitum cultoribus orbem,
 Eoasque domos Arabum, pictosque Gèlonos. 115

the barren wild ashes on rocky mountains: the sea shores abound with myrtles: lastly the vine loves open hills, and yews the northern cold. Behold also the most distant parts of the cultivated globe, both the eastern habitations of the Arabians, and the painted Geloni.

duce innumerable quotations from other authors, to shew that wet grounds are the proper soil for willows: since it is confirmed by daily experience.

Crassis paludibus.] Servius interprets *crassis, lutosus, naturaliter*: Grimoaldus's paraphrase is, "Alni gaudent paludibus, et luto repletis locis." Mr. Evelyn says, "The Alder is of all the other the most faithful lover of watery and boggy places, and those most despised weeping parts, or water-galls of forests; for in better and dryer ground they attract the moisture from it, and injure it."

111. *Orni.*] See the note on ver. 71.

114. *Extremis domitum cultoribus orbem.*] Servius thinks the preposition *cum* is to be understood here, and that these words are to be rendered "the farthest part of the earth subdued together with its husbandmen." He supposes the poet designs a compliment to the Romans, who had subdued those nations. Grimoaldus, La Cerda, and most of the commentators follow this interpretation. Ruæus gives the sense which I have followed in my translation: May follows Servius:

————— And again behold
 The conquer'd world's farthest inhabitants:

and Dr. Trapp:

See the most distant regions, by the
 pow'r
 Of Roman arms subdu'd.

"I have rendered it," says he, "ac-

ording to the sense of all the commentators, except Ruæus.—
 "Orbem domitum [a Romanis, una cum] extremis [suis] cultoribus.
 "Though I confess it is strained, and harsh; and Ruæus's is more natural.—*Orbem domitum*; for *subactum*; i. e. *cultum* [ab] *extremis, &c.*" Dryden follows Ruæus:

Regard th' extremest cultivated coast.

and Mr. B——:

Where'er the globe subdu'd by *hinds* we see.

115. *Pictos Gèlonos.*] The Geloni were a people of Scythia, who painted their faces, like several other barbarous nations, to make themselves appear more terrible in battle. Some have erroneously, contrary to all geographers, placed the Geloni in Thrace: and Ruæus thinks that Virgil himself seems to make them Thracians, in the third Georgick, where he says,

————— Acerque Gèlonus,
 Cum fugit in Rhodopen, atque in deserta
 Getarum:

because Rhodope is a mountain of Thrace, and the Getæ border upon Scythia and Thrace. I believe the poet uses Rhodope for Thrace; and the deserts of the Getæ are confessedly not in Thrace, the Danube flowing between them. Hence it is as reasonable to say that the poet makes the Geloni to be Getæ as Thracians, nay that he makes them both Getæ and Thracians, which is absurd. It seems more probable that when he speaks of their flying

You will find that countries are divided by their trees: India alone bears the black ebony: the Sabæans only enjoy the bough of frankincense. Why should I mention the balsam, which sweats out of the fragrant wood, and the berries of the ever-green acanthus?

Divisæ arboribus patriæ: sola India nigrum
Fert ebumum: solis est thurea virga Sabæis.
Quid tibi odorato referam sudantia ligno 118
Balsamaque, et baccas semper frondentis acanthi?

into Thrace, and the deserts of the Getæ, he should mean flying out of their own country; whence it will follow that they were neither Getæ nor Thracians, but Scythians.

116. *Divisæ.*] In the King's and one of Dr. Mead's manuscripts it is *diversæ*.

Sola India nigrum fert ebumum.] Our poet has been accused of a mistake in saying that only India produces Ebony, since we are informed by good authors, not only that it is brought from Ethiopia, but also that the best grows in that country. Herodotus says expressly that Ebony grows in Ethiopia, and we find him quoted to this purpose by Pliny: "Unam e peculiaribus Indis Virgilius celebravit Ebumum, nusquam alibi nasci professus. Herodotus eam Æthiopiæ intelligi maluit, tributis vice regibus Perisidis e materie ejus centenas phantasas tertio quoque anno pensitasse Æthiops cum auro et ebore, prodendo." Dioscorides mentions an Indian Ebony, but he says the best comes from Ethiopia: Ἐβένος κρατίστη ἢ Αἰθιοπική. — ἔστι δὲ τῆς καὶ Ἰνδικῆς. Lucan is quoted for saying it is an Egyptian plant:

— Ebenus Mareotica vastos
Non operit postes, sed stat pro robore
vili
Auxilium.

But it has, not without reason, been supposed, that we ought to read *Meroëtica* instead of *Mareotica*, which will make the Ebony not an Egyptian, but an Ethiopian plant, even according to Lucan, for Meroë is in Ethiopia. This emendation is

confirmed by another passage in the same author; where he expressly says that the Ebony grows in Meroë;

— Late tibi gurgite rupto
Ambitur nigris Meroë fecunda colonis,
Læta comis Ebeni: quæ, quamvis arbore multa
Frondeat, ætatem nulla sibi mitigat
umbra.

Thus we find a concurrent testimony of several authors, that the Ebony grows in Ethiopia, whereas Virgil asserts, that it grows only in India. Servius vindicates the poet by saying, that Ethiopia was reckoned a part of India; which opinion seems to be confirmed by a passage in the fourth Georgick, where the source of the Nile is said to be India; which must be understood to mean Ethiopia, for it is impossible to suppose the Nile to rise in India properly so called:

Et diversa ruens septem discurrit in ora
Usque coloratis amnis devexus ab Indis.

However it is not improbable, that the poet might think that Ebony was peculiar to India, for we find that Theophrastus was of the same opinion. This great author, speaking of the trees of India, says that Ebony is peculiar to that country: ἴδιον δὲ καὶ ἔβην τῆς χώρας ταύτης.

117. *Solis est thurea virga Sabæis.*] See the note on *molles sua thura Sabæi*, book i. ver. 57.

119. *Balsamaque.*] In one of Dr. Mead's manuscripts it is *Balsama*, *quid*. If this reading, which seems very good, be admitted, the whole passage will stand thus:

Quid tibi odorato referam sudantia ligno

Quid nemora Æthiopum molli canentia lana?

Why should I speak of the forests of the Ethiopians, hoary with soft wool?

Balsama? quid baccas semper frondentis acanthi?

Quid nemora Æthiopum molli canentia lana?

In the Cambridge manuscript, it is *Balsama, et baccas.*

According to Pliny the Balsam plant grows only in Judæa: but Josephus tells us, that the Jews had a tradition, that it was first brought into their country by the Queen of Sheba, who presented it to Solomon: λέγουσι δ' ὅτι καὶ τὴν τοῦ ὀποβαλάμου ῥίζαν ἦν ἔτι νῦν ἡμῶν ἡ χάρα φέρει, δούσης ταύτης τῆς γυναικὸς ἔχομεν. According to the best accounts of modern authors the true country of the Balsam plant is Arabia Felix. It is a shrub with unequally pennated leaves. The Balsam flows out of the branches, either naturally, or by making incisions in June, July, and August. It is said to be white at first, then green, and at last of a yellow colour, like that of honey.

Baccas semper frondentis Acanthi.] The Acanthus is mentioned several times by Virgil. In this place he speaks of it as a tree, that bears berries, and is always green. In the fourth Georgick, he seems to speak of it as a twining plant:

— *Flexi tacuissem vimen Acanthi.*

A little afterwards he mentions it as a garden plant:

Ille comam mollis jam tum tondebat Acanthi.

In the third Eclogue he describes two cups adorned with the figure of it:

Et nobis idem Alcimedon duo pocula fecit;

Et molli circum est ansas amplexus Acantho.

This verse is taken from the first Idyllium of Theocritus:

Πάντα δ' ἀμφὶ δέπας περιπέπταται ὑγρὸς ἀκανθός.

In the fourth Eclogue it is represented as a beautiful plant:

Mixtaque ridenti Colocasia fundet Acantho.

In the first Æneid he speaks of a garment wrought with yellow silk, in the form of Acanthus leaves:

Et circumtextum croceo velamen Acantho.

And

— *Pictum croceo velamen Acantho.*

It seems scarce possible to find any one plant, with which all these characters agree. Hence it has not been unreasonably supposed, that there are two sorts of Acanthus; the one an Egyptian tree, of which the poet speaks in this place; and the other an herb, to which the other passages allude. The tree is described by Theophrastus. He says it is called *Acanthus*, because it is all over prickly, except the trunk: for it has thorns upon the shoots and leaves. It is a large tree, and affords timber of twelve cubits.—The fruit grows in pods, after the manner of pulse, and is used by the inhabitants, instead of galls, in dressing leather. The flower is beautiful, and is used in garlands: it is also gathered by the physicians, being useful in medicine. A gum also flows from it, either spontaneously, or by incision. It shoots again the third year after it has been cut down. This tree grows in great plenty, and there is a large wood of them about Thebais: Ἡ δὲ Ἄκανθος καλεῖται μὲν διὰ τὸ ἀκανθώδες ὄλον τὸ δένδρον εἶναι, πλὴν τοῦ σελέχους, καὶ γὰρ ἐπὶ τῶν βλαστῶν καὶ ἐπὶ τῶν φύλλων ἔχει. Μεγίστη δὲ μέγεα, καὶ γὰρ δωδεκάπηγυς ἐξ αὐτῶν

And how the Seres comb the fine fleeces from the leaves of trees? Or of the groves of India, which lies nearest the ocean, and is the farthest bound of the earth? where no arrows can soar

Velleraque ut foliis depectant tenuia Seres? 121
Aut quos oceano propior gerit India lucos,
Extremi sinus orbis? ubi aëra vincere summum

ἑρέψιμος ὕλη τέμνεται.—Ὁ δὲ καρπὸς ἑλλόσος, καθάπερ τῶν χερσοπῶν, ᾧ χερῶνται οἱ ἐγχώριοι πρὸς τὰ δέρματα ἀντικικίδος. Τὸ δ' ἄνθος καὶ τῆ ὄψει καλόν. ὡς καὶ τεφάνους ποιῶν ἐξ αὐτοῦ. καὶ φαρμακῶδες, διὰ καὶ συλλέγουσιν οἱ ἱατροί. Γίνεται δὲ ἐκ ταύτης καὶ τὸ κόμμι, καὶ ῥέει, καὶ πληγείσης, καὶ αὐτόματον ἀνευσχάσειας. Ὅταν δὲ κοπῆ, μετὰ τρίτον ἔτος εὐδὺς ἀναβεβλάσκει. Πολὺ δὲ τὸ δένδρον ἐστὶ. καὶ δρυμὸς μέγας περὶ τὸν Θηβαϊκὸν νόμον. The *Acanthus* of

Theophrastus is certainly the Egyptian *Acacia*, from which we obtain that sort of gum, which is commonly known by the name of Gum Arabic. There is only one thing, in which the *Acacia* differs from the *Acanthus*; the trunk of it is prickly, as well as the other parts. But in this particular Theophrastus might have been misinformed: in other circumstances they agree sufficiently. The juice of the unripe pods is now used at Cairo, in dressing leather; and Prosper Alpinus, who had gathered the gum from this tree with his own hands, affirms that no other sort of tree bears any gum, either in Egypt or Arabia. But, though it be allowed that the *Acacia* is the *Acanthus* of Theophrastus, yet there remains a great difficulty to reconcile what Virgil says of it in this place with the description of that tree. It is certain that the fruit of the *Acacia*, or *Acanthus*, is a pod, and bears no resemblance of a berry. Bodæus a Stapel has proposed a solution of this difficulty. He observes that the flowers grow in little balls, which Virgil might therefore poetically call berries; though that word strictly belongs to small round fruits. Prosper Alpinus has given a particular description of them:

“Flores parvos, pallidos, subflavos, atque etiam albos, rotundos, parvos lanæ floccos imitantes, platani fructibus forma plane similes, his tamen longe minores, et nihil aliud flos hujusce arboris videtur, quam mollis lanugum parvum rotundumque globulum efformans, non ingrati odoris.” But might not Virgil as well call the globules of gum berries? Mr. B— seems to have been of this opinion:

————— Where ever-green
Acanthus rises with his gummy stem.

We shall consider the other *Acanthus*, in the note on ver. 123. of the fourth Georgick.

120. *Nemora Æthiopum molli carentia lana.*] These forests, that are hoary with soft wool, are the cotton-trees. They grow usually to about fifteen feet in height; the cotton is a soft substance, growing within a greenish husk, and serving to defend the seeds.

121. *Velleraque ut foliis depectant tenuia Seres.*] The Seres were a people of India, who furnished the other parts of the world with silk. The ancients were generally ignorant of the manner in which it was spun by the silk-worms; and imagined that it was a sort of down, gathered from the leaves of trees. Thus Pliny: “Primi sunt hominum, qui noscantur, Seres, lanicio sylvarum nobiles, perfusam aqua depectentes frondium caniciem.”

122. *Propior.*] In the Cambridge, and in one of Dr. Mead’s manuscripts, and in the old Nuremberg edition, it is *propior*.

123. *Aëra vincere summum, &c.*] The vast height of the Indian trees is mentioned also by Pliny, lib. vii.

Arboris haud ullæ jactu potuere sagittæ : 124
 Et gens illa quidem sumptis non tarda pharetris.
 Media fert tristes succos, tardumque saporem
 Felicis mali, quo non præsentius ullum,
 Pocula si quando sævæ infecere novercæ,
 Miscueruntque herbas, et non innoxia verba,
 Auxilium venit, ac membris agit atra venena. 130

above the lofty summits of their trees: and yet those people are no bad archers. Media bears bitter juices, and the slow taste of the happy apple, than which there is not a better remedy, to expel the venom, when cruel step-mothers have poisoned a cup, and mingled herbs, with balsamful charms.

c. 2. "Arbores quidem tantæ pro-
 "ceritatis traduntur, ut sagittis su-
 "perari nequeant."

126. *Media fert tristes succos, &c.*] The fruit here mentioned is certainly the Citron. Dioscorides says expressly that the fruit which the Greeks call *Medicum*, is in Latin called *Citrium*: Τὰ δὲ Μηδικὰ λεγόμενα, ἢ περσικὰ, ἢ κεδρόμηλα, Ῥωμαῖσι δὲ Κίτρινα, πᾶσι γνάριμα.

Tristis signifies bitter, as *tristisque lupini*. This must be understood either of the outer rind, which is very bitter; or of the seeds, which are covered with a bitter skin. The juice of the pulp is acid.

What sort of taste the poet means by *tardum saporem*, is not very easy to determine, nor are the commentators and translators well agreed about it. Servius seems to understand it to be a taste which does not presently discover itself. Philargyrius interprets it a taste which dwells a long time upon the palate. La Cerda takes it to mean that persons are slow or unwilling to swallow it, on account of its acrimony. Ruæus follows Philargyrius. May translates this passage,

*Slow tasted apples Media doth produce,
 And bitter too; but of a happy use.*

Dryden renders *tristes succos*, *sharp tasted*, and *tardum saporem*, *bitter*; which he applies to the rind:

*Sharp-tasted citrons Median climes produce,
 Bitter the rind, but gen'rous is the juice.*

Mr. B—— makes it a *clammy taste*:

To Media's clime those happy fruits belong,
 Bitter of taste, and *clammy* to the tongue.

Dr. Trapp translates *tristis*, *pungent*; and follows Philargyrius, with regard to *tardum saporem*:

Media the happy citron bears, of juice
Pungent, of taste that dwells upon the tongue.

I take the epithet *happy* to be ascribed to this fruit on account of its great virtues. Some of the commentators think it is so called, because the tree enjoys a continual succession of fruits.

127. *Præsentius.*] Pierius says it is *præstantius*, in the Lombard manuscript: but he adds that *præsentius* is preferred by the learned.

129. *Miscuerunt.*] It is *miscuerant* in the Cambridge manuscript; and *miscuerint* in one of Dr. Mead's, and in some old printed editions.

130. *Membris agit atra venena.*] Athenæus relates a remarkable story of the use of Citrons against poison; which he had from a friend of his, who was governor of Egypt. This governor had condemned two malefactors to death, by the bite of serpents. As they were led to execution, a person taking compassion of them, gave them a citron to eat. The consequence of this was, that though they were exposed to the bite of the most venomous serpents, they received no injury. The go-

The tree is large, and very like a bay; and, if it did not spread abroad a different smell, it might be taken for a bay: the leaves are not shaken off with any winds: the flower is very tenacious: the Medes chew it for their savoury breaths, and cure with it their asthmatic old men.

Ipsa ingens arbor, faciemque simillima lauro.
 Et si non alium late jactaret odorem,
 Laurus erat: folia haud ullis labentia ventis:
 Flos ad prima tenax: animas et olentia Medi
 Ora fovent illo, et senibus medicantur anhelis.

vernor being surprised at this extraordinary event, enquired of the soldier who guarded them, what they had eat or drank that day, and being informed, that they had only eaten a Citron, he ordered that the next day one of them should eat Citron, and the other not. He who had not tasted the Citron, died presently after he was bitten: the other remained unhurt.

131. *Faciemque simillima Lauro.*] This is a verbal translation of Theophrastus: "Ἐχει δὲ τὸ δένδρον τοῦτο φύλλον μὲν ὁμοίον καὶ σχεδὸν ἴσον τῷ τῆς Δάφνης. But it must be observed that in the common editions we find ἀνδράχνης, which is a corrupt reading for δάφνης: which has led Theodorus Gaza into a mistake, who translates it *Portulaca*. Others finding this passage corrupted, have taken pains to correct it, by substituting ἀδράχνης for ἀνδράχνης. But I think I have restored the true reading; for so Athenæus, lib. iii. informs us that it ought to be read. This author, quoting this passage of Theophrastus, uses δάφνης, instead of ἀνδράχνης. As for the words ἀνδράχνης, κάρυας, which follow δάφνης, I take them to be the gloss of some idle commentator, for they are not to be found in the oldest copies." FULVIUS URSINUS.

Both Dr. Mead's manuscripts have *facieque*.

134. *Flos ad prima tenax.*] Though some manuscripts have *apprime*, I prefer *ad prima*, which I find in the most ancient copies. This reading seems to have been

allowed also by Arusianus. And in an old manuscript of Terence we find, *Meis me omnibus scio esse ad prima obsequentem*. "Ἐπὶ τὰ πρῶτα is no inelegant Greek figure." PIERIUS.

Servius reads *apprime*, which he says is pre adverbially, like *Et pede terram crebra ferit*, for *crebro*. The King's, the Cambridge, and the Bodleian manuscripts have *ad prima*, which is acknowledged also by Heinsius.

134. *Animas et olentia Medi ora fovent illo.*] Grimoaldus refers *illo* to the flower: but it is generally thought to refer to the fruit. Theophrastus ascribes this virtue to the fruit: "Ἐὰν γὰρ τις ἐψήσας ἐν τῷ ζῶμα ἢ ἐν ἄλλῃ τινί, τὸ ἔσθαι τοῦ μήλου ἐκπίση εἰς τὸ σῶμα καὶ καταροφήσῃ, ποιῆ τὴν ὀσμὴν ἰδίαν. Pliny says the Parthians are subject to a stinking breath, on account of the variety of their food, and their hard drinking: and that their great men cure this disorder with the seeds of Citrons. "Animæ leonis virus grave . . . Hominis tantum natura infici voluit pluribus modis, et ciborum ac dentium vitii, sed maxime senio. Dolorem sentire non poterat, tactu sensuque omni carebat; sine qua nihil sentitur. Eadem comœdabat recens assidue, exitura superpremo, et sola ex omnibus super futura. Denique hæc trahebatur e cælo. Hujus quoque tamen reperta pœna est, ut neque ad ipsum quo vivitur, in vita juvaret. Parthorum populis hoc præcipue, et a juvena, propter indiscretos cibos: namque et vino fœtent ora

Sed neque Medorum sylvæ, ditissima terra, 136
 Nec pulcher Ganges, atque auro turbidus Her-
 mus,
 Laudibus Italiæ certent: non Bactra, neque Indi,

But neither the groves of Media, the richest of countries, nor the beautiful Ganges, and Hermus thick with gold, may contend for praise with Italy: not Bactra, nor India,

“ nimio. Sed sibi proceres meden-
 “ tur grano Assyrii mali, cujus est
 “ suavitas præcipua, in esculenta
 “ addito.” The same author, in
 another place, speaks of the Citron,
 as the most salutary of exotic fruits,
 and a remedy for poison. He there
 compares the leaves of it to the ar-
 bute: he says the fruit is not eaten,
 which we find also in Theophrastus,
 but it has an agreeable smell; as
 also the leaves, which preserve gar-
 ments from being eaten. The tree
 is laden with a continual suc-
 cession of fruits. Several nations
 have endeavoured to transplant it
 into their own countries, but it will
 grow only in Media and Persia.
 The seeds are used by the Parthi-
 ans, for the sake of their breath:
 and there is no other tree of note in
 Media. “ In præsentia externas
 “ persequemur, a salutari maxime
 “ orsi. Malus Assyria, quem alii
 “ vocant Medicam, venenis mede-
 “ tur. Folium ejus est Unedonis,
 “ intercurrentibus spinis. Pomum
 “ ipsum alias non manditur: odore,
 “ præcellit foliorum quoque qui
 “ transit in vestes una conditus,
 “ arcetque animalium noxia. Ar-
 “ bor ipsa omnibus horis pomifera
 “ est, aliis cadentibus, aliis matures-
 “ centibus, aliis vero subnascenti-
 “ bus. Tentavere gentes transferre
 “ ad sese, propter remedii præstan-
 “ tiam, fictilibus in vasis, dato per
 “ cavernas radicibus spiramento:
 “ qualiter omnia transitura longius,
 “ seri arctissime transferrique me-
 “ minisse conveniet, ut semel quæ-
 “ que dicantur. Sed nisi apud Me-
 “ dos et in Perside nasci noluit.
 “ Hæc autem est cujus grana Par-

“ thorum proceres incoquere dixi-
 “ mus esculentis, commendandi ha-
 “ litus gratia. Nec alia arbor lau-
 “ datur in Medis.”

Palladius seems to have been the
 first, who cultivated the Citron, with
 any success, in Italy. He has a
 whole chapter on the subject of this
 tree. It seems, by his account, that
 the fruit was acrid: which confirms
 what Theophrastus and Pliny have
 said of it; that it was not esculent:
 “ Feruntur acres medullas mutare
 “ dulcibus, si per triduum aqua
 “ mulsa semina ponenda maceren-
 “ tur, vel ovillo lacte, quod præstat.”
 It may have been meliorated by
 culture, since his time.

136. *Sed neque, &c.*] The poet
 having spoken of the most remark-
 able plants of foreign countries,
 takes occasion to make a beautiful
 digression in praise of Italy.

137. *Pulcher Ganges.*] The
 Ganges is a great river of India, di-
 viding it into two parts. It is men-
 tioned by Pliny, as one of the rivers,
 which afford gold.

Auro turbidus Hermus.] Hermus
 is a river of Lydia; it receives the
 Pactolus, famous for its golden
 sands.

138. *Bactra.*] This is the name
 of the capital city of a country of
 Asia, lying between Parthia on the
 west, and India on the east. Pliny
 says it is reported, that there is
 wheat in this country, of which
 each grain is as big as a whole ear of
 the Italian wheat: “ Tradunt in
 “ Bactris grana tantæ magnitudinis
 “ fieri, ut singula spicas nostras
 “ æquent.”

Indi.] He puts the name of the

nor all Panchaia, whose rich sands abound with frankincense. This country has never been ploughed by bulls, that breathe fire from their nostrils, nor sown with the teeth of a cruel dragon; nor have the fields borne a horrid crop of men armed with helmets and spears, but it is filled with heavy corn, and the Massic liquor of Bacchus; and is possessed by olives, and joyful herds.

Totaque thuriferis Panchaia pinguis arenis.
 Hæc loca non tauri spirantes naribus ignem 140
 Invertere, satis immanis dentibus hydri;
 Nec galeis, densisque virum seges horruit hastis:
 Sed gravidæ fruges, et Bacchi Massicus humor
 Implevere; tenent oleæ, armentaque læta.

people, for the country. Mr. B— seems to imagine, that Virgil meant both the East and West Indies:

Nor nor yet Bactria, nor both *Indies* shores.

Probably the poet may mean Ethiopia in this place: for he has spoken already of India properly so called, in mentioning the Ganges.

139. *Thuriferis Panchaia pinguis arenis.*] *Panchaia* or *Panchæa* is a country of *Arabia felix*. See the note on ver. 57, of the first Georgick. The *sands bearing frankincense* may be variously interpreted. It may mean, that it is in such plenty, that it is not only gathered from the trees, but even found in plenty on the ground. Thus Grimoaldus paraphrases it: “Neque *Panchaia*, pars *Arabia* soli sub-
 “*jecta et consecrata, ubi tanta thuris affluentia est, ut non solum in arborum corticibus, sed in areis etiam legi queat.*” I believe *areis* is an error of the Press, and that it should be *arenis*. It may mean also, a soil producing frankincense, as Ruæus interprets it: “*Nec tota Panchaia, dives solo turifero:*” and Dr. Trapp:

— Nor *Panchaia* fat

All o'er, with frankincense-producing glebe.

Mr. B— thinks it means, that the frankincense is in such plenty, that the country may be said to be dunged with it:

Or all *Panchaia*'s plains, manu'd with spicily stores.

“The interpretation of the last of these lines (says he) differs from the commentators, but I think it is Virgil's sense. He always rises in his descriptions. After he has mentioned groves of citrons, and golden sands, Persia and India, what can be greater than mention a country dunged with spices, and what more proper to bring the digression home to his subject, and to connect it with what follows? But this passage deserves to be examined more nearly. It is plain, the sense of it turns upon this word *pinguis*. Now there are too many places in the Georgicks to be enumerated, where *pinguis terra, pinguis humus, or pingue solum*, signifies lands well manured; but where it once implies *dives* by its produce, as Ruæus and his followers understand it, I have not been able to discover.”

140. *Hæc loca, &c.*] He alludes to the story of Jason, who went to Colchis for the golden fleece; where he conquered the bulls, which breathed forth fire from their nostrils, and yoked them to a plough. He also slew a vast dragon, sowed his teeth in the ground, and destroyed the soldiers, which arose from the dragon's teeth, like a crop of corn from seed.

143. *Bacchi Massicus humor.*] *Massicus* is the name of a mountain of Campania, celebrated for wine.

144. *Oleæ, armentaque.*] It is generally read *oleæque, armentaque.*

Hinc bellator equus campo sese arduus infert :
 Hinc albi, Clitumne, greges, et maxima taurus
 Victima, sæpe tuo perfusi flumine sacro, 147
 Romanos ad templa deum duxere triumphos.
 Hic ver assiduum, atque alienis mensibus æstas :

Hence the warlike horse with his lofty neck rushes into the field. Hence thy white flocks, Clitumnus, and the greatest of victims, the bull, having been often washed with thy sacred stream, have led the Roman triumphs to the temples of the gods. Here the spring is perpetual, and the summer shines in unusual months.

But Pierius informs us, that in the Medicean and other ancient manuscripts *que* is left out after *oleæ*. I find it so in the King's manuscript. Heinsius also and Masvicius follow this reading.

146. *Hinc albi, Clitumne, greges, &c.*] Clitumnus is a river of Italy, in which the victims were washed, to be rendered more pure; for none, but such as were white, were offered to Jupiter Capitolinus.

In the King's manuscript it is *tauri* instead of *taurus*.

149. *Hic ver assiduum, atque alienis mensibus æstas.*] He describes the temperate air of Italy, by saying it enjoys a perpetual spring, and summer warmth in such months, as make winter in other countries. Mr. B— contends, that we ought to read *messibus*, for *mensibus*. "I do not wonder (says he) if none of the interpreters have been able to make sense of this line: but if we alter *mensibus* to *messibus*, it seems very intelligible. Virgil had already enumerated in the praises of his country, their corn, their wine, their olives, and their cattle, and what could be more properly mentioned after them than their *foreign grasses*? he very poetically calls their verdure *perpetual spring*, and their frequent harvests *continued summer*. The *Medica*, which he takes such particular notice of in the first Georgick, is cut seven or eight times a year in Italy. There is a passage in Claudian, which may give some light to this in Virgil: "*Quod gelidi rubeant alieno gramine menses.*

"What Claudian calls *alieno gramine*, Virgil expresses by *aliena messe*. What the former describes by *menses qui rubent*, the latter paints in a finer manner by *æstas*. That this passage relates to the *foreign grasses*, can hardly be disputed, for another reason, because otherwise Virgil would have left them out of his praises of Italy, which would have been no considerable omission." In pursuance of this criticism, his translation of this passage is,

Here everlasting spring adorns the field,
 And *foreign harvests* constant summer yield.

This is a bold alteration, and not warranted by the authority of any manuscript. *Alienis mensibus* signifies *in unusual months*; that is, in such months, as other countries do not feel warmth. Lucretius uses *alienis partibus anni*, or, as Fulvius Ursinus reads, *alienis mensibus anni*, in much the same sense. He is proving that something cannot be produced from nothing by this argument: roses appear in the spring, corn in summer, and grapes in autumn. Now, says he, if these were produced from nothing, we should see them rise at uncertain times, and unusual parts, or months, of the year.

— Subito exorerentur
 Incerto spatio, atque *alienis partibus anni*.

Trebellius, in the life of Gallienus, as he is quoted by La Cerda, speaking of fruits being brought to table out of the common season, expresses it by *alienis mensibus*. "Fi-

The sheep bear twice, and the tree is twice loaded with apples every year. But there are no ravening tygers, nor savage breed of lions: nor do aconites deceive the unhappy gatherers.

Bis gravidæ pecudes, bis pomis utilis arbos. 150
At ravidæ tigres absunt, et sæva leonum
Semina: nec miseros fallunt aconita legentes:

“cos virides, et poma ex arboribus
“recentia semper *alienis mensibus*
“præbuit.” The verse, which Mr. B— quotes from Claudian, rather confirms the old interpretation. He speaks of roses blooming in winter, and the cold months glowing with unusual grass:

— Quod bruma rosas innoxia servet,
Quod gelidi rubeant alieno gramine
menses.

That is, the roses blow, and the grass flourishes in winter, which is not the usual season. The same author, speaking of a star appearing at noon, calls it *alienum tempus*:

Emicuitque plagis *alieni temporis* hospes
Ignis.

I do not understand Dryden’s translation of the line under consideration:

And summer suns recede by slow degrees.

May has translated it better:

And summers there in months unusual
shine.

Dr. Trapp’s translation is not very different:

— And summer shines
In months not her’s.

150. *Bis gravidæ pecudes, bis pomis utilis arbos.*] He tells us the sheep are so fruitful in Italy, that they breed twice in a year. He seems to insinuate the same in his second Eclogue, where Corydon, speaking of his great riches in sheep and milk, says he has no want of new milk either in summer or winter:

Quam dives pecoris nivei, quam lactis
abundans.

Mille meæ Siculis errant in montibus
agnæ:

Lac mihi non æstate novum, non frigore
defit.

What stores my dairies, and my folds contain;

*A thousand lambs that wander on the plain;
New milk that all the winter never fails,
And all the summer overflows the pails?*

DRYDEN.

Homer speaks of the Lybian sheep breeding thrice in a year:

Τρις γὰρ τίθει μῆλα τελεσφόρον σὺς ἑναυτὸν:

which is impossible, if the sheep be of the same species with those of Europe; which go 150 days with young according to Pliny; “*Ge-runt partum diebus cl.*” Mr. B— translates *pecudes*, kine:

Twice ev’ry year the kine are great with
young.

Varro mentions an apple-tree, which bears twice: “*Malus bifera, ut in agro Consentino.*”

151. *Ravidæ.*] In the Medicean, and other ancient manuscripts, it is *rapidæ*, according to Pierius.

152. *Nec miseros fallunt aconita legentes.*] The Aconite or Wolfsbane is a poisonous herb, which was found in *Heraclea Pontica*. We have several sorts in our gardens, one of which is very common, under the name of Monkshood. There are several cases of persons poisoned with eating this herb, one of which was communicated lately to the Royal Society, by Mr. Bacon. See *Phil. Transact.* No. 432. p. 287. Servius affirms, that the Aconite grows in Italy, and observes, that

Nec rapit immensos orbes per humum, neque
tanto

Squameus in spiram tractu se colligit anguis.

Adde tot egregias urbes, operumque laborem :

Tot congesta manu præruptis oppida saxis; 156

Fluminaque antiquos subterlabentia muros.

An mare, quod supra, memorem, quodque alluit
infra?

Nor does the scaly serpent trail his immense folds along the ground, nor collect his length into so vast a spire. Add to this so many famous cities, and stupendous works: so many towns built on the rocky cliffs: and rivers sliding under ancient walls. Shall I mention the sea which washes it above, and that which washes it below?

the Poet does not deny it, but artfully insinuates, that it is so well known to the inhabitants, that they are in no danger of being deceived by it. Dryden's translation seems to be according to this interpretation:

Nor pois'nous Aconite is here produc'd,
Or grows unknown, or is, when known,
refus'd.

I do not find however that this poisonous plant is now found common in Italy: or that it was deemed a plant of that country by the ancients.

153. *Nec rapit immensos, &c.*] He does not deny that there are serpents in Italy, but he says they are not so large or so terrible as those of other countries.

155. *Laborem.*] In the King's manuscript it is *labores*.

156. *Congesta manu præruptis oppida saxis.*] This is generally understood to mean *towns built on rocky cliffs*, as I have translated it. Thus Grimoaldus paraphrases: "Extant oppida non pauca, hominum industriis, et laboribus, in promontoriis collocata." Ruæus also interprets it, "Oppida manu extracta in altis rupibus." Thus also Dryden translates it:

Our forts on steepy hills:

And Dr. Trapp:

———— On tops

Of craggy hills so many towns uprear'd.

La Cerda takes it to mean towns, in which buildings are raised by human industry, like rocks and precipices: "Oppida in quibus ædificia instar præcipitii et rupium efformata ab humana industria." May interprets it towns fortified with rocks:

———— Towns, that are

Fenced with rocks impregnable.

Mr. B— gives it yet another sense:

Add towns unnumber'd, that the land
adorn,
By toiling hands from rocky quarries
torn.

157. *Fluminaque antiquos subterlabentia muros.*] Some take this to mean, that the walls of these towns are so built as to give admittance to rivers which flow through them. Others think the Poet speaks of the famous aqueducts. But the general opinion is, that he means the rivers which flow close by the walls. Thus when any action is performed close to the walls of a town, we say it is done *under the walls*.

158. *An mare, quod supra, memorem, quodque alluit infra?*] In one of Dr. Mead's manuscripts it is *abluuit*.

Italy is washed on the north side by the Adriatic sea, or Gulf of Venice, which is called *mare superum*

or the great lakes! thee, O
greatest Larius, and thee
Benacus, swelling with waves
and roaring like a sea! Or
shall I mention the havens,
and the moles added to the
Lucrine lake,

Anne lacus tantos? te, Lari maxime, teque, 159
Fluctibus et fremitu assurgens Benace marino?
An memorem portus, Lucrinoque addita claustra,

or the upper sea; and on the south side, by the Tyrrhene, or Tuscan sea, which is called *mare inferum*, or the lower sea. We have a like expression in the eighth Æneid:

Quin omnem Hesperiam penitus sua sub
juga mittant;
Et mare quod supra, teneant, quodque
alluit infra.

159. *Lari maxime.*] The Larius is a great lake, at the foot of the Alps, in the Milanese, now called *Lago di Como*.

160. *Benace.*] The Benacus is another great lake, in the Veronese, now called *Lago di Garda*; out of which flows the Mincius, on the banks of which our Poet was born.

161. *Lucrinoque addita claustra, &c.*] Lucrinus and Avernus are two lakes of Campania; the former of which was destroyed by an earthquake; but the latter is still remaining, and now called *Lago d'Averno*. Augustus Cæsar made a haven of them, to which he gave the name of his predecessor Julius; as we are informed by Suetonius: "Portum Julium apud Baias, immisso in Lucrinum et Avernum lacum mari, effecit." This great work seems to have been done about the time that Virgil began his Georgicks. We may gather the manner, in which these lakes were converted into a haven, from Strabo the geographer, who, as well as our Poet, lived at the time when it was done. He ascribes the work to Agrippa, and tells us, that the Lucrine bay was separated from the Tyrrhene sea by a mound, which was said to have been made by

Hercules: but as the sea had broken through it in several places, Agrippa restored it: 'Ο δὲ Λοκρῖνος κόλπος πλατύνεται μέχρι Βαϊῶν, χάματι εἰρηγόμενος ἀπὸ τῆς ἐξῶ θαλάττης ὀκτασαδῖα τὸ μῆκος, πλάτος δὲ ἀμαξίτου πλατείας, ὃ φασιν Ἡρακλῖα διαχῶσαι, τὰς βούς ἐλαύνοντα τὰς Γηρυόνοῦ· δεχόμενον δ' ἐπιπολῆς τὸ κύμα τοῖς χεῖμαῖσιν, ὥστε μὴ πεζεύεσθαι ῥαδίως, Ἀγρίππας ἐπισκύνασεν. Thus we find this great work consisted chiefly in forming moles, to secure the old bank, and leave no more communication with the sea, than was convenient to receive the ships into the harbour. Hence it appears that we are to understand these words of Pliny, *mare Tyrrhenum a Lucrino molibus seclusum* not to mean, that the sea was entirely excluded, but only so far as to secure the bank. This is what the Poet means by *the moles added to the Lucrine lake, and the sea raging with hideous roar*. He calls the new haven *the Julian water*; as we saw just now, in Suetonius, that Augustus gave it the name of the *Julian port*. It remains now, that we explain what the Poet means by *the Tuscan tide being let into the Avernian straits*. We find in Strabo, that the lake Avernus lay near the Lucrine bay, but more within land: Ταῖς δὲ Βαϊαῖς συνεχῆς ὁ τε Λοκρῖνος κόλπος, καὶ ἐντὸς τούτου ὁ Ἀβέρνος. Hence it seems probable, that a cut was made between the two lakes, which the Poet calls the straits of Avernus. Philargyrius, in his note on this passage of Virgil, says a storm arose at the time when this work was performed, to which Virgil seems to allude, when he mentions

Atque indignatum magnis stridoribus æquor,
 Julia qua ponto longe sonat unda refuso,
 Tyrrhenusque fretis immittitur æstus Avernis?
 Hæc eadem argenti rivos, ærisque metalla 165
 Ostendit venis, atque auro plurima fluxit.
 Hæc genus acre virum Marsos, pubemque Sabel-
 lam,
 Assuetumque malo Ligurem, Volcosque verutos

and the sea raging with hideous roar, where the Julian water resounds, the sea being driven far back, and the Tuscan tide is let into the Avernian straits! The same country has disclosed veins of silver and copper, and has flowed with abundance of gold. The same has produced a warlike race of men, the Marsi, and the Sabellian youth, and the Ligurians inured to labour, and the Volscians armed

the raging of the sea on this occasion :

— Indignatum magnis stridoribus æquor.

165. *Hæc eadem argenti rivos, &c.*] Pliny tells us in lib. iv. cap. 20. that Italy abounds in all sorts of metals, but that the digging them up was forbid by a decree of the Senate: “Metallorum omnium fertilitate nullis cedit terris. Sed interdictum id vetere consulto patrum, Italiae parci jubentium.” In lib. xxxiii. cap. 4. he mentions the Po amongst the rivers which afford gold. In the same chapter he confirms what he had said before of the decree of the senate: “Italiae parcity est vetere interdicto patrum, ut diximus, alioquin nulla fecundior metallorum quæque erat tellus.” At the end of his work, where he speaks of the excellence of Italy, above all other countries, he mentions gold, silver, copper, and iron: “Metallis auri, argenti, æris, ferri, quamdiu libuit exercere, nullis cessit.” Virgil seems to allude to this ancient discovery of metals, by using *ostendit* and *fluxit* in the preterperfect tense.

Æris metalla.] *Æs* is commonly translated *Brass*: but Copper is the native metal; Brass being made of Copper melted with *Lapis Calaminaris*. In the Cambridge manuscript it is *metalli*, which is wrong:

for the ancient Romans did not say *æs metallum*, but *æris metalla*. We find *auri metalla*, *argenti metalla*, and *æris metalla*, in Pliny.

166. *Plurima.*] See the note on this word, in ver. 187. of the first Georgick.

167. *Hæc.*] In one of Dr. Mead’s manuscripts it is *hoc*, which must be an error of the transcriber.

Marsos.] The *Marsi* were a very valiant people of Italy, said to be descended from Marsus, the son of Circe. They inhabited that part of Italy, which lay about the *Lacus Fucinus*, now called *Lago Fucino*, or *Lago di Celano*. It is now part of the kingdom of Naples.

Pubem Sabellam.] The *Sabelli* were anciently called *Ausones*. They inhabited that part of Italy, which was called *Samnium*.

168. *Assuetumque malo Ligurem.*] The Ligurians inhabited that part of Italy, which is now the Republic of Genoa. Some have thought that *assuetum malo* signifies *accustomed to deceit*, which was imputed as a national crime to the Ligurians, and is mentioned by Virgil himself, in the eleventh *Æneid*:

Vane Ligur, frustra que animis elato superbis,
 Nequiquam patrias tentasti lubricus artes:
 Nec fraus te incolumem fallaci perferet Auno.

with darts: the Decii, the Marii, and the great Camilli, the Scipio's fierce in war; and thee, O greatest Cæsar, who now being conqueror in the farthest parts of Asia,

Extulit: hæc Decios, Marios, magnosque, Camillos,

Scipiadas duos bello: et te, maxime Cæsar,
Qui nunc extremis Asiæ jam victor in oris 171

*On others practise thy Ligurian arts;
Thin stratagems, and tricks of little hearts
Are lost on me. Nor shalt thou safe retire
With vaunting lies to thy fallacious sire.*

DRYDEN.

But it seems scarce probable, that Virgil would mention the vices of the people, in this place, where he is celebrating the praise of Italy. I have followed therefore the general opinion of the commentators and translators, in rendering *ma-lum* hardship or labour.

Volscos.] The *Volsci* were a war-like people of Italy, of whom there is abundant mention in the *Æneids*.

Verutos.] "*Armatos verubus*, that is, according to Nonius, armed "with short and sharp darts. *Lip-sius* reads,

"Assuetumque malo Ligurem, Volscos-
"que veruto:

"and *verutum* and *veru* is the same:
"but I prefer the common reading,
"verutos from *veru*, as *scutatos* from
"scutum; *cinctutos* from *cinctus*."
RUÆUS.

The *Veru* is thought to differ from the *Pilum* in the form of its iron; which was flat in the latter, but round in the former; as it is described in the seventh *Æneid*:

Et tereti pugnant mucrone, veruque
Sabello.

And with round pointed Sabine jav'lins
fight.

Dr. TRAPP.

169. *Decios.*] The *Decii* were a famous Roman family, three of whom, the father, son, and grandson devoted themselves at different times, for the safety of their coun-

try: the first in the war with the Latins, being Consul together with *Manlius Torquatus*; the second in the Tuscan war; and the third in the war with *Pyrrhus*.

Marios.] There were several *Marii*, whereof one was seven times Consul. *Julius Cæsar* was related to this family by marriage: wherefore the Poet makes a compliment to *Augustus* by celebrating the *Marian* family.

Camillos.] *Marcus Furius Camillus* beat the Gauls out of Rome, after they had taken the city, and laid siege to the capital. His son *Lucius Furius Camillus* also beat the Gauls.

170. *Scipiadas duos bello.*] The elder *Scipio* delivered his country from the invasion of *Hannibal*, by transferring the war into Africa; where he subdued the *Carthaginians*, imposed a tribute upon them, and took hostages. Hence he had the surname of *Africanus*, and the honour of a triumph. The younger *Scipio* triumphed for the conclusion of the third Punic war, by the total destruction of *Carthage*. Hence they were called the thunderbolts of war: thus *Virgil*, in the sixth *Æneid*:

— Geminos, duo fulmina belli,
Scipiadas, cladem Libyæ.

171. *Extremis Asiæ jam victor in oris.*] This verse, as *Ruæus* observes, must have been added by *Virgil*, after he had finished the *Georgicks*: for it was about the time of his concluding this work, that *Augustus* went into Asia, and spent the winter near the *Euphra-*

Imbellem avertis Romanis arcibus Indum.

dost avert the disarmed Indian from the Roman towers.

tes, after he had vanquished Anthony and Cleopatra.

172. *Imbellem avertis Romanis arcibus Indum.*] Some think the Indians here mentioned are the Ethiopians, who came to the assistance of Cleopatra, and are called Indians in the eighth Æneid.

— Omnis eo terrore Ægyptus, et Indi,
Omnis Arabs, omnes vertebant terga Sabæi.

*The trembling Indians, and Egyptians yield;
And soft Sabæans quit the wai'ry field.*

DRYDEN.

Others think he alludes to the Indians, who being moved by the great fame of the valour and moderation of Augustus sent ambassadors to him to desire his friendship; as we find in Suetonius: "Qua virtutis moderationisque fama, Indos etiam ac Scythas, auditu modo cognitos, pellexit ad amicitiam suam populique Romani ultro per legatos petendam." We find also in Florus, that after Augustus had subdued the people between the Euphrates and mount Taurus, those nations also who had not been subdued by arms, amongst whom he reckons the Indians, came to him of their own accord, bringing him presents, and desiring his friendship: "Omnibus ad occasum, et meridiem pacatis gentibus, ad septentrionem quoque duntaxat intra Rhenum atque Danubium; item ad orientem intra Taurum et Euphratem, illi quoque reliqui, qui immunes imperii erant, sentiebant tamen magnitudinem, et victorem gentium Populum Romanum reverebantur. Nam et Scythæ misere legatos, et Sar-

"matae amicitiam petentes. Seres etiam habitantesque sub ipso sole Indi, cum gemmis et margaritis, Elephantes quoque inter munera trahentes, nihil magis quam longinquitatem viæ imputabant, quam quadriennio impleverant: et tamen ipse hominum color ab alio venire cælo fatebatur." These things happened in the year of Rome 724, about the time that Virgil finished his Georgicks, as he himself testifies at the end of the fourth book:

Hæc super arvorum cultu, pecorumque canebam,
Et super arboribus: Cæsar dum magnus ad altum
Fulminat Euphratem bello, victorque volentes
Per populos dat jura, viamque affectat olympo.

From what has been said, we may observe that *imbellem* in this place is not to be rendered *weak, effeminate, or unwarlike*, as it is generally translated: the meaning of the Poet being, that they came in a peaceable manner to Augustus, being *disarmed* by the glory of his name, and the fame of his great exploits.

The King's and the Cambridge manuscripts have *artibus* instead of *arcibus*. If this reading be admitted, we must render this passage, "dost avert the disarmed Indian by Roman arts;" that is, by power and government, which he has told us, in the sixth Æneid, are the proper arts of the Roman people:

Excudent alii spirantia mollius æra,
Credo equidem: vivos ducent de marmore vultus;
Orabunt causas melius; cælique meatus
Describent radio, et surgentia sidem dicent:
Tu regere imperio populos, Romane, memento:
Hæc tibi erunt artes; pacisque imponere morem,

Hail, Saturnian land, the great parent of fruits, the great parent of men; for thee I enter upon subjects of ancient praise and art, and venture to open the sacred springs: and sing the *Ascraean* verse through the Roman towns. Now is the time to speak of the nature of the fields; what is the strength of each of them, what their colour, and what they are most disposed to produce. In the first place stubborn lands, and unfruitful hills,

Salve, magna parens frugum, Saturnia tellus,
Magna virum: tibi res antiquæ laudis et artis
Ingredior, sanctos ausus recludere fontes: 175
Ascraeumque cano Romana per oppida carmen.
Nunc locus arborum ingenii; quæ robora cuique,
Quis color, et quæ sit rebus natura ferendis.
Difficiles primum terræ, collesque maligni,

Parcere subjectis, et debellare superbos.

Let others better mould the running }
mass

Of metals, and inform the breathing }
brass,

And soften into flesh a marble face:

Plead better at the bar; describe the skies,

And when the stars descend, and when }
they rise:

But Rome, 'tis thine alone with awful }
sway,

To rule mankind; and make the }
world obey;

Disposing peace, and war, thy own }
majestic way,

To tame the proud, the fetter'd slave to }
free;

These are imperial arts, and worthy }
thee.

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173. *Salve, magna parens, &c.*] Pliny has concluded his Natural History much after the same manner: "Ergo in toto orbe et quæcunque cæli convexitas vergit, pulcherrima est omnium, rebusque merito principatum obtinens, Italia, rectrix parensque mundi altera, viris, fœminis, ducibus, militibus, servitiis, artium præstantia, ingeniorum claritatibus, jam situ ac salubritate cæli atque temperie, accessu cunctarum gentium facili, littoribus portuosis, benigno ventorum afflatu. Etenim contingit recurrentis positio in partem utilissimam, et inter ortus occasusque mediam, aquarum copia, nemorum salubritate, montium articulis, ferorum animalium innocentia, soli fertilitate, pabuli ubertate. Quic-

quid est quo carere vita non debeat, nusquam est præstantius: fruges, vinum, olea, vellera, lina, vestes, juveni. Ne quos quidem in trigariis præferri ullos vernalibus animadverto. Metallis auri, argenti, æris, ferri, quamdiu libuit exercere, nullis cessit. Et iis nunc in se gravis pro omnidote varios succos, et frugum pomorumque sapes fundit."

176. *Ascraeum carmen.*] By *Ascraean* verse he means, that he follows Hesiod, who was of *Ascra* in *Bœotia*, and wrote of husbandry in Greek verse.

177. *Nunc locus, &c.*] Here the Poet speaks of the different soils, which are proper for olives, vines, pasture, and corn.

178. *Et.*] In one of the *Arun-delian* manuscripts, and several of the old printed editions, it is *aut*.

Ferendis.] In one of the *Arun-delian* manuscripts it is *creandis*.

179. *Difficiles primum terræ.*] The same soil does not agree with olives in all countries. Thus Pliny tells us, that a fat soil suits them in some places, and a gravelly soil in others: "Glareosum oleis solum aptissimum in *Venafrano*, pinguis-simum in *Bœtica*." The soil where Virgil lived is damp, being subject to the inundations of the *Po*, and therefore he recommends the hilly and stony lands for the culture of olives. We find in Pliny, that the country about *Larissa* formerly abounded with olives, but

Tenuis ubi argilla, et dumosis calculus arvis,
 Palladia gaudent sylva vivacis olivæ. 181
 Indicio est, tractu surgens oleaster eodem
 Plurimus, et strati baccis sylvestribus agri.
 At quæ pinguis humus, dulcique uligine læta,

where the bushy fields abound with lean clay and pebbles, rejoice in a wood of long-lived Palladian olives. You may know this soil by wild olives rising thick, and the fields being strewn with wild berries. But the ground which is fat, and rich with sweet moisture,

that the land being chilled by the overflowing of a lake they were all lost: "In Thessalia circa Laris-sam emisso lacu frigidior facta ea regio est, oleaque desierunt quæ prius fuerant."

180. *Tenuis ubi argilla.*] May translate this, *where clay is scarce*: which is an error; for *tenuis* signifies *lean* or *hungry*. *Argilla* is not our common clay, but potter's clay, which Columella observes is as hungry as sand: "Creta, qua utuntur figuli, quamque nonnulli *argillam* vocant, inimicissima est [viti]; nec minus jejuna sabulo."

181. *Palladia.*] Pallas or Minerva was said to be the discoverer of the olive-tree. See the note on ver. 18. of the first Georgick.

Vivacis.] We have seen, in the note on ver. 3. of this Georgick, that the olive is a slow grower, and therefore he here calls it long-lived.

182. *Oleaster.*] This is a wild sort of olive, which seems to be different from the cultivated sort, only by its wildness, as crabs from apples. That plant which is cultivated in our gardens under the name of *Oleaster*, is not an olive: Tournefort refers it to his genus of *Elæagnus*. It grows in Syria, Ethiopia, and Mount Lebanon; Clusius observed it in great plenty also near Guadix, a city in the kingdom of Granada, as also in the south of France and Germany. It is thought to be the Cappadocian Jujubs, which are mentioned by Pliny, amongst the coronary flow-

ers: "Zizipha, quæ et Cappadocia vocantur: his odoratus similis olearum floribus." The flowers of the *Elæagnus* are much like those of the olive; but the ovary of the *Elæagnus* is placed below the petal, whereas that of the olive is contained within the petal. They are very sweet, and may be smelt at some distance.

183. *Plurimus.*] See the note on ver. 187. of the first Georgick.

184. *At quæ pinguis humus, &c.*] Virgil here recommends a fat, moist, fruitful soil for vines, in which he is said to differ from the other writers of agriculture, who say that a very fruitful soil will generally make a bad vineyard. Celsus, as he is quoted by Columella, says the ground for a vineyard should be neither too loose nor too hard, but approaching to loose: neither poor nor very rich, but approaching to rich: neither plain nor steep, but a little rising: neither dry nor wet, but a little moist: "At si noto est eligendus vineis locus, et status cæli sicut censet verissime Celsus, optimum est solum, nec densum nimis, nec resolutum, soluto tamen propius: nec exile, nec lætissimum, proximum tamen uberi: nec campes-tre, nec præceps, simile tamen edito campo: nec siccum, nec uliginosum, modice tamen rosium." We have almost the same words in Palladius; "Sed solum vineis ponendis nec spissum sit nimis, nec resolutum, propius tamen resoluto: nec exile, nec

and the field which is full of grass, and abounding with fertility, such as we are often wont to look down upon in the valley of some hill, where rivers are melted down from the tops of the rocks, and carry a rich ooze along with them; and such as rises gently to the south, and produces brakes, detested by the crooked plough: such a soil will in time produce strong vines, abounding with juice: such a soil will be rich in clusters, and wine, to be poured forth to the gods in golden bowls, when the fat Tuscan has blown his pipe at the altars,

Quique frequens herbis, et fertilis ubere campus,
185

Qualem sæpe cava montis convalle solemus
Despicere: huc summis liquuntur rupibus amnes,
Felicemque trahunt limbum: quique editus austro,
Et filicem curvis invisam pascit aratris:
Hic tibi prævalidas olim multoque fluentes 190
Sufficiet Baccho vites: hic fertilis uvæ,
Hic laticis, qualem pateris libamus et auro,
Inflavit cum pinguis ebur Tyrrhenus ad aras,

“lætissimum, tamen læto proximum: nec campestre, nec præceps, sed potius edito campo; nec siccum, nec uliginosum, modice tamen rosidum.” These authors differ very little from Virgil. He recommends a loose soil; *rarissima quæque Lyæo*; they say it should be rather loose than hard: he recommends a rich soil; *fertilis ubere campus*; they say it should be rather rich than poor: he recommends a rising ground; *editus austro*; and so do they: he recommends a moist soil; they say it should not be dry. Besides Columella quotes Tremellius and Higinius, who agree with our Poet, in recommending the foot of a hill, which receives the soil from above, and valleys, which have received their soil from the overflowings of rivers: “Higinius quidem secutus Tremellium præcipue montium ima, quæ a verticibus defluentem humum receperint, vel etiam valles, quæ fluminum alluvie, et inundationibus concreverint, aptas esse vineis asseverat, me non dissentiente.”

189. *Filicem*.] There are several sorts of *Filix* or *Fern*. I take that of which the Poet speaks to be our female Fern, or Brake, which covers most of the uncultivated, hilly grounds in Italy.

Masvicius has *silicem* for *filicem*, whether by design, or by an error of the press, I am not sure. This reading however is not without some foundation; for Columella says flints are beneficial to vines: “Est autem, ut mea fert opinio, vineis amicus etiam silex, cui superpositum est modicum terrenum, quia frigidus, et tenax humoris per ortum caniculæ non patitur sitire radices.” Palladius also uses almost the same words. And Mr. Miller observes, that “the land which abounds with Fern is always very poor and unfit for vines: but the flinty rocks which abound in Chianti are always preferred, and the vines there produced are esteemed the best of Italy.” But I take *filicem* to be the true reading, because it is in all the manuscripts I have seen or heard of; and because Pliny has it, when he quotes of this very passage: “Virgilius et quæ *filicem* ferat non improbat vitibus.”

191. *Vites*.] In the King's manuscript it is *vires*.

192. *Pateris libamus et auro*.] It is agreed by the grammarians, that *pateris et auro* is the same with *aureis pateris*.

193. *Pinguis Tyrrhenus*.] The ancient Tuscans were famous for

Lancibus et pandis fumantia reddimus exta.
 Sin armenta magis studium vitulosque tueri, 195
 Aut fœtus ovium, aut urentes culta capellas :
 Saltus et saturi petito longinqua Tarenti,
 Et qualem infelix amisit Mantua campum,

and we offer the smoking entrails in bending chargers. But if your design is to breed kine with their calves, or lambs, or kids that burn the trees; seek the forests and distant fields of fat Tarentum, and such as unhappy Mantua has lost,

indulging their appetites, which made them generally fat; thus Catullus also calls them *obesus Etruscus*. Or perhaps he might allude to the bloated look of those, who piped at the altars, as we commonly observe of our trumpeters.

194. *Pandis*.] Some interpret this *hollow*, others *bending*, which seems the more poetical expression; thus Mr. B——

And massy chargers bending with their loads.

In one of Dr. Mead's manuscripts it is *patulis*, which word seems to have crept into the text from some marginal comment.

195. *Studium vitulosque*.] In one of Dr. Mead's manuscripts it is *studium est vitulosque*.

196. *Urentes culta capellas*.] We find in Varro that the ancient Romans, when they let a farm, were accustomed to make an article, that the tenant should not breed kids, because they destroy the trees and bushes by browsing upon them: "Nec multo aliter tuendum hoc pecus in pastu, atque ovillum, quod tamen habet sua propria quædam, quod potius sylvestribus saltibus delectantur, quam pratis. Studiose enim de agrestibus fruticibus pascuntur, atque in locis cultis virgulta carpunt: itaque a carpendo capræ nominatæ. Ob hoc in lege locationis fundi excipi solet, ne colonus capra natum in fundo pascat: harum enim dentes inimici sationis." This injurious biting of

goats is also taken notice of by Mr. Evelyn: "Be sure to cut off such tender branches to the quick, which you find have been cropt by goats or any other cattle, who leave a drivel where they bite; which not only infects the branches, but sometimes endangers the whole; the reason is, for that the natural sap's recourse to the stem communicates the venom to all the rest, as the whole mass and habit of animal blood is by a gangrene, or venereal taint."

197. *Tarenti*.] *Tarentum* is a city of Magna Græcia, part of the kingdom of Naples, famous for fine wool, according to Pliny: "Lana autem laudatissima Apula, et quæ in Italia Græci pecoris appellatur, alibi Italica.—Circa Tarentum Canusiumque summam nobilitatem habent."

198. *Aut qualem infelix amisit Mantua campum*.] "This line of Mr. May's,

"Such fields as hapless Mantua has lost,

"has something very fine in it. The metre is extremely grave and solemn, as it is remarkably so in the original. There the verse complains, and every word seems to sigh." Mr. B——.

Augustus Cæsar had given the fields about Mantua and Cremona to his soldiers: and Virgil lost his farm with the rest of his neighbours; but he was afterwards restored to the possession of it, by the interest of his patron Mæcenas;

where snowy swans feed in the grassy river. Here neither clear springs nor grass will be wanting for the flocks; and what the birds devour in a long day, the cool dew will restore to you in a short night. That soil generally which is black, and fat under the piercing share,

Pascentem niveos herboso flumine cyncnos.

Non liquidi gregibus fontes, non gramina deerunt : 200

Et quantum longis carpent armenta diebus,
Exigua tantum gelidus ros nocte reponet.

Nigra fere, et presso pinguis sub vomere terra,

which is the subject of the first eclogue.

199. *Herboso flumine.*] In one of Dr. Mead's manuscripts, and in several of the old printed copies, it is *herboso in flumine.*

200. *Deerunt.*] So I read with Heinsius, and Masvicius. In the other editions it is *desunt*: but the other verbs in this sentence are in the future tense.

201. *Quantum longis, &c.*] What the Poet here says of the prodigious growth of the grass in a night's time seems incredible; and yet we are informed by Varro, that Cæsar Vopiscus affirmed, that at Rosea, a vine-pole being stuck in the ground would be lost in the grass the next day: "Cæsar Vopiscus Ædilicius, causam cum ageret apud Censorum, campos Roseæ Italiæ dixit esse sumen, in quo relicta pertica postridie non appareret propter herbam." The same is related by Pliny, lib. xvii. cap. 4.

203. *Nigra fere.*] Columella blames the ancient writers of husbandry, for insisting upon a black or grey colour, as a sign of a rich land: "Plurimos antiquorum, qui de rusticis rebus scripserunt, memoria repeto, quasi confessa, nec dubia signa pinguis, ac frumentorum fertilis agrî prodidisse, dulcedinem soli propriam herbarum et arborum proventum, nigrum colorem vel cinereum. De cæteris ambigo, de colore satis admirari non possum cum alios, tum

"Cornelium Celsum, non solum agricolationis, sed universæ naturæ prudentem virum, sic et sententia, et visu deerrasse, ut oculis ejus tot paludes, tot etiam campi salinarum non occurrerent, quibus fere contribuuntur prædicti colores. Nullum enim temere videmus locum, qui modo pigrum contineat humorem, non eundem vel nigri, vel cinerei coloris, nisi forte in eo fallor ipse, quod non putem aut in solo limosæ paludis, et uliginis amaræ, aut in maritimis areis salinarum gigni posse jacta frumenta: sed est manifestior hic antiquorum error, quam ut pluribus argumentis convincendus sit: non ergo color, tantum quam certus autor, testis est bonitatis arvorum." Virgil seems to have been aware of this objection, and therefore cautiously puts in *fere*. Mr. Evelyn however seems to recommend a black earth, and such as is here mentioned by the Poet: "The best is black, fat, yet porous, light, and sufficiently tenacious, without any mixture of sand or gravel, rising in pretty gross clods at the first breaking up of the plough; but with little labour and exposure falling to pieces, but not crumbling altogether into dust, which is the defect of a vicious sort. Of this excellent black mould (fit almost for any thing without much manure) there are three kinds, which differ in hue and goodness."

Et cui putre solum, namque hoc imitatur
arando,

Optima frumentis: non ullo ex æquore cernes

Plura domum tardis decedere plaustra juvencis:

Aut unde iratus sylvam devexit arator, 207

Et nemora evertit multos ignava per annos,

Antiquasque domos avium cum stirpibus imis

and that which is naturally loose, such as we imitate by ploughing, is fittest for corn: from no plain will you see the slow oxen draw more loaded waggons home: that also from which the angry ploughman has removed a wood, and felled the groves which have stood idle for many years, and subverted the ancient habitations of the birds from the very

Presso pinguis sub vomere terra.] A rich land is universally allowed to be good for corn. Virgil here says the soil should be deep, so as to be fat, even below the share that makes a deep furrow; *presso sub vomere*. I take the epithet *presso* to allude to the custom of laying a weight on the head of the plough, to make the share enter deeper.

204. *Putre solum.*] *Putre* signifies rotten, crumbling, or loose. The Poet explains it here himself, and tells us it is such a soil, as we procure by ploughing. Therefore in this place he recommends such a soil for corn as is in its own nature loose, and crumbling: because we endeavour to make other soils so by art. Agreeable to this Columella tells us, that such a soil, as is naturally loose, requires little labour of ploughing: "*Pastinationis expertes sunt externarum gentium agricolæ: quæ tamen ipsa pene supervacua est iis locis, quibus solum putre, et per se resolutum est: namque hoc imitatur arando, ut ait Virgilius, quod etiam pastinando. Itaque Campania, quoniam vicinum ex nobis capere potest exemplum, non utitur hac molitione terræ, quia facilitas ejus soli minorem operam desiderat.*"

205. *Non ullo.*] In the Cambridge manuscript it is *non nullo*, which is manifestly an error of the transcriber.

206. *Decedere.*] In one of Dr. Mead's manuscripts it is *descendere*.

207. *Iratus.*] This epithet seems to be added, to express the anger or impatience of the ploughman, who sees his land overgrown with wood, which otherwise might bear good crops of corn.

Devexit.] It is *dejecit*, in the Medicean manuscript, according to Pierius.

209. *Antiquasque domos avium, &c.*] "I understand this place," says Mr. B—, in a manner different from Ruæus, and others, who interpret *stirpibus imis*, the roots of the trees. These are connected to *domos avium*, and consequently, according to Virgil's clear way of writing, must relate to the birds; besides, if they related to the roots of the trees, it would be an useless tautology; for, that the roots were grubbed up, is said before, *nemora evertit*. And again, *cum stirpibus imis* is the best expression possible to describe where the birds' young ones were lodged; for it is well known, that by getting down into the bottoms of decayed trees, several sorts of birds preserve their brood. I translate *altum*, the top of the tree, and not the air, because in fact, when hollow old trees are felled, in which birds have young ones, they always keep hovering about the top, and making a lamentable

roots: whilst they forsaking their nests fly aloft: but as soon as the share has been used, the rough field begins to shew its beauty.

Eruit: illæ altum nidis petiere relictis: 210
At rudis enituit impulso vomere campus.

“noise for several days together.” According to this interpretation, he translates the passage thus:

— Down with the sounding wood
The birds' old mansions fell, and hidden
brood;
They from their nests flew upwards to
the head,
Long hover'd round, and piteous outcry
made.

According to the common interpretation of *stirpibus imis*, Virgil is not made guilty of tautology: for *nemora evertit* does not necessarily signify grubbed up the groves, but may be interpreted felled the groves. *Evertere* is rendered to fell, in the first Georgick, by Mr. B— himself:

Aut tempestivam sylvis evertere pinum;
which he thus translates:

And timely on the mountain fell the
fir.

Therefore the Poet has not expressly said that the groves are grubbed up, till he mentions *cum stirpibus imis*. *Altum*, I believe, is never used for the top of a tree, especially after it has been felled.

Manilius's description of the felling of woods is not very unlike that of our Poet:

— Ruit ecce nemus, saltusque vetusti
Procumbunt, solemque novum, nova sidera
cernunt.

Pellitur omne loco volucrum genus, atque
ferarum,
Antiquasque domos, et nota cubilia linquunt.

211. *At rudis enituit*, &c.] In the King's manuscript it is *aut*; and in one of Dr. Mead's it is *et*: but in the other manuscripts, and in most of the printed editions, it is *at*. Mr. B— makes the period to end at *relictis*; and takes the description

of an unfit soil for corn to begin with this line, which he translates thus;

But where the plough is urg'd on rubble
ground,
Nothing, but whitening furrows, will be
found.

“This, says he, is another of those passages which all the commentators have misunderstood, more or less, for want of some knowledge of country affairs. Ruæus, according to his usual custom, only abstracts Pontanus. Virgil speaks here of three sorts of soil, two of which are fit for corn, the other not. The first he describes thus; a loose soil which looks dark and fat, when turned up with the plough. *Nigra fere*, &c. The second is forest, or coppice ground; *Aut unde iratus sylvam*, &c. The third he describes in a very poetical manner, by the different effect the plough has upon it; *At rudis enituit*, &c. The loose rich ground, first mentioned, looks dark, and fat, even below the piercing of the share, but the hard rubbly field, quite contrary, is all white and shining, *impulso vomere*, because the plough must be drove into it; such ground not being to be ploughed, but by putting weight upon the head of the beam.” I believe Mr. B— mistakes in translating *rudis campus*, rubble ground; for *rudis* does not signify any particular sort of soil, but only that which has not yet been cultivated. Thus Columella: “Sed nunc potius uberius soli meminerimus, cujus demonstranda est duplex ratio, *culti et sylvestris*: de syl-

Nam jejuna quidem clivosi glareæ ruris 212
 Vix humiles apibus casias, roremque ministrat :

For the hungry gravel of the hilly field will scarce afford casia and rosemary for the bees:

“ *vestri regione in arborum formam redigenda prius dicemus.— Incultum igitur locum consideremus.—Sed jam expediendi rudis agri rationem sequitur cultorum novalium cura.*” Here *sylvestris*, *incultus*, and *rudis* are used as synonymous terms, to express a field that has never been ploughed for corn: as *rudis*, applied to a person, signifies one who has had no education; whence *erudire* signifies to instruct, or educate, that is to take away *rudeness*, or *roughness*; and *eruditus* signifies a *well educated*, or *learned* person, whose mind is not uncultivated. *Enituit*, which Mr. B— takes to mean the *whitening* of the furrows, signifies to *shine*, or *look beautiful*. This verb, I think, is used but once more by our Poet, in all his works. It is in the fourth Æneid, where he describes Æneas going forth to hunt with Dido, and compares him to Apollo, for the splendor of his dress, and beauty of his person :

— Ipse ante alios pulcherrimus omnes
 Infert se socium Æneas, atque agmina
 jungit.
 Qualis, ubi hybernam Lyciam, Xanthique
 fluenta
 Deserit, ac Delum maternam invisit
 Apollo,
 Instauratque choros, mixtique altaria
 circum
 Cretesque Dryopesque fremunt, pictique
 Agathyrsi:
 Ipse jugis Cynthi graditur, mollique fluen-
 tem
 Fronde premit crinem fingens, atque im-
 plicat auro:
 Tela sonant humeris. Haud illo segnior
 ibat
 Æneas, tantum egregio decus enitet ore.

But far above the rest in beauty shines
 The great Æneas, when the troop he joins:
 Like fair Apollo, when he leaves the frost
 Of wintry Xanthus, and the Lycian coast;

When to his native Delos he resorts,
 Ordains the dances, and renews the sports:
 Where painted Scythians, mix'd with Cre-
 tan bands,
 Before the joyful altars join their hands.
 Himself, on Cynthus walking, sees below
 The merry madness of the sacred show.
 Green wreaths of bays his length of hair
 inclose,
 A golden fillet binds his awful brows:
 His quiver sounds. Not less the Prince
 is seen
 In manly presence, or in lofty mien.

DRYDEN.

Enituit therefore is used by the Poet to express, that when a wood has been grubbed up, the rude uncultivated land, where it stood, appears in full beauty after it has been ploughed.

212. *Nam jejuna quidem*, &c.] Here he begins to speak of the hungry soil, which abounds with gravel, rotten stone, or chalk.

213. *Casias*.] The *κασία* of the Greek writers is not the plant of which Virgil speaks in this place. Theophrastus, in the fourth chapter of the ninth book of his History of Plants, mentions it along with myrrh, frankincense, and cinnamon, and says they all come from Arabia: *Γίνεται μὲν οὖν ὁ λίβανος, καὶ ἡ Σμύρνα, καὶ ἡ Κασία, καὶ ἔτι τὸ κιννάμωμον, ἐν τῇ τῶν Ἀράβων χώρῃ μέση.* In the fifth chapter he seems to describe it as a sort of cinnamon, or a plant not very unlike it: *Περὶ δὲ κινναμώμου καὶ Κασίας ταῦτα λέγουσι· θάμνους μὲν ἀμφοτέρωτα ταῦτ' εἶναι οὐ μεγάλους, ἀλλ' ἡλίους ἄγνου· πολυκλάδους δὲ καὶ ξυλώδεις.* Pliny has translated great part of what Theophrastus has said in this chapter, in the nineteenth chapter of his twelfth book. In the seventh chapter, Theophrastus mentions it amongst the spices, which are used to perfume ointments: *τὰ δὲ ἄλλα*

nor the rough rotten stone,
nor the chalk which is hol-
lowed by black snakes :

Et tophus scaber, et nigris exesa chelydris

πάντα τὰ εὔοσμα οἷς πρὸς τὰ ἀρώματα
χρῶνται, τὰ μὲν ἐξ Ἰνδῶν κομίζεται. κάκ-
εἶδεν ἐπὶ θάλατταν καταπέμπεται· τὰ
δὲ ἐξ Ἀραβίας οἶον πρὸς τῷ κινναμώμῳ, καὶ
τῇ Κασίᾳ. — οἷς μὲν οὖν εἰς τὰ ἀρώματα
χρῶνται, σχιδὸν τάδε ἴσθι Κασία, κινναμώ-
μον, &c. The *Casia*, of which
Theophrastus speaks in these places,
is an aromatic bark, not much un-
like cinnamon, and may therefore
not improbably be that which we
call *Cassia lignea*. It is of this
bark, which Virgil speaks in ver.
466. of this Georgick :

Nec Casia liquidi corrumpitur usus olivi.

Columella speaks of it amongst
other exotics which had lately been
introduced into the Roman gardens ;
“ Mysiam Lybiamque largis aiunt
“ abundare frumentis, nec tamen
“ Appulos, Campanosque agros opi-
“ mis defici segetibus. Tmolon et
“ Corycion florere croco. Judæam
“ et Arabiam pretiosis odoribus il-
“ lustrem haberi, sed nec nostram
“ civitatem prædictis egere stirpi-
“ bus, quippe cum pluribus locis
“ urbis, jam *Casiam* frondentem
“ conspicimus, jam thuream plan-
“ tam, florentesque hortos myrrha
“ et croco.” Therefore it could
not be so common, if at all known,
in Italy, in Virgil's time, as he
seems to make it in all the passages,
where he mentions it, except that
just now quoted. In the second
Eclogue Alexis the shepherd makes
a nosegay of Casia, with lilies,
violets, poppies, daffodils, dill, hya-
cinths, and marigolds, which are
all common herbs or flowers ; and
it is there expressly mentioned as a
sweet herb :

—————Tibi lilia plenis
Ecce ferunt nymphæ calathis : tibi can-
dida Nais

Pallentes violas et summa papavera car-
pens,
Narcissum et florem jungit bene olentis
anethi.
Tum *Casia*, atque aliis intexens suavibus
herbis,
Mollia luteola pingit vaccinia caltha.

In the fourth Georgick, it is men-
tioned with wild thyme and savory,
both common plants :

Hæc circum *Casiæ* virides, et olentia
late
Serpypilla, et graviter spirantis copia thym-
bræ
Floreat :

and afterwards it is mentioned along
with thyme :

—————Ramea costis
Subjiciunt fragmenta, thymum, *Casias*.
que recentes.

In the passage now under our con-
sideration, it seems to be men-
tioned as a vulgar herb. For other-
wise the Poet, speaking of a hungry
gravelly soil, would hardly have
said, that it was so far from being
fit for corn, that it can hardly afford
a little *Casia* for the bees. Had he
meant the aromatic Casia, he would
never have let slip such an oppor-
tunity of telling us the advantages
of such a soil : that though indeed
it was not fit for corn, yet it might
glory in producing the sweet Casia
of Arabia, and perfuming the air of
Italy with Panchæan odours. The
Casia therefore here spoken of must
be some common well known herb.
Nor is it at all to be wondered at,
that the Poet should speak of two
different things under the same
name. We have seen already, that
there are both trees and herbs called
lotus and *acanthus*. The Romans
frequently made use of Greek
names, to express different plants,
which were common in their own

Creta: negant alios æque serpentibus agros 215 no soil is said to afford such sweet food, or such

country and afterwards confounded the descriptions of both together. It may not be amiss also to observe that we have a spice, and also a common flower, both which we call cloves; and that we have a common herb in our gardens, which we call balm of Gilead; though very different from the tree, which affords that precious balsam. It has been supposed by some that our Lavender is the *Casia*, which Virgil means in this place: but on diligently comparing Theophrastus, Pliny, and Dioscorides, it will appear to be a very different plant. Pliny tells us, that the coronary *Casia* is the same with what the Greeks call *Cneoron*: "Sunt et alia genera nominibus Græcis indicanda, quia nostris majore ex parte hujus nomenclaturæ defuit cura. Et pleraque eorum in exteris terris nascuntur, nobis tamen consecranda, quoniam de natura sermo, non de Italia est: Ergo in coronamenta folio venere melothron, spireon, trigonon, *cneoron*, quod *casiam* Hyginus vocat." This therefore is the *casia*, which he mentions a little afterwards, in the twelfth chapter of the ninth book, as good for bees: "Verum hortis coronamentisque maxime alvearia et apes conveniunt, res præcipui quæstus compendiique cum favit. Harum ergo causa oportet serere thymum, apiastrum, rosam, violas, lilium, cytisum, fabam, ervilium, cunilam, papaver, conyzani, *casiam*, melilotum, melissophyllum, celerinthen." In the twenty-first chapter of the thirteenth book he tells us, that the *Thymelæa*, which bears the *granum Gnidium*, is called also *cneoron*; and describes it to have leaves like the wild olive, but

narrower, and of a gummy taste: "Et in quo nascitur *granum Gnidium*, quod aliqui linum vocant; fruticem vero *thymelæam*, alii *chamelæam*, alii *pyros* achenen, alii *cnestron*, alii *cneoron*. Est similis oleastro, foliis angustioribus, gummosis, si mordeantur, myrti magnitudine, semine, colore, et specie farris, ad medicinæ tantum usum." Dioscorides, in his chapter about *Thymelæa*, tells us expressly that the leaves of that plant, which, he says also, bears *granum gnidium*, are peculiarly called *cneoron*: "Ἐκ ταύτης ὁ κνίδιος κόκκος καρπὸς ἂν συλλέγεται. — τὰ δὲ φύλλα ἄπερ ἰδίως καλεῖται Κνέωρον, συλλέγειν δὲ περὶ τὸν πυραμητόν' καὶ ἀποτίθεισθαι ξηράναντας ἐν σκιᾷ." Theophrastus makes no mention at all of *thymelæa*, and seems not to have known the plant which affords the *granum gnidium*. But in the second chapter of his sixth book he mentions two sorts of *cneoron*, black and white; the white one, he says, has leaves something like an olive; which agrees with what Pliny has said of the *thymelæa*. Therefore it is scarce to be doubted, that the white *cneoron* of Theophrastus is the same plant with the *thymelæa* of Pliny and Dioscorides, and consequently the *cneoron*, which, according to Pliny, was called *casia*: and hence we may conclude that the herb *Casia* of Virgil is the *cneoron*, or *thymelæa*, which bears the *granum gnidium*. The plant from which we have the *grana gnidia*, or *cnidia*, is the *Thymelæa lini folii* C. B. and is called by Gerard *spurge flax*, or *mountain widow-waile*; and grows in rough mountains, and uncultivated places, in the warmer climates; and may therefore very well be taken for Virgil's *Casia*. The Germans

crooked dens to serpents. That land, which sends forth thin mists and flying vapours, and drinks in the moisture, and returns it at pleasure, which always clothes itself with green grass, and does not stain the share with scurf and salt rust, will twist the joyful vines about their elms: that land abounds with oil: that land you will find by experience to be good for cattle, and obedient to the crooked share. Such a soil is ploughed about rich Capua, and the country which lies near mount Vesuvius,

Dulcem ferre cibum, et curvas præbere latebras.
Quæ tenuem exhalat nebulam, fumosque volucres,
Et bibit humorem, et, cum vult, ex se ipsa remittit,

Quæque suo viridi semper se gramine vestit,
Nec scabie et salsa lædit rubigine ferrum: 220
Illa tibi lætis intexet vitibus ulmos:
Illa ferax oleo est: illam experiere colendo,
Et facilem pecori, et patientem vomeris unci.
Talem dives arat Capua, et vicina Vesevo

have their *grana cnidia* from the *Mezereon*, which is a species of *Thymelæa*. I have not seen the *Thymelæa* in any of our gardens.

Roem.] Dryden takes *roem* to mean *dew*:

The coarse lean gravel, on the mountain sides,
Scarce dewy bev'rage for the bees provides.

But it is more probable that Virgil means the Rosemary, or *Ros marinus*, so called, because it was used in sprinkling, as we read in the Scriptures of hyssop, and grew in places near the sea coast. The prose authors generally write the name of this plant in one word, *rosmarinus*, or *rosmarinum*: but the poets commonly divide it. Thus Horace:

— Te nihil attinet
Tentare multa cæde bidentium
Parvos coronantem *marino*
Rore deos, fragilique myrto:

and Ovid, who calls it *ros maris*:

— Cultus quoque quantus in illis
Esse potest membris, ut sit coma pectine
lævis:
Ut modo *rora maris*, modo se violave ro-
save
Implicitet.

214. *Tophus scaber.*] I take this to be what we call *rotten stone*. Pliny says it is of a crumbling na-

ture: “*Nam tophus scaber natura “friabilis expetitur quoque ab auturibus.”*”

216. *Latebras.*] In the King's manuscript it is *tenebras*.

217. *Quæ tenuem exhalat nebulam, &c.*] The soil, which the Poet here describes in the last place, we are told is fit for all the beforementioned purposes: for vines, olives, cattle, and corn.

218. *Et bibit.*] In one of Dr. Mead's manuscripts it is *quæ bibit*.

219. *Quæque suo viridi, &c.*] Pierius observes, that in the most ancient Roman manuscript this verse runs thus:

Quæque suo semper viridi se gramine vestit.

220. *Nec.*] In one of Dr. Mead's manuscripts it is *hæc*, which must be an error of the transcriber.

221. *Illa tibi lætis.*] In one of Dr. Mead's manuscripts it is *Illa tibi in lætis*.

222. *Oleo.*] So I read it with Heinsius: and so Pierius found it in the most ancient Roman manuscript, and in the Medicean, and another very ancient one. The common reading is *oleæ*.

224. *Capua.*] The capital city of Campania.

Vesevo.] “*Servius is mistaken,*

Ora jugo, et vacuis Clanius non æquus Acerris.
 Nunc, quo quamque modo possis cognoscere,
 dicam.
 Rara sit, an supra morem si densa requiras,
 Altera frumentis quoniam favet, altera Baccho,
 Densa magis Cereri, rarissima quæque Lyæo,
 Ante locum capies oculis, alteque jubebis 230
 In solido puteum demitti, omnemque repones
 Rursus humum, et pedibus summas æquabis are-
 nas.

and on the banks of the Clanius, which does not spare depopulated Acerræ. Now will I tell by what means you may distinguish each sort of soil. If you desire to know whether it is loose or hard, because one is good for corn, the other for vines, the hard to be chosen by Ceres and the most loose by Bacchus; first choose out a place, and then order a pit to be digged where the ground is solid, then throw in all the earth again, and tread it well down.

“ when he affirms, that *Vesevus* is a
 “ mountain of Liguria, under the
 “ Alps: for that is called *Vesulus*,
 “ and is mentioned by Virgil in an-
 “ other place: *Vesulus quem pinifer*
 “ *affert*. But the *Vesevus*, of which
 “ Virgil speaks in this place, is a
 “ mountain of Campania, called also
 “ *Vesuvius* and *Vesvius*.” PIERIUS.

225. *Ora*.] Aulus Gellius tells us, that he had met with an account, that Virgil wrote at first *vicina Vesevo Nola jugo*, but that being afterwards not permitted, by the people of that city, to bring down some water to his neighbouring farm, he altered *Nola* to *ora*. Aulus Gellius seems to give no great credit to this old story.

Vacuis Clanius non æquus Acerris.] *Acerræ* is the name of a very ancient city of Campania, which was almost depopulated by the frequent inundations of the river Clanius.

226. *Nunc, quo quamque modo, &c.*] The Poet having, in the preceding paragraph, informed us of the benefits and disadvantages of the several sorts of soil, he now proceeds to instruct us how we may be able to distinguish each of them.

227. *Rara densa*.] Mr. B—— translates these words *light*

and *heavy*: but of these the Poet speaks afterwards. Julius Græcinus, as I find him quoted by Columella, sufficiently explains what is the true meaning of them. *Densa* signifies such a soil, as will not easily admit the rain, is easily cracked, and apt to gape, and so let in the sun to the roots of the vines, and in a manner to strangle the young plants. This therefore must be a hard or stiff soil. *Rara*, says he, lets the showers quite through, and is apt to be dried up with the sun. Therefore this must be a loose soil. “ *Perdensam humum cælestes aquas*
 “ *non sorbere, nec facile peflari,*
 “ *facillime perrumpi, et præbere*
 “ *rimas, quibus sol ad radices stir-*
 “ *pium penetret: eademque velut*
 “ *conclusa, et coarctata semina*
 “ *comprimere, atque strangulare.*
 “ *Raram supra modum velut per*
 “ *infundibulum transmittere im-*
 “ *bres, et sole ac vento penitus sic-*
 “ *cari, atque exarescere.”*

230. *Jubebis*.] Pierius says it is *videbis* in the Medicean manuscript. I find the same reading in the old Nurenberg edition.

231. *In solido*.] The Poet says you should dig in a solid place; for if it was hollow, the experiment would be to no purpose.

If it does not fill the pit, the soil is loose, and will abundantly supply the cattle, and fruitful vines. But if it refuses to go into its place again, and rises above the pit that has been filled up, the soil is thick: then expect sluggish clods and stiff ridges, and plough up the earth with strong bullocks. But the salt earth, and that which is accounted bitter, which is unfit for corn, and is not meliorated by ploughing, and does not preserve the sort of grape, nor the true names of apples, may be known by the following experiment. Take close-woven baskets and the strainers of the wine-presses from the smoking roofs. Throw some of this bad soil into them, with sweet spring water, tread them well together; and all the water will strain out, and large drops will pass through the twigs. Then the taste will plainly discover itself, and the bitterness will distort the countenances of those who take it.

Si deerunt, rarum, pecorique et vitibus almis
 Aptius uber erit. Sin in sua posse negabunt
 Ire loca, et scrobibus superabit terra repletis,
 Spissus ager: glebas cunctantes, crassaque terga
 Expecta, et validis terram proscinde juvencis.
 Salsa autem tellus, et quæ perhibetur amara,
 Frugibus infelix: ea nec mansuescit arando, 239
 Nec Baccho genus, aut pomis sua nomina servat:
 Tale dabit specimen: tu spisso vimine qualos,
 Colaque prælorum fumosis deripe tectis.
 Huc ager ille malus, dulcesque a fontibus undæ
 Ad plenum calcentur: aqua eluctabitur omnis
 Scilicet, et grandes ibunt per vimina guttæ. 245
 At sapor indicium faciet manifestus, et ora
 Tristia tentantum sensu torquebit amaror.

233. *Deerunt.*] It is *deerint* in one of Dr. Mead's manuscripts, and *deerit* in the old Nuremberg edition: but *deerunt* is the most received reading, as Pierius found it in the Medicean and other ancient manuscripts, and as I have found it in all the manuscripts which I have collated.

237. *Validis terram proscinde juvencis.*] He mentions the strength of the bullocks, to signify that this soil must be ploughed deep. Thus we have in the first Georgick, *fortes invertant tauri*, in the same sense.

241. *Tu spisso vimine qualos.*] In one of Dr. Mead's manuscripts it is *tum spisso*, &c. Pierius says it is *spissos vimine qualos*, in the Lombard manuscript; but he prefers *spisso vimine*, as it is in the Medicean, and other copies.

246. *At.*] In one of Dr. Mead's manuscripts it is *sat*.

247. *Sensu torquebit amaror.*] In one of the Arundelian manuscripts it is *sensum torquebit amaror*,

where *sensum* seems to be an error of the transcriber for *sensu*.

"*Amaror* is the style of Lucretius, and the true reading; though many read *amaro*, making it agree with *sensu*." SERVIUS.

"Though Servius, and some others affirm *amaror* to be the true reading, and taken from Lucretius,

"*Cum tuimur misceri absinthia, tangit amaror:*

"and though Aulus Gellius has collected the testimonies of some very ancient manuscripts, to support this reading; yet *amaro* is not amiss, as we find it in the most ancient Roman manuscript. For *sapor* may be the nominative case both to *faciet* and *torquebit*. In the Lombard and Medicean manuscripts it was written *amaro*, but *r* has been added with another hand and ink." PIERIUS.

The passage of Aulus Gellius to which Pierius alludes is the twenty-

Pinguis item quæ sit tellus, hoc denique pacto
Discimus ; haud unquam manibus jactata fa-
tiscit, 249

Sed picis in morem ad digitos lentescit habendo.

Humida majores herbas alit, ipsaque justo

Lætior : ah nimium ne sit mihi fertilis illa,

Neu se prævalidam primis ostendat aristis !

Quæ gravis est, ipso tacitam se pondere prodit :

Quæque levis. Promptum est oculis præ-
discere nigran, 255

The fat soil also may be known by this means ; it never crumbles, when it is squeezed by the hand, but sticks to the fingers like pitch. The moist soil produces rank grass, and is itself too luxuriant ; oh ! let not mine be too fruitful, lest it shew itself too strong with early corn. The heavy and the light soil discover themselves evidently by their weight. It is easy to distinguish the black by the sight ;

first chapter of the first book, where he tells us, that Hyginus affirmed it was *amaror* in the very book, which belonged to the house and family of Virgil himself : and that learned critic is of opinion that the sense is better so, than if we read *amaro* with Pierius : “ Versus istos ex “ Georgicis Virgiliti plerique omnes “ sic legunt :

“ *At sapor indicium faciet manifestus ; et ora
“ Tristia tentantum sensu torquet* amaror.

“ Hyginus autem non hercle ignobilis grammaticus, in commentariis, “ quæ in Virgilium fecit, confirmat “ et perseverat non hoc a Virgilio “ relictum : sed quod ipse invenerit “ in libro, qui fuerat ex domo atque “ familia Virgiliti,

“ ————— *et ora*

“ *Tristia tentantum sensu torquet* amaror.

“ neque id soli Hygino, sed doctis “ quibusdam etiam viris complacitum. Quoniam videtur absurde “ dici : *sapor sensu amaro torquet* : “ quum ipse, inquit, sapor sensus sit, non alium in semetipso “ sensum habeat : ac inde sit quasi “ dicatur, *sensus sensu amaro torquet*. Sed enim quum Favorinus “ Hygini commentarium legisset : “ atque ei statim displicita esset insolentia et insuavitas illius, *sensu*

“ *torquet* amaror : risit, et, Jovem “ lapidem, inquit, quod sanctissimum jusjurandum est habitum, “ paratus sum ego jurare Virgilium “ hoc nunquam scripsisse. Sed “ Hyginum ego dicere verum arbitror. Non enim primus finxit “ hoc verbum Virgiliti insolenter : “ sed in carminibus Lucretii inventum est : nec est aspernatus autoritatem poetæ ingenio et facundia præcellentis. Verba ex quarto “ Lucretii hæc sunt,

“ ————— *Dilutaque contra*

“ *Quum tuimur misceri absinthia, tangit
“ amaror.*

“ Non verba autem sola, sed versus “ prope totos et locos quoque Lucretii plurimos sectatum esse Virgilium videmus.”

It is *amaro* in the King’s, the Bodleian, and in one of the Arundelian manuscripts.

253. *Neu.*] It is *nec* in the Roman, the Medicæan, and some other manuscripts, and *ne* in others, according to Pierius. I find *nec* in one of the Arundelian, and one of Dr. Mead’s manuscripts. In the other Arundelian it is *heu*, which, I suppose, is an error of the transcriber, for *neu*.

254. *Prodit.*] The King’s manuscript and La Cerda have *promit*.

and what colour is in each. But it is hard to discover the pernicious cold; only pitch trees, and yews, or black ivy sometimes are an indication of it. Having well considered these rules, remember to prepare the earth a long while

Et quis cui color. At sceleratum exquirere frigus
Difficile est: piceæ tantum, taxique nocentes
Interdum, aut hederæ pandunt, vestigia nigræ.
His animadversis, terram multo ante memento

256. *Et quis cui color. At sceleratum.*] So I read with Heinsius, Schrevelius, Masvicius, and others. Pierius says it is *et quis cuive color. Sceleratum*, in some very ancient manuscripts; and *et quis cuique color at in the Medicean*. In one of Dr. Mead's manuscripts it is *et quis cuique color. Sceleratum*,—in the other, *et quis cuique color. At sceleratum*. Servius approves of the common reading, which is *et quisquis color. At sceleratum*.

257. *Piceæ.*] The *Picea* is our common Fir or Pitch-tree, or Spruce-Fir.

Taxique nocentes.] The berries of the Yew are said by Pliny to be poisonous: "Lethale quippe baccis in Hispania præcipue, venenum inest." Julius Cæsar also tells us that Cativulcus poisoned himself with yew: "Cativulcus rex dimidiæ partis Eburonum, qui una cum Ambiorige consilium inierat, ætate jam confectus, quum laborem aut belli aut fugæ ferre non posset, omnibus precibus detestatus Amborigem, qui ejus consilii auctor fuisset, *taxo*, cujus magna in Gallia Germanique copia est, se exanimavit." The leaves also are said by the ancients to be destructive to horses, which we find to be true in England. The berries have been eaten by myself and many others with impunity: but this may be owing to the difference of climate; for Dioscorides, who says it is not alike poisonous in all places, affirms that the berries are poisonous in Italy, and the shade hurtful in Narbonne. Perhaps the species may be different;

for there is mention of a sort of yew in the Pisa garden, which is more bushy than the common, and has leaves more like a fir, and sends forth such a poisonous smell, when it is clipped, that the gardeners cannot work at it above half an hour at a time.

258. *Hederæ nigræ.*] The berries of our common ivy are black, when ripe, and therefore we may suppose it to be the ivy here spoken of. There is a white ivy mentioned in the seventh Eclogue:

Candidior cymis, *hedera* formosior alba.

We find mention of it also in Theophrastus, Pliny, and Dioscorides: but we are not now acquainted with any such plant.

259. *His animadversis, &c.*] Having explained the several sorts of soil, he proceeds to give some instructions concerning the planting of vines: and speaks of the trenches which are to be made, to receive the plants out of the nursery; of taking care that the nursery and the vineyard should have a like soil; and that the plants should be set with the same aspect, which they had in the nursery.

Multo ante.] This is the very expression of Theophrastus, who says that "the trenches must be made a long while beforehand and digged deep: *Τοὺς δὲ γυροὺς προσορύττειν ὡς πλείστου χρόνου καὶ βαθύτερος εἶναι.*" In another place he says it should be a year beforehand, with which the other writers agree, who mention any determinate time. Thus Columella: "Sed et scrobes et sulci plurimum prosunt, si in

Excoquere, et magnos scrobibus concidere
montes: 260

Ante supinatas aquiloni ostendere glebas,
Quam lætum infodias vītis genus: optima putri
Arva solo: id venti curant, gelidæque pruinae,
Et labefacta movens robustus jugera fossor.
At si quos haud ulla viros vigilantia fugit; 265
Ante locum similem exquirunt, ubi prima pa-
retur

beforehand, and to cut the great hills with trenches; and to turn up the clods to the northern wind, before you plant the joyful vines; those fields are best which have a loose soil; this is procured by winds, and cold frosts, and by loosening and digging the ground deep. But those who are completely careful, choose out the same sort of soil to plant the young cuttings

“locis temperatis, in quibus ætas
“non est perfervida, ante annum
“fiant, quam vineta conserantur.”
Virgil seems to express that it should be done a year beforehand; for he says the trenches should be exposed to the north wind and frosts, that is, should lie at least a whole winter. *Excoquere* seems to express its lying a whole summer. *Coquere* signifies to bake the earth with the sun, in the first Georgick:

Pulverulenta coquat maturis solibus æstas.

Mr. Evelyn says, “the longer you expose the mould, and leave the receptacles open, (were it for two whole winters,) it soon would re-compense your expectation.”

260. *Magnos scrobibus concidere montes.*] I can hardly forbear thinking that Virgil wrote *magnis*, which will make the sense be to cut the hills with great trenches, and agrees with Theophrastus, whose very words Virgil has almost transcribed, as was observed in the preceding note. But I propose this only as a conjecture, for it is *magnos* in all the copies that I have seen.

Pierius says, it is *circundare* in the Roman manuscript, instead of *concidere*; and that *et* is left out in the Medicean copy; which, in truth is not very unlike Virgil's style:

————— Terram multo ante memento
Excoquere: magnos scrobibus concidere
montes:

Ante supinatas aquiloni ostendere glebas
Quam lætum infodias vitis genus:

without any conjunction copulative. 263. *Gelidæque.*] In one of the Arundelian manuscripts it is *gelidæve*; but I take *gelidæque* to be the true reading.

264. *Robustus.*] I have more than once observed already, that when Virgil speaks of making deep furrows, he expresses it by saying the bullocks must be strong: so here he expresses the depth of the trenches by saying the labourer must be strong.

266. *Prima paretur arboribus seges.*] By *prima seges* he means the *seminarium*, or nursery, where the cuttings of the vines are first planted. Dr. Trapp interprets *seges*, those plants which spring from seed; but vines are seldom, if ever, propagated by seed. *Seges* is sometimes used by Virgil for a crop; thus we have *lini seges* for a crop of flax: but he uses it often also for the field itself; as in ver. 47. of the first Georgick:

Illa seges demum votis respondet avari
Agricolæ, bis quæ solem, bis frigora
sensit:

where *seges* cannot signify the crop, for it would be absurd to say, that

of their trees; and to remove them into afterwards; that the slips may not think their new mother strange. They also mark the aspect on the bark,

Arboribus seges, et quo mox digesta feratur :
Mutatam ignorent subito ne semina matrem.
Quin etiam cæli regionem in cortice signant :

a crop of corn stands two summers and two winters, as Dryden has translated it :

That *crop* rewards the greedy peasant's pains,
Which twice the sun, and twice the cold sustains.

In ver. 129. of the fourth Georgick, *seges* is very evidently used for *land*, and not a crop, for it is applied to cattle as well as vines :

— Nec fertilis illa juvencis,
Nec pecori opportuna seges, nec commoda Baccho.

267. Quo mox digesta feratur.] By these words he means the vineyard, into which the young vines are to be removed from the nursery, and where they are to continue.

In the Bodleian manuscript it is *egesta*, instead of *digesta*.

268. Mutatam ignorent subito ne semina matrem.] In the King's, the Cambridge, the Bodleian, and both Dr. Mead's manuscripts it is *mutata*. I find the same reading in most of the old editions, in Paul Stephens, La Cerda, and several others. Both the Arundelian manuscripts, Heinsius, Ruæus, Masvicius, and several other good editors, read *mutatam*.

“Some years ago, says Pierius, “all agreed universally to write “*mutata*, referring it to *semina*; “though in all the ancient manuscripts it was *mutatam* agreeing “with *matrem*. Virgil's meaning “is, that a like soil be chosen for “the nursery and vineyard, lest “the young vines should fare like “young children, when they are “taken from the breasts of their “mother and given to a strange

“nurse: for they pine and cry “after the breast to which they “have been accustomed. As for “their interpreting *semina mutata*, “the removing of the young plants “from one place to another, it is “ridiculous.”

Semina does not always signify what we call *seeds*; but it is frequently used by the writers of agriculture, for cuttings, slips, and layers.

Matrem is here used to express the earth, in which the cuttings and young vines are planted.

In one of the Arundelian manuscripts we have *neu*, and in one of Dr. Mead's *nec*, instead of *ne*.

269. Cæli regionem in cortice signant.] Theophrastus says the position of trees must be regarded, as to north, east, or south: “Ἡνπικε εἶχεν ἕνια τῶν δένδρων τὰ πρὸς βορρᾶν, καὶ τὰ πρὸς ἑω. καὶ τὰ πρὸς μεσημβρίαν. Columella also advises that all trees should be marked, before they are taken out of the nursery; and adds, that it is of great consequence to preserve the same aspect, to which they have been accustomed: “Hanc “observationem non solum in vitium positione, sed in ulmorum, “cæterarumque arborum præcipio, “et uti cum de seminario eximuntur, rubrica notetur una pars, quæ “nos admoneat, ne aliter arbores “constituamus, quam quemadmodum in seminario steterint. Plurimum enim refert, ut eam partem “cæli spectent, cui ab tenero consueverunt.” Pliny thinks this care not to be requisite, because the mention of it has been omitted by Cato; and adds that some affect the very contrary position, in vines

Ut, quo quæque modo steterit, qua parte ca-
lores 270

Austrinos tulerit, quæ terga obverterit axi,
Restituant : adeo in teneris consuescere multum
est.

Collibus, an plano melius sit ponere vitem,
Quære prius. Si pinguis agros metabere campi,
Densa sere : in denso non signior ubere Bac-
chus. 275

that every slip may stand the same way, that it may still have the same position, with regard to south and north; such is the force of custom in tender years. Enquire first, whether it is better to plant the vine on hills or on a plain. If you lay out the fields of a rich plain, plant thick; for vines are not the less fruitful for being close planted.

and figs; thinking that by this means the leaves grow thicker, to defend the fruit; and that it will not be so ready to drop off. "Non omisisset idem, si attineret meridianam cæli partem signare in cortice, ut translata in iisdem et assuetis statueretur horis: ne aquiloniæ meridianis oppositæ solo libus funderentur, et algerent meridianæ aquilonibus. Quod e diverso affectant etiam quidam in vite ficoque, permutantes in contrarium. Densiores enim folio ita fieri, magisque protegere fructum, et minus amittere." This rule, I think, is not observed by our modern planters: though it seems to have been laid down not without some foundation. It is easy to see a very great difference between the north and south side of a tree, after it has been felled: for the annual rings are much closer on the north side, than on the south. Mr. Evelyn says, he "can confirm this advice of the Poet from frequent losses of his own, and by particular trials: having sometimes transplanted great trees at midsummer with success, (the earth adhering to the roots,) and miscarried in others, where this circumstance only was omitted."

271. *Quæ.*] Both the Arundelian manuscripts, Servius, La Cerda, and Schrevelius read *qua*.

Terga.] In one of Dr. Mead's manuscripts it is *terra*, which must be an error of the transcriber.

Axi.] He uses *axis* singly for the north, because that pole only is visible to us.

273. *Collibus, an plano, &c.*] Here the poet shews the different way of planting a plain or a hill. In a plain, the vines are to be planted close, but on a hill they are to be kept at greater distances. He then compares a well planted vineyard to an army drawn up in form of battle.

Vitem.] The common reading is *vites*: but I prefer *vitem*, as I find it in the Cambridge, the Bodleian, and in one of the Arundelian manuscripts. Pierius says it is *vitem* in the Medicean, and in several other ancient manuscripts. Heinsius also reads *vitem*.

275. *Densa.*] The adjective *densa* is put here adverbially for *dense*.

In denso non signior ubere.] *Denso* is generally thought to agree with *ubere*: so that the construction must be *Bacchus non est signior in denso ubere*. But then what is meant by *in denso ubere*? Grimoaldus explains it *parvis intervallis positæ in ubere lætoque et campestri solo*: but then Virgil should have said *densus non signior ubere Bacchus*. Ruæus interprets it *in denso agro*, taking *ubere* and *agro* to mean the same; which,

But if you choose a ground
rising with hillocks; and
sloping hills,

Sin tumulis acclive solum, collesque supinos;

I believe, cannot be proved. Dr. Trapp says "*denso ubere*, i. e. *dense* "*consito*, thick planted. The construction necessarily requires that construction: though none of the commentators but De La Cerda seem to have understood it." But La Cerda does not seem to join *denso* with *ubere*; for his explanation of the words in question is "*nam hæc densitas, et consertio vitium nihil impedit, quo minus fertilissime proveniant vina.*" His note is upon *non segnior ubere Bacchus*; which he compares with

—— Non segnior agris
Emergitque Ceres, nec *segnior ubere*
Pallas.

Here is no mention of *denso*, and it is plain that *ubere* is the ablative case after the adjective *segnior*, and not after the preposition *in*. I take the construction to be *Bacchus non est segnior ubere, in denso*, where *denso* is put as a substantive, and means the same, as in *denso ordine*: which I take to be La Cerda's meaning.

Uber occurs so frequently in Virgil, that it may not be amiss to consider all the senses, in which he has used it. In the fifth Æneid, it is used for the breast of a woman:

Cressa genus, Pholoe, geminique sub
ubere nati.

And again, in the sixth:

Infantumque animæ flentes in limine
primo,
Quos dulcis vitæ exortes, et ab *ubere*
raptos
Abstulit atra dies.

The most frequent use of the word is for the dug of any beast. Thus it is used for that of a sheep, in the second Eclogue:

Bina die siccant *ovis ubera*:

And in the third:

Cogite *oves*, pueri: si lac præceperit
æstus,
Ut nuper, frusta pressabimus *ubera* pal-
mis:

And in the third Georgick:

Hinc et amant fluvios magis, et magis
ubera tendunt:

And again:

—— Exhausto spumaverit *ubere* mul-
cra:

And again:

—— Gravido spuerant vix *ubere* limen:

And in the third Æneid:

Lanigeras claudit pecudes, atque *ubera*
pressat:

For that of a goat, in the fourth Eclogue:

Ipsæ lacte domum referent distenta ca-
pellæ
Ubera:

For that of a cow, in the third Eclogue:

—— Ego hanc *vitulam*, ne forte recuses,
Bis venit ad mulctram, binos alit *ubere*
fœtus,
Depono:

And in the ninth:

Sic cytiso pastæ distentent *ubera vaccæ*:

And in the second Georgick:

—— *Ubera vaccæ*
Lactea demittunt.

And in the third Georgick:

—— Nec tibi fœtæ
More patrum, nivea implebunt mul-
cralia *vaccæ*;
Sed tota in dulces consument *ubera* na-
tos:

Indulge ordinibus : nec secius omnis in unguem spare the rows: but at the same time let your trees be planted exactly,

For that of a sow, in the third Æneid : “ its *fruitfulness* will be more fit “ for cattle and vines.” The other is in the third Æneid ;

— Inventa sub ilicibus sus
Alba, solo recubans, albi circum ubera
nati :

Quæ vos a stirpe parentum
Prima tulit tellus, eadem vos ubere læto
Accipiet reduces :

For that of a wolf, in the eighth Æneid :

Procubuisse lupam : geminos huic ubera
circum
Ludere pendentes pueros :

Where it may also have the same signification : “ that land which produced your ancestors will receive “ you also with a joyful *fruitfulness* :” and therefore the passage now under consideration may be rendered literally, “ Bacchus is not “ more backward in *fruitfulness* in “ a close planted vineyard.”

For that of a mare in the third Georgick :

— Depulsus ab ubere matris :

277. *Secius*.] In the Bodleian manuscript it is *segnius*, and in one of the Arundelian copies it is *serius*.

And in the eleventh Æneid :

Hic natam in dumis interque horrentia
lustra,
Armentalis equæ mammis et lacte ferino
Nutribat, teneris immulgens ubera labris :

Omnis in unguem arboribus positis secto via limite quadret.] This passage has occasioned some difficulty. Several of the commentators think he is speaking of the *Quincunx*, of which number are *Grimoaldus* and *Ruæus*. *La Cerda* thinks, with better reason, that he means planting the vines in a square, that is, in the following order.

And of a doe, in the seventh Æneid :

— Matris ab ubere raptum.

In the second Georgick, it is used for the fruitfulness of a field :

— Fertilis ubere campus.

And in the first and third Æneid :

Terra antiqua, potens armis, atque ubere
glebæ :

* * * * *

And in the seventh Æneid :

— Non vobis rege Latino,
Divitis uber agri, Trojæve opulentia
deerit :

* * * * *

* * * * *

* * * * *

There are only two passages, where *uber* can be wrested to *Ruæus's* sense. The first is in this Georgick :

Si deerunt, rarum, pecoriq̄ue et vitibus
almis
Aptius uber erit :

* * * * *

Where it may as well be rendered fruitfulness : “ The soil is loose and

The *Quincunx* has its name from the numeral V : three trees being planted in that form are called the single *quincunx*. The double *quincunx* is the V doubled, which makes an X, being four trees planted in a

so that every space may square with that which crosses it. As in a great war, when the long extended legions have ranged their cohorts, and the squadrons stand marshalled in the open plain, and the armies are drawn up, and the whole field waves all over with gleaming brass, and the horrid battle is not yet begun,

Arboribus positis secto via limite quadret.
 Ut sæpe ingenti bello cum longa cohortes 279
 Explicuit legio, et campo stetit agmen aperto,
 Directæque acies, ac late fluctuat omnis
 Ære renidenti tellus, nec dum horrida miscent

square, with a fifth in the centre. This being often repeated forms the following figure :

```

*   *   *   *   *
  *   *   *   *
*   *   *   *   *
  *   *   *   *
*   *   *   *   *
  
```

Now as Virgil compares the disposition of the trees in a vineyard to an army drawn up in battle array, it is evident, that he must mean the former figure: the latter not being proper for that purpose. The Romans usually allowed three feet square for every common soldier to manage his arms, that is, six feet between each, which is a proper distance for the vines in Italy, according to Columella, who says the rows should not be wider than ten feet, nor nearer than four; "Sed de spatiis ordinum eatenus præcipiendum habemus, ut intelligant agricolæ sive aratro vineas culturi sunt, laxiora interordinia relinquenda, sive bidentibus angusti-ora: sed neque spatiosiora, quam decem pedum, neque contractiora, quam quatuor." These distances may indeed agree very well with the warmer climate of Italy; but, as Mr. Miller justly observes, the dampness of our autumns requires our vines to be planted at greater distances. He advises them

to be planted so, that there may be ten feet between each row, and six feet in the rows, between each vine.

In unguem is allowed by all the commentators to be a metaphor taken from the workers in marble, who try the exactness of the joints with their nails. It signifies therefore perfectly or exactly.

Via signifies the spaces or paths between the rows.

Limes is the cross path, which, in the square figure, cuts the other at right angles.

I take the order of the words to be thus: *nec secius via quadret secto limite, arboribus positis in unguem*; "and no less let every path, or space square with the cross path, the trees being planted exactly."

279. *Ingenti bello.*] In one of the Arundelian manuscripts it is *ingenti in bello*.

Cum longa cohortes explicuit legio.] A Roman legion consisted of ten cohorts. These legions marched in a square; but, in time of battle, they were drawn into a longer form, which Virgil beautifully expresses by *longa cohortes explicuit legio*.

281. *Ac.*] In one of Dr. Mead's manuscripts it is *at*. In several of the old editions it is *et*.

282. *Renidenti.*] In the King's, both the Arundelian manuscripts, and in the old Nuremberg edition, it is *renitenti*. Pierius found the same reading in some old manuscripts: but *renidenti* in the Roman, and some others. This is the only simile in the second Georgick: but

Prælia, sed dubius mediis Mars errat in armis.
 Omnia sint paribus numeris dimensa viarum :
 Non animum modo uti pascat prospectus inanem :
 Sed quia non aliter vires dabit omnibus æquas
 Terra, neque in vacuum poterunt se extendere
 rami.

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but doubtful Mars fluctuates in the midst of arms. So let your vineyard be divided by an equal number of spaces; not only to delight a vain mind with the prospect, but because the earth cannot otherwise afford equal strength to all, nor the branches extend themselves at large.

never did any poet draw one with greater propriety. The rows of vines are compared to the ranks and files of a Roman army, when they are ranged in the most exact discipline, and not yet disordered by fighting. The shining beauty of the clusters is finely represented by the splendor of the brazen arms, and not a word is used, that does not serve to justify the comparison. In both, the design of this order is the same: not only to please the eye with the beauty of so regular a prospect; but because it is most proper for the use, for which they are intended.

Dryden has translated *cum longa cohortes explicuit legio*,

As legions in the field their front display :
 which is the very reverse of Virgil's expression : for, instead of displaying their front, they are drawn up, in time of battle, with a narrower front, than in their march.

And equal Mars, like an impartial lord,
 Leaves all to fortune, and the dint of sword.

This is a very bad translation of *dubius mediis Mars errat in armis*. Virgil's sense is, that Mars still hovers doubtfully between the two armies, not having yet determined to which side to give the victory, not a man has yet stirred from his place to give the onset. Mr. B——'s translation begins :

As when two mighty armies all in sight,
 Stretch'd on some open plain, begin the fight.

But Virgil does not compare his vineyard to two armies : but only to that of the Romans. The design of the Poet is to celebrate the exactness of the military discipline of his own country in ranging their soldiers; to which the barbarous discipline of their enemies was by no means to be compared. Dr. Trapp's translation comes much nearer the sense of his author, and is almost literal.

————— As in war,
 The long extended legion forms in lines
 Its cohorts; when the marshall'd squadrons stand
 In the wide plain, and, the whole army rang'd,
 The ground all fluctuates with the brazen gleam;
 Nor yet in horrid shock the battle joins,
 But Mars uncertain, hovers o'er the field.

284. *Numeris.*] “ The word *numerus* in the singular, and *numeri* in the plural, has a great variety of significations, and means *quantity* as well as *number*; also *order*, *regularity*, *exactness*, &c. or if it be here taken for number; it means the same number of paths crossing one another, to make an exact square upon the whole : which must likewise be divided into squares, and so the distances must be equal.” Dr. TRAPP.

Dimensa.] In one of the Arundelian manuscripts it is *demensa*.

-287. *Poterunt se extendere.*] “ In the Roman manuscript it is *poterunt extendere*, without the pronoun *se*: as elsewhere, *ferro ac-*

Perhaps you may desire to know how deep the trenches ought to be. For my own part, I venture my vine in a slight furrow. But trees must be planted deep, and far in the ground: chiefly the *Æsculus*, whose root descends as low towards hell as its branches rise up in the air towards heaven.

Forsitan et scrobibus quæ sint fastigia quæras.

Ausim vel tenui vitem committere sulco.

Altius ac penitus terræ defigitur arbor : 290

Æsculus in primis, quæ, quantum vertice ad
auras

Ætherias, tantum radice in Tartara tendit.

“*cingunt* and *lateri adglomerant* “*nostro*, without *se*. But in the “*Medicean*, and other manuscripts, “*se* is inserted.” PIERIUS.

288. *Forsitan et scrobibus*, &c.] The subject of this paragraph is the depth of the trenches. He says the vine may be planted in a shallow trench, but great trees require a considerable depth; of these he gives the *Æsculus* for an example, and thence takes occasion to give a noble description of that tree.

289. *Ausim vel tenui vitem committere sulco*.] In one of Dr. Mead’s manuscripts it is *ter* instead of *vel*.

The Roman husbandmen seem not to have been well agreed about the depth of their trenches for planting vines. Columella would have them from two to three feet deep, according to the goodness of the soil: but we find in that author, that some of his contemporaries blamed him, thinking he had assigned too great a depth. Virgil seems to approve of a shallow trench, but he speaks of it with caution. He does not lay it down as an absolute rule, in which all were agreed, but only says that he himself would venture so to do: in which he seems to hint, that the common practice of his time was different.

290. *Altius ac penitus terræ defigitur arbor*.] Pierius says it is *altior* in some ancient manuscripts. Heinsius has embraced this reading; but I take it to be corrupt. *Ausim vitem committere ac arbor defigitur* is

such a connection, as, I believe, Virgil would not have made use of. Observe how wretchedly it appears in English: “I would venture my “vine in a slight furrow, and a “taller tree is planted deep in the “ground.” The reading would be tolerable, if it was *at* instead of *ac*: but no authority is offered for this alteration. But even, if this was admitted, *taller* in this place, would be a poor and useless epithet. I take *altius* to have been altered to *altior*, by some tasteless transcriber, who taking a vine to be a *tree*, thought there wanted an epithet to make a distinction between *vitis* and *arbor*. But *vines* were not accounted *trees*; but *shrubs*, or something of a middle nature between trees and shrubs. Thus Columella: “*Nam ex surculo vel arbor pro-* “*cedit, ut olea: vel frutex, ut pal-* “*ma campestris: vel tertium quid-* “*dam, quod nec arborem, nec fru-* “*ticem proprie dixerim, ut est* “*vitis.*”

221. *Æsculus*.] See the note on ver. 15.

Quantum vertice ad auras, &c.] This very expression is used of the *Quercus*, in the fourth *Æneid*;

Ac velut annoso validam cum robore
quercum

Alpini Boreæ, nunc hinc, nunc flatibus
illinc

Eruere inter se certant; it stridor, et altæ
Consternunt terram concusso stipite
frondes:

Ipsa hæret scopulis: et quantum vertice
ad auras

Ætherias, tantum radice in Tartara tendit.

Ergo non hyemes illam, non flabra, neque im-
bres

Convellunt: immota manet, multosque nepotes,
Multa virum volvens durando sæcula vincit. 295

Tum fortes late ramos et brachia tendens
Huc illuc, media ipsa ingentem sustinet umbram.

Neve tibi ad solem vergant vineta cadentem:
Neve inter vites corylum sere: neve flagella

Therefore no storms, no blasts, nor showers can hurt it; unshaken it stands, and outlasts many descents, many ages of men. It extends its strong branches and arms all around, and standing itself in the midst sustains the vast shade. Let not your vineyards look towards the setting sun; plant no hazels amongst your vines; do not take the upper

293. *Non flabra.*] In one of the Arundelian manuscripts it is *nec flabra*.

294. *Multosque nepotes.*] So I read with Heinsius and Masvicius. The same reading is in the Roman manuscript according to Pierius. Others read *multosque per annos*.

297. *Ipsa.*] It is *ipsam* in one of the Arundelian manuscripts.

298. *Neve tibi ad solem, &c.*] In this passage are several short precepts relating to vineyards, with a beautiful account of the danger of intermixing wild olives with the vines, lest a fire should kindle among them, and destroy the vineyard.

Columella, speaking of the aspect of a vineyard, tells us that the ancients were greatly divided about it. He recommends a south aspect in cold places, and an east aspect in warm places, if they be not subject to be infested with the east and south winds, as on the sea coast of Bætica: in which case, he says, they are better opposed to the north, or west: "Cæli re-
gionem, quam spectare debeant
vineæ, vetus est dissensio, Saserna
maxime probante solis ortum,
mox deinde meridiem, tum oc-
casum, Tremellio Scrofa præci-
puam positionem meridianam
censente, Virgilio de industria
occasum sic repudiante,

" Neve tibi ad solem vergant vineta ca-
dentem.

" Democrito et Magone laudantibus
" cæli plagam septentrionalem, quia
" existiment ei subjectas feracissi-
" mas fieri vineas, quæ tamen bo-
" nitate vini superentur. Nobis in
" universum præcipere optimum
" visum est, ut in locis frigidis me-
" ridiano vineta subjiciantur, tepidis
" orienti advertantur, si tamen non
" infestabuntur austris, eurusque,
" velut oræ maritimæ in Bætica.
" Sin autem regiones prædictis ven-
" tis fuerint obnoxia, melius aqui-
" loni, vel favonio committentur,
" nam ferventibus provinciis, ut
" Ægypto et Numidia, uni septen-
" trioni rectius opponentur."

299. *Neve inter vites corylum sere.*] In the King's manuscript it is *corylos*. The hazel has a large, spreading root, which would therefore injure the vines. This seems to be the reason of roasting the entrails of the goat on hazel spits, as we find in this Georgick:

Et ductus cornu stabit sacer hircus ad
aram,
Pinguiaque in verubus torrebimus exta
columnis.

The goat was sacrificed to Bacchus, because that animal is highly injurious to vines: and its entrails were roasted on hazel spits, because that plant is also destructive to a

part of the shoots, or gather your cuttings from the top of a tree, so great is the love of earth; do not hurt your plants with a blunt knife;

Summa pete, aut summa destringe ex arbore
plantas: 300

Tantus amor terræ: neu ferro læde retuso

vineyard. The hazel was used to bind the vines. See the note on *rubea*, book i. ver. 266.

Neve flagella summa pete.] Virgil is generally understood to mean by *flagella summa* the topmost shoots of the tree: but these are mentioned in the words immediately following. Most of the translators therefore have blended them together. I take *summa flagella* to mean the upper part of the shoot, which ought to be cut off, and is not worth planting, as Mr. Miller has observed: "You should always make choice of such shoots as are strong and well ripened of the last year's growth. These should be cut from the old vine, just below the place where they were produced, taking a knot of the two years' wood, which should be pruned smooth: then you should cut off the upper part of the shoot, so as to leave the cutting about sixteen inches long. Now in making the cuttings after this manner, there can be but one taken from each shoot; whereas most persons cut them into lengths of about a foot, and plant them all, which is very wrong: for the upper parts of the shoots are never so well ripened as the lower part which was produced early in the spring; so that if they do take root, they never make so good plants, for the wood of those cuttings being spongy and soft, admits the moisture too freely, whereby the plants will be luxuriant in growth, but never so fruitful as such whose wood is closer and more compact."

300. *Summa destringe ex arbore plantas.*] So I read with Heinsius: the common reading is *summas destringe*. Pierius says it is *summas destringe* in some old manuscripts; but *summa* in the Roman, and other more ancient copies. One of Dr. Mead's manuscripts has *summas destringe*: the other and the Cambridge copy have *summa destringe*. The same reading is in the Nuremberg, and several other old editions.

Columella says the best cuttings are those which are taken from the body; the next from the branches: and the third from the top of the tree; which soonest take, and are most fruitful, but soonest grow old: "Optima habentur a lumbis: secunda ab humeris: tertia summa in vite lecta, quæ celerrime comprehendunt, et sunt feraciora, sed et quam celerrime senescunt."

301. *Tantus amor terræ.*] The Poet seems by this expression to insinuate, that those shoots which grow nearest the earth, contract such a liking to it, that they take better in it.

Neu ferro læde retuso.] In the Bodleian manuscript it is *ne ferro læde retuso*: in the King's it is *neu ferro læde vetusto*: in one of Dr. Mead's it is *neu ferro lege recuso*.

A blunt knife not only increases the labour of the husbandman, but also tears the vines, and makes wounds that are not so apt to heal, as Columella has observed: "Super cætera illud etiam censemus, ut duris, tenuissimisque et acutissimis ferramentis totum istud opus exequamur: obtusa enim, et hebes, et mollis falx putatorem moratur, eoque minus operis effi-

Semina : neve oleæ sylvestres insere truncos.
 Nam sæpe incautis pastoribus excidit ignis,
 Qui furtim pingui primum sub cortice tectus
 Robora comprehendit, frondesque elapsus in altas
 Ingentem cælo sonitum dedit. Inde secutus
 Per ramos victor, perque alta cacumina regnat,
 Et totum involvit flammis nemus, et ruit atram
 Ad cælum picea crassus caligine nubem :
 Præsertim si tempestas a vertice sylvis 310
 Incubuit, glomeratque ferens incendia ventus.
 Hoc ubi, non a stirpe valent, cæsæque reverti
 Possunt, atque ima similes revirescere terra :
 Infelix superat foliis oleaster amaris.

nor intermix the truncheons of the wild olive. For a spark often falls from the unwary shepherds, which being at first concealed under the unctuous bark, lays hold of the stem, and thence getting up into the topmost leaves, sends a great crackling up to heaven; then pursues its conquest over the boughs, reigns over the lofty head, and spreads its flame over the whole grove, and thick with pitchy darkness drives the black cloud to heaven; especially if a tempest has descended on the woods, and a driving wind rolls the fire along. When this happens, they are destroyed down to the root, and can no more arise, or recover themselves from the ground; but the unblest wild olive with bitter leaves remains.

“ cit, et plus laboris affert vinitori.
 “ Nam sive curvatur acies, quod
 “ accidit molli, sive tardius pene-
 “ trat, quod evenit in *retuso* et
 “ crasso ferramento, majore nisu
 “ est opus. Tum etiam plagæ as-
 “ peræ, atque inæquales, vites la-
 “ cerant. Neque enim uno sed
 “ sæpius repetito ictu res transigi-
 “ tur. Quo plerumque fit, ut quod
 “ præcidi debeat, perfringatur, et
 “ sic vitis laniata, scabrataque pu-
 “ trescat humoribus, nec plagæ
 “ consanentur. Quare magnopere
 “ monendus putator est, ut pro-
 “ lixet aciem ferramenti, et quan-
 “ tum possit, novaculæ similem
 “ reddat.”

302. *Neve oleæ sylvestres insere truncos.*] It seems by this passage, as if it had been a custom to plant wild olives in the vineyards, for supports to the vines. This the Poet justly reprehends, because a spark, lighting accidentally on the unctuous bark of the olive, may set the whole vineyard on fire. May seems to understand this precept of Virgil to relate to the planting of wild olives, not amongst the vines,

but amongst the cultivated olives: for his translation is thus :

— Nor yet

Wild olive trees amongst other olives set.

310. *A vertice.*] Servius, Grimoaldus, and, after them, Ruæus, think that by *a vertice* is meant from the north; because that pole appears above our heads: *hic vertex nobis semper sublimis*. But I rather believe it means only *from above*: for the most furious winds do not come from the north: and in the first Georgick, we have the south wind mentioned to come *ab alto*: which if it be taken to mean *from high*, as some understand it, cannot surely be interpreted of the north pole:

— Namque urget *ab alto*

Arboribusque satisque *notus*, pecorique sinister.

See the note on book i. ver. 324.

312. *Non a stirpe valent.*] They are the vines, which he says are destroyed for ever; for he mentions the wild olives immediately afterwards, as recovering themselves.

Let no man, be he ever so wise, prevail upon you to stir the hard earth, when the north wind blows. Then winter binds up the country with frost, and does not suffer the frozen root of the young plants to take hold of the earth. The best time for planting vineyards is, when in the glowing spring the white bird appears, which is hated by the long snakes: or else about the first cold of autumn; when the rapid sun

Nec tibi tam prudens quisquam persuadent
auctor 315

Tellurem Borea rigidam spirante moveri.

Rura gelu tum claudit hyems, nec semine jacto

Concretam patitur radicem adfigere terræ.

Optima vinetis satio, cum vere rubenti

Candida venit avis longis invisâ colubris: 320

Prima vel autumnî sub frigora, cum rapidus sol

315. *Nec tibi, &c.*] Here we have a precept relating to the time of planting vines; which is either in the spring or autumn; from which the Poet beautifully slides into a most noble description of the spring.

316. *Moveri.*] So it is in the Roman manuscript, according to Pierius, who prefers this reading to *movere*, as it is in the other copies. Heinsius also has *moveri*.

319. *Optima vinetis satio, cum vere rubenti.*] Most of the printed editions have *est* after *satio*: but it is wanting in the King's, the Bodleian, both the Arundelian, and both Dr. Mead's manuscripts. Heinsius also and Masvicius leave out *est*.

The epithet *rubenti* may allude to the red flowers, which appear in the spring: or rather, it may be put for *bright*, or *shining*; for *purpureus* is used for any *bright colour*, and the spring has often that epithet.

320. *Candida avis.*] The stork, a bird of passage, which comes into Italy in the spring; or in summer, according to Pliny: "*Ciconiæ* quonam e loco veniant, aut quo se referant, incognitum adhuc est. E longinquo venire non dubium, eodem quo grues modo: illas hyemis, has æstatis advenas."

Longis invisâ colubris.] Pliny tells us, that storks are in such esteem

for destroying serpents, that, in Thessaly, it is a capital crime to kill them, and the punishment is the same as for murder: "Honos iis serpentium exitio tantus, ut in Thessalia capitale fuerit occidisse, eademque legibus pœna, quæ in homicidam."

321. *Prima vel autumnî sub frigora.*] The time which the Poet means in this place, must be the latter end of autumn, which the Romans reckoned to begin on the twelfth of August. Their winter began on the ninth of November: and therefore we may understand the first cold of autumn to mean the end of October, or the beginning of November. This agrees with what Columella has said about the time of planting vineyards: that it is either in spring or autumn; in spring, if it be a cold or moist climate, or the soil be fat, or on a plain; and in autumn, if the contrary. He says the time of planting in the spring is from the thirteenth of February to the vernal equinox: in the autumn, from the fifteenth of October to the first of December; "Sequitur opus vineæ conserendæ, quæ vel vere vel autumno tempestive deponitur. Vere melius, si aut pluvius, aut frigidus status cæli est, aut ager pinguis, aut campestris, et uliginosa planities: rursus autumno si sic-

Nondum hyemem contingit equis, jam præterit
æstas.

Ver adeo frondi nemorum, ver utile sylvis :

Vere tument terræ, et genitalia semina poscunt.

Tum pater omnipotens fœcundis imbribus

æther

325

Conjugis in gremium lætæ descendit, et omnes

does not yet touch the winter with his horses, and the heat is just gone. The spring above all seasons is beneficial to the verdure of the groves, the spring is beneficial to the woods: in the spring the lands swell, and require the genial seeds. Then the almighty father Æther descends into the bosom of his joyful spouse with fruitful showers, and

“ ca, si calida est æris qualitas, si
“ exilis, atque aridus campus, si
“ macer præruptusve collis: vernæ-
“ que positionis dies fere quadra-
“ ginta sunt ab Idibus Februarii
“ usque in æquinoctium: rursus
“ autumnalis ab Idibus Octobris in
“ Calendas Decembres.” Observe that our Calendar varies a fortnight, since the time it was settled by Julius Cæsar: for the vernal equinox, which is now about the tenth or eleventh of March, was then about the four or five and twentieth. This must always be remembered, when the days of the month are quoted from the ancient Roman authors.

322. *Nondum hyemem contingit equis.*] Ruæus interprets this the tropic of Capricorn. But the sun passes into Capricorn, at the time of the winter solstice, which was about their twenty-fourth or twenty-fifth of December. This season could not possibly be called autumn by Virgil.

Jam præterit æstas.] *Æstas*, summer, seems to be put here for warm weather. See the note on ver. 312. of the first Georgick.

Ver adeo.] Philargyrius looks upon *adeo*, as an expletive. Ruæus interprets it *præcipue*. See the note on *adeo*, book i. ver. 24.

324. *Vere tument terræ.*] “ The earth swells,” says Theophrastus, “ when it is moist and warm, and “ enjoys a temperate air: for then “ it is yielding, ready to burst, and

“ full of juice:” Ὁργᾶ δ’ ὅταν ἔνικμος ἦ, καὶ θερμὴ, καὶ τὰ τοῦ ἀέρος ἔχη σύμμετρα. τότε γὰρ εὐδίαχυτός τε καὶ εὐβλαστῆς καὶ ὄλων εὐτραφὴς ἐστί.

325. *Tum pater omnipotens, &c.*] The Poet calls the Æther or sky, the almighty father, or Jupiter: for they are the same in the heathen mythology. Juno also is the earth, which Virgil here calls the wife of the almighty Æther. The earth is rendered fruitful by the showers falling from the sky: which the Poet expresses by Æther descending into the bosom of his wife. The following verses of Lucretius are not much unlike those of our Poet, who seems to have had them before his eye, when he wrote this passage.

Postremo pereunt imbres, ubi eos pater
Æther

In gremium matris Terræ præcipitavit.
At nitidæ surgunt fruges, ramique vires-
cunt

Arboribus; crescunt ipsæ, fœtuque gra-
vantur:

Hinc alitur porro nostrum genus, atque
ferarum:

Hinc lætas urbes pueris florere videmus,
Frondiferasque novis avibus canere undi-
que sylvas.

Hinc fessæ pecudes pingues per pabula
læta

Corpora deponunt, et candens lacteus
humor

Uberibus manat distentis; hinc nova
proles

Artubus infirmis teneras lasciva per herbas
Ludit, lacte mero mentes percussa no-
vellas.

326. *Lætæ.*] In one of the Arun-

greatly mingling with her great body nourishes all her offspring. Then do the lonely thickets resound with tuneful birds, and the herds renew their love at their stated time: the teeming earth brings forth, and the fields open their bosoms to the warm zephyrs:

Magnus alit, magno commixtus corpore, fœtus.

Avia tum resonant avibus virgulta canoris,

Et venerem certis repetunt armenta diebus: 329

Parturit almus ager, zephyrique tepentibus auris

delian, and in one of Dr. Mead's manuscripts it is *late*: which is a very elegant reading, and expresses the wide extent of the spring showers. *Late* is a favourite adverb with Virgil, in this sense. Thus we find in the first Georgick:

Amnis abundans
Exit, et obducto *late* tenet omnia limo :

And

Omnia ventorum concurrere prœlia vidi,
Quæ gravidam *late* segetem ab radicibus
imis
Sublime expulsam eruerent.

On the other side, it must be said, that *latæ* is here no insignificant epithet: for the earth may well be said to be glad, at the falling of these fruitful showers. There is an expression something like this in the seventh Eclogue:

Jupiter et *lato* descendet plurimus imbri.

Here indeed not the *earth*, but the *shower*, is called *joyful*: but yet this epithet is added to the *shower* by a metonymy, for the *shower* can no otherwise be said to be *joyful*, than as it makes the earth so.

328. *Tum.*] It is *cum*, in the Cambridge manuscript.

329. *Venerem certis repetunt armenta diebus.*] The brute part of the creation are known to have their stated times of propagating their species. Aristotle, from whom Virgil probably took this observation, says the general time for this is the spring. The words, which that great philosopher uses on this subject, will, I believe, not be disagreeable, in this place, to the learned

reader: Βούλεται μὲν οὖν ἡ φύσις τῶν πλείστων, περὶ τὸν αὐτὸν χρόνον ποιῆσθαι τὴν ὀμιλίαν ταύτην, ὅταν ἐκ τοῦ χειμῶνος μεταβάλλῃ πρὸς τὸ θέρος αὐτὴ δὲ ἐστὶν ἡ τοῦ ἔαρος ἄρα, ἐν ἣ τὰ πλείστα, καὶ πετηνά, καὶ πέλαι, καὶ πλωτὰ ὀρμαῖ πρὸς τὸν συνδυασμόν. ποιῆται δὲ ἔνια τὴν ὀχθεῖαν καὶ τὸν τόκον, καὶ μετοπάρου καὶ χειμῶνος, οἷον τῶν τε ἐνδύρων ἅττα γένη, καὶ τῶν πετηνῶν, ἀνδραπος δὲ μάλιστα πᾶσαν ἄραν, καὶ τῶν συνανδρωπευομένων ζώων πέλων πολλὰ, διὰ τὴν ἀλίαν καὶ εὐτροφίαν, ὅσων καὶ αἱ κησῖς ὀλιγοχρόναι εἰσιν, οἷον ὕδρ καὶ κυνός, καὶ τῶν πετηνῶν ὅσα πλονάκις ποιοῦνται τοὺς τόκους. We find something like this in Pliny: “ Cæteris
“ animalibus statim per tempora an
“ concubitus, homini omnibus ho-
“ ris dierum noctiumque. Cæteris
“ satietas in coitu, homini prope
“ nulla.” Lucretius also mentions the spring as the season for the generation of animals;

Nam simul ac species patefacta 'st verna diei,

Et reserata viget genitalis aura Favoni ;
Aeriæ primum volucres te, Diva, tuum-
que

Significant inittum percussæ corda tua vi :
Inde feræ pecudes persultant pabula læta,
Et rapidos tranant amnes ; ita capta le-
pore,

Illecebrisque tuis omnis natura animan-
tum

Te sequitur cupide, quo quamque indu-
cere pergis :

Denique per maria, ac montes, fluvios-
que rapaces,

Frondiferasque domos avium, camposque
virentes,

Omnibus incutiens blandum per pectora
amorem,

Efficit ut cupide generatim sæcla propa-
gent.

330. *Parturit almus ager.*] In

Laxant arva sinus: superat tener omnibus
 humor :
 Inque novos soles audent se gramina tuto
 Credere : nec metuit surgentes pampinus austros,
 Aut actum cælo magnis aquilonibus imbrem :
 Sed trudit gemmas, et frondes explicat omnes.
 Non alios prima crescentis origine mundi 336
 Illuxisse dies, aliumve habuisse tenorem
 Crediderim : ver illud erat : ver magnus agebat
 Orbis, et hybernis parcebant flatibus euri :
 Cum primæ lucem pecudes hausere, virumque
 Ferrea progenies duris caput extulit arvis :
 Immissæque feræ sylvis, et sidera cælo.

all abound with gentle moisture: and the herbs can safely trust themselves to the new suns: nor does the vine-branch fear the rising south winds, or the shower driven down from heaven by the furious north: but puts forth its buds, and unfolds all its leaves. No other days, I believe, shone, nor was it any other season, at the beginning of the growing world: it was then the spring: spring smiled over all the globe, and the east winds forbore their wintry blasts: when cattle first drew light, and the iron race of men lifted up its head from the hard fields: and wild beasts were sent into the woods, and stars into the heavens.

one of the Arundelian manuscripts it is *parturit alma Venus*.

332. *Gramina*.] In the King's manuscript it is *germina*.

336. *Non alios*, &c.] I take the Poet's meaning here to be, not that there was a perpetual spring, at the beginning of the world: but that it was the spring season, when cattle and men were created. He assigns this reason for it: the new created beings would not have been able to have sustained the extremities of heat or cold; and therefore it must have been spring, when they were created, that they might have time to grow hardy, before a more inclement season should begin.

Dryden has greatly debased the elegance of these lines, by making use of vulgar, and, in this place, ridiculous expressions:

In this soft season (let me dare to sing)
 The world was hatch'd by heaven's imperial King
 In prime of all the year, and holy-days of spring.

340. *Cum primæ*.] In one of the Arundelian manuscripts, and in an

old Paris edition, printed in 1494, it is *tum primum*. In the Cambridge manuscript, it is *cum primam*. Pierius says it is *cum primæ*, in the Roman and Medicean manuscripts. Heinsius, Masvicius, and some old editions, have *cum primæ*. The common reading is *cum primum*.

341. *Ferrea*.] Some read *terrea*, on the authority of Lactantius: but it may as well be supposed, that it is an error in the copy of Lactantius. Virgil seems to have imitated Hesiod:

Νῦν γὰρ δὴ γένος ἐστὶ σιδήρεον.

Duris.] In some of the old editions it is *durum*.

Arvis.] In the Bodleian manuscript it is *armis*.

Ruæus thinks the Poet here alludes to the iron age, and the restitution of the earth by Deucalion and Pyrrha, as was related in the note on ver. 62. of the first Georgick. But that learned commentator seems to have forgotten, that Virgil is here speaking of the very first age of the world.

Nor could the tender creation have borne so great a labour, if there had not been a rest between cold and heat, and if the indulgence of heaven did not favour the earth. But to proceed, what branches soever you lay down in the fields,

Nec res hunc teneræ possent perferre laborem,
Si non tanta quies iret frigusque caloremque
Inter, et exciperet cæli indulgentia terras. 345
Quod superest, quæcunque premes virgulta per
agros,

344. *Si non tanta quies iret, &c.*] In the old Nurenberg edition it is “*Si non tanta quies inter frigusque caloremque iret.*”

345. *Exciperet.*] In one of Dr. Mead’s manuscripts it is *hæc pareret.*

346. *Quod superest, &c.*] The Poet now proceeds to give directions about layers; and recommends dunging, and laying stones and shells at the roots.

Premes.] Servius interprets this *demerges, infodies.* Hence most of the commentators have agreed to understand the Poet to speak of planting in general. Mr. B—— is singular in understanding *virgulta premere* to be meant of *layers*:

Now, when you *bend the layers* to the ground.

This however I take to be Virgil’s sense. We have seen at the beginning of this book, that he recommends layers, as the best way of propagating vines: *Propagine vites respondent*: to this method of propagating therefore it is most probable that he should allude. And besides *premere* seems more proper to express the laying down a branch, than the planting of a cutting or removing of a young tree. La Cerda interprets *virgulta premere, infodere surculos in scrobibus*, and endeavours to strengthen it with two quotations, neither of which seem to me to answer his purpose. The first is from Caius: “*Quod si vicini arborem in terra presserim, ut in meum fundum radices egerit.*” Caius speaks here plainly

of *layers*. He says a tree is the property of that person, in whose ground it strikes root: and therefore if I lay it down in such a manner, as to make it strike root in my ground, it becomes my tree. Surely this can be understood only of laying down a branch, which extends itself over my ground, and heaping the earth about it, which is expressed by *si terra presserim*: for I have no right to remove my neighbour’s tree, or to take cuttings from it. See the entire passage. “*Si alienam plantam in meo solo posuero, mea erit, ex diverso si meam plantam in alieno solo posuero, illius erit. Si modo utroque casu radices egerit: antequam enim radices ageret, illius permanet, ejus et fuit. His conveniens est, quod si vicini arborem ita terra presserim, ut in meum fundum radices egerit: meam effici arborem. Rationem enim non permittere, ut alterius arbor intelligatur, quam ejus fundo radices egisset. Et ideo prope confinium arbor posita, si etiam in vicinum fundum radices egerit, communis est.*” The second is from Horace: *terra premam, pro infodiam.* The words of that poet are,

Satis superque me benignitas tua Ditavit.
Haud paravero
Quod aut, avarus ut Chremes, *terra premam*;
Discinctus aut perdam, ut nepos.

Here indeed *terra premere* does signify to *bury*: but the literal meaning of the words is to *press with earth*, which is more applicable to

Sparge fimo pingui, et multa memor occule
terra :

Aut lapidem bibulum, aut squalentes infode
conchas.

Inter enim labentur aquæ, tenuisque subibit

Halitus: atque animos tollent sata. Jamque
reperiti, 350

Qui saxo super, atque ingenti pondere testæ

Urgerent: hoc effusus munimen ad imbres :

Hoc, ubi hiulca siti findit canis æstifer arva.

Seminibus positis, superest deducere terram

be careful to spread fat dung, and to cover them with a good deal of earth; or bary spongy stones or rough shells about their roots. By this means the water will soak through, and a fine vapour will penetrate them; and the plants will be vigorous. There are some now, who press a great weight of stones or potsherds about them; this is a defence against pouring showers, this when the burning dog star cleaves the gaping fields with thirst. When the layers are planted out, it remains to draw up the earth

layers, than to any other way of planting: because in this case a branch is laid down into a trench, and covered over with earth.

347. *Sparge fimo pingui, &c.*] We are informed by Columella that the direction about burying stones and shells is taken from Mago the Carthaginian, who also advises dunging, but adds, that grape-stones ought to be mixed with the dung. "Id enim vitare facile est, per imum solum juxta diversa latera fossarum dispositis paucis lapidibus, qui singuli non excedant quinque libræ pondus. Hi videntur, ut Mago prodit, et aquas hyemis, et vapores æstatis propulsare radicibus: quem secutus Virgilius tutari semina, et muniri sic præcipit :

"Aut lapidem bibulum, aut squalentes
"infode conchas :

"et paulo post :

"— Jamque reperiti,

"Qui saxo super, atque ingenti pondere
"testæ

"Urgerent: hoc effusus munimen ad im-
"bres

"Hoc ubi hiulci siti findit canis æstifer
"arva.

"Idemque Pœnus autor probat vi-
"nacea permista stercorei depositis

"seminibus in scrobem vires mo-
"vere, quod illa provocent, et
"eliciant novas radículas: hoc per
"hyemem frigentem, et humidam
"scrobibus inferre calorem tem-
"pestivum, ac per æstatem viren-
"tibus alimentum, et humorem
"præbere. Si vero solum, cui
"vitis committitur, videtur exile,
"longius accersitam pinguem hu-
"mum scrobibus inferre censet." Mr. Evelyn after mentioning the placing of *potsherds, flints, or pebbles, near the root of the stem*, adds this caution: "But remember you remove them after a competent time, else the vermin snails and insects, which they produce and shelter, will gnaw, and greatly injure their bark; and therefore to lay a coat of moist rotten litter with a little earth upon it, will preserve it moist in summer, and warm in winter, enriching the showers and dews that strain through it."

352. *Munimen.*] In one of Dr. Mead's manuscripts it is *munimine*.

353. *Hoc.*] In the same manuscript it is *atque* instead of *hoc*.

354. *Seminibus positis.*] In this passage the Poet mentions digging the ground, propping the vines, and pruning them.

often about the roots, and to exercise the hard drags; or to turn up the soil with urging the plough, and to bend the striving bullocks amongst the very vineyards; then to prepare smooth reeds and spears of peeled rods, and ashen poles; and two-horned forks; by the strength of which your vines may learn to rise, and contain the winds, and climb up the stages to the tops of the elms. Whilst your plants are in their infant state, with young branches, you should spare their tender age; and whilst the joyful branch spreads itself in the open air with slackened reins,

Sæpius ad capita, et duros jactare bidentes ; 355
 Aut presso exercere solum sub vomere, et ipsa
 Flectere luctantes inter vineta juvencos.
 Tum læves calamos, et rasæ hastilia virgæ,
 Fraxineasque aptare sudes, furcasque bicornes :
 Viribus eniti quarum, et contemnere ventos 360
 Assuescant, summasque sequi tabulata per ulmos.
 Ac dum prima novis adolescit frondibus ætas,
 Parcendum teneris ; et dum se lætus ad auras
 Palmes agit, laxis per purum immissus habenis,

355. *Capita.*] It is generally agreed that *capita* means here the root of the tree. Mr. B— seems to take it for the top:

High as your plant oft raise the neighbour
 ring soil.

Bidentes.] The *bidens* seems to be that instrument with two hooked iron teeth, which our farmers call a *drag*. It is used to break the surface of the ground, and may be serviceable near the roots of the vines, where the plough coming too near would be apt to injure them.

359. *Fraxineasque.*] The conjunction *que* is wanting in the King's manuscript.

Bicornes.] Pierius says it is *furcasque valentes* in the Roman manuscript. We find the same reading in the Cambridge, and in one of the Arundelian manuscripts.

361. *Tabulata.*] The *tabulata* are the branches of elms extended at proper distances, to sustain the vines; as we find in Columella: "Cum deinde adolescere incipient, falce formandæ, et *tabulata* instituenda sunt: hoc enim nomine usurpant agricolæ ramos truncosque prominentes, eosque vel propius ferro compescunt, vel lon-

gius promittunt, ut vites laxius diffundantur: hoc in solo pingui, melius illud in gracili: tabulata inter se minus ternis pedibus absint, atque ita formentur, ne superior ramus in eadem linea sit, qua inferior: nam demissum ex eo palmitem germinantem inferior atteret, et fructum decutiet."

363. *Parcendum teneris: et dum se lætus ad auras.*] In one of Dr. Mead's manuscripts it is *parcendum est teneris; et dum se lætus ad auras*. In the other it is *parcendum est teneris: dum sese lætus ad auras*.

364. *Agit.*] It is *aget* in the Medicean manuscript, according to Pierius.

Laxis.] It is *lapis* in the King's manuscript.

Per purum immissus habenis.] This is a metaphor taken from horses. "This expression," says Dr. Trapp, "with submission to Virgil, is a little harsh, as applied to the growth of a tree:" but the same metaphor had been used before by Lucretius:

Arboribus datum 'st variis exinde per auras
 Crescendi magnum immissis certamen habenis.

Per purum in Virgil signifies the

Ipsa acies nondum falcis tentanda, sed uncis 365
 Carpendæ manibus frondes, interque legendæ.
 Inde ubi jam validis amplexæ stirpibus ulmos
 Exierint, tum stringe comas, tum brachia tonde.
 Ante reformidant ferrum: tum denique dura
 Exerce imperia, et ramos compece fluentes. 370
 Texendæ sepes etiam, et pecus omne tenendum:

the edge of the pruning knife is not yet to be applied; but the young shoots should be nipped with your fingers here and there. But when they have given the elm a strong embrace, then strip the shoots; then prune the boughs. Before this they cannot bear the knife; but now exercise a severe dominion over them, and restrain the luxuriant branches. Hedges also are to be woven, and all sorts of cattle to be restrained;

same as *per auras* in Lucretius. Horace uses it also for the air:

— Per purum tonantes
 Egit equos.

365. *Ipsa acies nondum falcis tentanda.*] Pierius reads *ipsa acie falcis nondum tentanda*. I find the same reading in one of the Arundelian manuscripts, both Dr. Mead's, and in several printed editions. He says it is *ipsa acie nondum falcis* in the Roman manuscript, and so it is in the other Arundelian copy, and some printed editions. The King's, the Cambridge, and the Bodleian manuscripts, Servius, Heinsius, Ruæus, Masvicius, and several others, have *ipsa acies nondum falcis tentanda*. Quintilian alludes to this passage, in the second book of his Institutions: "Ne illud quidem quod admoneamus indignum est, ingenia puorum nimia interim emendationis severitate deficere: nam et desperant, et dolent, et novissime ode-runt: et quod maxime nocet, dum omnia timent, nihil conantur. Quod etiam rusticis notum est, qui frondibus teneris non putant adhibendum esse falcem, quia reformidare ferrum videntur, et cicatricem nondum pati posse."

Uncis carpendæ manibus frondes.] By *uncis manibus*, crooked hands, the Poet means nipping the tender shoots with the thumb and finger, which is practised in summer time, before the shoots are grown woody and hard.

367. *Stirpibus.*] In one of Dr. Mead's manuscripts it is *viribus*, which reading Fulvius Ursinus observed also in the old Colotian manuscript.

370. *Ramos compece fluentes.*] Pierius says it is *ramos compece valentes* in the most ancient Roman manuscript; and thinks both the precept and expression are taken from the following passage of Varro: "Vites pampinari, sed a sciente: nam id, quam putare majus; neque in arbusto, sed in vinea fieri. Pampinare est ex sarmento coles, qui nati sunt, de iis, qui plurimum valent, primum ac secundum, nonnunquam etiam tertium relinquere, reliquos decerpere, ne relictis colibus sarmentum nequeat ministrare succum."

371. *Texendæ sepes, &c.*] Here the Poet speaks of making hedges, to keep out cattle, and especially goats, whence he takes occasion to digress into an account of the sacrifices to Bacchus.

In one of the Arundelian manuscripts it is *et jam pecus omne timendum*. In the Bodleian it is *etiam et pecus omne tuendum*. Pierius says it is *tuendum* in the Roman manuscript. Ruæus and most of the editors have *est* after *tenendum*. Pierius says *est* is wanting in the Medicean copy. It is left out in all the manuscripts I have collated, and by Heinsius, La Cerda, Masvicius, and several others.

especially whilst the shoots are young, and not able to bear injuries: for more than cruel winters, and powerful suns, do the wild buffalos, and persecuting goats insult

Præcipue dum frons tenera, imprudensque
laborum :
Cui, super indignas hyemes solemque potentem,
Sylvestres uri assidue capræque sequaces 374

This expression of weaving a hedge does not seem to mean a green hedge, but a fence made of stakes, interwoven with dry sticks.

373. *Super indignas hyemes.*] Grimoaldus and Ruæus interpret *super, præter*: in this sense Dr. Trapp has translated it :

————— Besides storms,
And the sun's heat, the buffalos and goats,
And sheep, and greedy heifers, hurt thy vines.

La Cerda interprets it, that cattle do more harm to the vineyards, than heat and cold: "Etiam si
" hyemes indignæ, id est magnæ,
" noceant novellis vitibus, et sol,
" cum potens est, id est, cum est
" æstivus: tamen magis nocumen-
" tum accipiunt ab uris, ovibus,
" capreis, juvenicis." In this sense it is translated by May,

Wild bulls and greedy goats *more* harm
will do
Than scorching summers, and cold win-
ters too:

And by Dryden :

Whose leaves are not alone foul winter's
prey,
But oft by summer's suns are scorch'd
away ;
And *worse than both*, become th' unwor-
thy browse
Of buffalos, salt goats, and hungry cows.

"I understand," says Mr. B——, "*super* in this place, as it is said "*super cænam*, or else it seems to me that there would be a disagreeable repetition of the same things in the following lines :

"*Frigora nec tantum, &c.*"

Accordingly he translates it,

<i>In</i> parching summer, and <i>in</i> winter snows,	}
Wild beasts and wanton goats insult the boughs,	
And sheep and hungry heifers feed the luscious browse.	

But La Cerda has already vindicated this passage from the imputation of tautology. See the note on ver. 376.

Indignas is generally thought to signify only great, in which sense it seems to have been used in the tenth Eclogue :

—— Indigno cum Gallus amore periret.

374. *Sylvestris uri.*] The *urus*, as described by Julius Cæsar, is a wild bull of prodigious strength and swiftness, being almost as big as an elephant: "Tertium est
" genus eorum, qui Uri appellan-
" tur. Ii sunt magnitudine paullo
" infra elephantos; specie, et co-
" lore, et figura tauri. Magna vis
" est eorum, et magna velocitas.
" Neque homini, neque feræ, quam
" expexerint, parant." He speaks of it, as one of the rare animals which are found in the Hercynian wood, and are not seen in other places: "Hujus Hercy-
" niæ Sylvæ, quæ supra demon-
" strata est, latitudo ix dierum iter
" expedito patet. Non enim aliter
" finiri potest, neque mensuras iti-
" nerum noverunt. Oritur ab Hel-
" vetiorum, et Nemetum, et Rau-
" racorum finibus, rectaque fluminis
" Danubii regione pertinet ad fines
" Dacorum, et Anartium. Hinc
" se flectit sinistrorsus, diversis a

Illudunt : pascuntur oves : avidæque juvencæ.

them; and sheep and greedy heifers browse upon them.

“ flumine regionibus, multarumque
 “ gentium fines propter magnitudi-
 “ nem attingit. Neque quisquam
 “ est hujus Germaniæ, qui se adisse
 “ ad initium ejus sylvæ dicat, quum
 “ dierum iter LX processerit, aut
 “ quo ex loco oriatur, acceperit.
 “ Multa in ea genera ferarum nasci
 “ constat, quæ reliquis in locis visa
 “ non sint: ex quibus quæ maxime
 “ differant ab cæteris, et memoria
 “ prodenda videantur, hæc sunt.”
 After these words Cæsar describes a bull shaped like a stag, the elk, and the *urus*, as in the former quotation. Servius thinks the *uri* are so called ἀπὸ τῶν ὄρεων, from mountains: but it is more probable that the Romans only Latinised the German name *Aurochs* or *Urochs*, for the ancient Germans called any thing wild, vast, or strong, *ur*; and *ochs*, in their language, signifies an *ox*. The *uri* therefore mentioned by Virgil cannot be the *urus* described by Cæsar, which was an animal utterly unknown in Italy. To solve this difficulty, La Cerda would have us read *tauri* instead of *uri*: but then what shall we do with ver. 532. of the third Georgick?

Quæsitæ ad sacra boves Junonis et *Uris*:

for here *tauris* instead of *uris* cannot stand in the verse. The same commentator proposes another solution, to read *ursi* instead of *uri*: but this is a mere conjecture. Ruæus interprets *sylvestres uri* “ *Bubali* “ quos vulgus cum *Uris* confundit. “ Plin. l. viii. 15.” This is not a fair interpretation of Pliny’s words: that author does not say the common people call the *bubalus*, *urus*; but that they call the *urus*, *bubalus*: “ Paucissima Scythia gignit, inopia “ fruticum: pauca contermina illi

“ Germania: insignia tamen boum
 “ ferorum genera, jubatos, bidentes,
 “ excellentique et vi et velocitate
 “ uros, quibus imperitum vulgus
 “ *bubalorum* nomen imponit, cum id
 “ gignat Africa, vitulipotius cervive
 “ quadam similitudine.” The *Bubalus* of Pliny seems to be that which Bellonius describes under the name of *Bos Africanus*, which he says is less than a stag, of a square make, with reddish shining hair, and horns bending towards each other, in form of a half moon. It is therefore very different from the *Buffalo*, which is common in Italy, of the milk of which they make those fine cheeses, which they call *casei di cavallo*; it is larger than the common kine, has a thicker body, a very hard skin, and thick, bending black horns. I do not find that this animal was distinguished anciently by any particular name: and therefore Virgil might probably borrow the name of *Urus*, which was known to signify the wild bull of the Hercynian forest. La Cerda quotes a passage of S. Isidore, to shew that the *Bubalus* was common in Italy in his time, which was very ancient. The words of S. Isidore are: “ Boas anguis Italiæ
 “ immensa mole: persequitur gre-
 “ ges armentorum et *bubalos*: et
 “ plurimo lacte irriguis uberibus
 “ se innectit, et surgens interimit,
 “ atque inde a boum populatione
 “ boas nomen accepit.” It is easy to see that S. Isidore took what he says, in this quotation, from the following passage of Pliny: “ Fa-
 “ ciunt his fidem in Italia appellatæ
 “ boæ: in tantam amplitudinem ex-
 “ euntes, ut, Divo Claudio prin-
 “ cipe, occisæ in Vaticano solidus
 “ in alvo aspectatus sit infans.
 “ Aluntur primo *bubuli* lactis succo,

Nor do the colds stiff with hoary frost, nor the burning heats beating upon the scorching rocks hurt them so much as those animals, and the poison of their cruel teeth, and the scar inflicted on the bitten stem. For this crime alone is the goat sacrificed on all the altars of Bacchus,

Frigora nec tantum cana concreta pruina, 376
Aut gravis incumbens scopulis arentibus æstas,
Quantum illi nocuere greges, durique venenum
Dentis, et admorso signata in stirpe cicatrix.

Non aliam ob culpam Baccho caper omnibus

aris

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“unde nomen traxere.” It is highly probable, that the good bishop read *bubali* in Pliny, instead of the adjective *bubuli*: and therefore we cannot infer that the *Buffalo* was anciently called *Bubalus*.

[*Capræque sequaces*.] It is *capræ* in the Cambridge, the Bodleian, both the Arundelian, and both Dr. Mead’s manuscripts.

Servius renders *sequaces*, *persecutrices*. It signifies pursuing with desire; thus, in the second Eclogue:

Florentem cytismus sequitur lasciva capella,

Te Corydon o Alexi: trahit sua quemque voluptas.

376. *Frigora nec tantum*, &c.] He now explains more fully what he had said before, and shews what are those cruel winters, what the powerful suns, what the injury of beasts. As if he should say, I said that the cattle did more harm to vineyards than cruel winters, or scorching suns: for neither the colds stiff with hoary frost (here is the cruelty of winter), nor the burning heats beating upon the scorching rocks (here is the powerful sun), do so much harm as those cattle: for their bite is full of poison, and may be called a scar, or ulcer, rather than a bite.” LA CERDA.

377. *Gravis incumbens scopulis arentibus æstas*.] In the Cambridge manuscript it is *ardentibus* instead of *arentibus*. In the King’s, and one of Dr. Mead’s manuscripts it

is *æstus* instead of *æstas*. See the note on book i. ver. 312. and book ii. ver. 322.

Servius interprets *incumbens scopulis*, *Etiam saxa caloribus penetrans*, in which sense he is followed by Ruæus and May:

And parching suns, that burn the hardest rocks:

And Dryden:

Nor dog-days’ parching heat, that splits the rocks:

And Mr. B——:

Not raging heats that pierce through thirsty rocks;

And Dr. Trapp:

Nor summer, when it dries and burns the rocks.

But what harm is it to the vineyards if the rocks are split or burnt with heat? I take the poet’s meaning to be, that vineyards planted on a rocky soil, which therefore suffer most in dry weather, are not so much injured by the most scorching heat, as by the biting of cattle. The poet mentions vineyards being planted in rocks, in ver. 520.

Et alte
Mitis in apricis coquitur vindemia saxis.

380. *Non aliam ob culpam Baccho caper omnibus aris cæditur*.] In one of the Arundelian manuscripts we have *causam* instead of *culpam*, but *culpam* is more poetical.

This seems to be taken from

Cæditur, et veteres ineunt proscenia ludi :
Præmiaque ingeniis pagos et compita circum

and the ancient plays come upon the stage: and the Athenians proposed rewards for wit about the villages and cross-ways;

Varro, who tells us, that the bite of goats poisons the vines and olives, for which reason goats are sacrificed to Bacchus, by way of punishment for their crime: "Quædam enim pecudes culturæ sunt inimicæ, ac veneno, ut istæ, quas dixisti, capræ. Eæ enim omnia novella sata carpando corrumpunt, non minimum vites, atque oleas. Itaque propterea institutum diversa de causa, ut ex caprino genere ad alii dei aram hostia adduceretur, ad alii non sacrificaretur, cum ab eodem odio alter videre nollet, alter etiam videre pereuntem vellet. Sic factum, ut Libero patri repertori vitis hirci immolarentur, proinde ut capite darent pænas. Contra ut Minervæ caprini generis nihil immolarent, propter oleam, quod eam, quam læserit, fieri dicunt sterilem. Ejus enim salivam esse fructui venenum."

381. Proscenia.] "The ancient theatre was a semicircular building, appropriated to the acting of plays, the name being derived from *θεῶμα*, to behold. It was divided into the following parts, 1. The Porticus, scalæ, sedilia: the rows of sedilia, or seats, were called *cunei*, because they were formed like wedges, growing narrower, as they came nearer the centre of the theatre, and these were all disposed about the circumference of the theatre. 2. The orchestra, so called from *ὄρχησθαι*, to dance: it was the inner part, or centre of the theatre, and the lowest of all, and hollow, whence the whole open space of the theatre was called *cavea*. Here sat the senators, and here were

"the dancers and music. 3. The *proscenium*, which was a place drawn from one horn of the theatre to the other, between the *orchestra* and the scene, being higher than the *orchestra*, and lower than the scene: here the comic and tragic actors spoke and acted upon an elevated place which was called the *pulpitum*, or stage. 4. The *scene* was the opposite part to the audience; decorated with pictures and columns, and originally with trees, to shade the actors, when they performed in the open air: so called from *σκηνή*, a shade. 5. The *poscenium*, or part behind the scenes." RUAËUS.

382. Ingeniis.] It is usually printed *ingentes*, which seems to be an useless epithet in this place. Ruæus refers it to Theseidæ, making the sense to be, "the great Athenians instituted rewards about the villages and cross-ways." Servius, Grimoaldus, and La Cerda take no notice at all of *ingentes*. Mr. B— joins it with *pagos*, and translates them crowded villages. Dr. Trapp in his note says, "sure it belongs to *pagos*," but he seems to omit it in his translation: "And all the roads and villages around."

I have put *ingeniis* instead of *ingentes* on the authority of Pierius, who says it is *ingeniis* in all the most ancient manuscripts, which he had seen. The poet here alludes to the ancient custom amongst the Greeks of proposing a goat for a prize to him, who should be judged to excel in satirical verse. Thus Horace:

Carmine qui tragico vilem certavit ob hircum.

and rejoicing in their cups danced upon the greasy skins in the soft meadows. The Ausonian husbandmen also, who derive their original from Troy, jest in uncouth verses, and with unbounded laughter; and put on horrid masks made of barks of trees: and invoke thee, O Bacchus, in joyful strains, and hang up little soft images to thee on a lofty pine.

Theseidæ posuere, atque inter pocula læti
Mollibus in pratis unctos saluere per utres.
Nec non Ausonii, Troja gens missa, coloni 385
Versibus incomptis ludunt, risuque soluto;
Oraque corticibus sumunt horrenda cavatis:
Et te, Bacche, vocant per carmina læta, tibi que
Oscilla ex alta suspendunt mollia pinu.

Hence this sort of poetry came to obtain the name of tragedy from *τραγῶς*, a *gout*, and *ᾠδή*, a *song*. There is a line in Horace not much unlike this of Virgil: it is in his first epistle:

Quis circum pagos, et circum compita
victor.

Pagos.] *Pagus* seems to be derived from *πηγὴ*, a *well*; because where they found a well, they began to make their habitations.

383. *Theseidæ.*] Tragedy had its beginning among the Athenians. Thespis, an Athenian Poet, who was contemporary with Solon, improved it, and is commonly said to have invented it: though it was very rude even in his time, as we find in Horace:

Ignotum Tragicæ genus invenisse Camœnæ

Dicitur, et plaustris vexisse poemata
Thespis,

Quæ canerent agerentque peruncti fæcibus ora.

When Thespis first exposed the Tragic
muse,

Rude were the actors, and a cart the scene,
Where ghastly faces stained with lees of
wine

Frighted the children, and amus'd the
crowd.

LORD ROSCOMMON.

It is even now a custom in Italy, for the country people, as they are carrying the grapes home, to tread them in the cart, and, with faces all besmeared, to throw out

uncouth jests at those who pass by. This seems to bear a great resemblance to the original of tragedy, as mentioned by Horace. Theseus was king of Athens, and first brought them out of the fields to live in walled towns. Hence they are called *Theseidæ* by Virgil.

384. *Unctos saluere per utres.*] The *utres* were bags made of goats' skins, into which they put their wine, as is now practised in the Levant. These skins were blown up like bladders, and besmeared with oil. They were set in the fields, and it was the custom to dance upon them with one leg, at the feasts of Bacchus. The skins being very slippery, the dancers often fell down, which occasioned a great laughter.

385. *Ausonii Troja.*] In the King's manuscript it is *Ausonii et Troja*.

388. *Vocant.*] La Cerda reads *canunt*.

389. *Oscilla.*] The learned are divided about the meaning of the word *oscilla* in this place. Some have recourse to the following fable. Bacchus had taught Icarus, an Athenian shepherd, the use of wine, which he communicated to his neighbours. The country people, being exceedingly delighted with this noble liquor, drank of it to excess, and finding themselves disordered, thought they had been poisoned by Icarus, and killed him. His dog returning home to Erigone,

Hinc omnis largo pubescit vinea fœtu : 390
 Complentur vallesque cavæ, saltusque profundi,
 Et quocunque deus circum caput egit honestum.
 Ergo rite suum Baccho dicemus honorem
 Carminibus patriis, lancesque et liba feremus ;
 Et ductus cornu stabit sacer hircus ad aram, 395
 Pinguiaque in veribus torrebimus exta columnis.

Hence every vineyard swells with a large produce; and the hollow valleys, and shady groves are filled, wheresoever the god shews his gracious countenance. Therefore we will honour Bacchus with our country verses according to custom, and offer chargers and holy cakes; and the sacred goat shall be led by the horns and stand at his altar, and we will roast the fat entrails on hazel spits.

the daughter of Icarius, conducted her to the dead body of his master, on the sight of which she hanged herself. Soon after the Athenians were visited with a great pestilence, and their young women running mad hanged themselves. On consulting the Oracle they were told, that they must appease the manes of Erigone. This they performed, by tying ropes to the branches of trees and swinging on them, as if they were hanged: and afterwards, many falling down and hurting themselves, they hung up little images instead of themselves. May thinks it alludes to these images :

And virgin's statues on the lofty pine
 Did hang.

Mr. B—— understands it of the swinging :

They ride on swings suspended in the
 wind.

And indeed there are not wanting some commentators, who tell us, it was the custom, at the feasts of Bacchus, to swing on ropes, and play at see-saw like our children. Others say the *oscilla* were bunches of flowers in the form of *phalli*; of this opinion is Grimoaldus: "Et ad risus excitandos imagunculas appensas arboribus, instar membrorum virilium ore lingerent." Ruæus says they were little earthen images of Bacchus, which were thought to bestow fertility which way soever their faces turned, as

they were blown about by the wind. In this he is followed by Dryden :

In jolly hymns they praise the god of
 wine,
 Whose earthen images adorn the pine :

And by Dr. Trapp :

And hang thy little images aloft
 On a tall pine.

393. *Suum honorem.*] Pierius says it is *suos honores* in some ancient manuscripts, which seems a more grand expression.

394. *Liba.*] The *libum* was a sort of holy cake, made of flour, honey, and oil, or, according to some, of *sesasum*, milk, and honey.

395. *Ductus cornu.*] The victims were led with a slack rope to the altar: for if they were reluctant it was thought an ill omen. Dryden therefore is mistaken when he translates this passage,

————— And a guilty goat
Dragg'd by the horns be to his altars
 brought.

And Mr. B—— :

————— And a hallow'd goat
Dragg'd by the horns be to his altar
 brought.

And Dr. Trapp :

And at his altar kill the victim goat,
Dragg'd by the horns.

396. *Veribus columnis.*] See the note on ver. 299.

There is yet another labour which belongs to vines, of which there is no end: for the whole ground is to be ploughed three or four times every year, and the clods are continually to be broken with bended drags: all the grove is to be lightened of its leaves. The labour of husbandmen comes round again, and the year rolls round in the same steps. And when the vineyard shall have lost its latest leaves, and the cold north wind shall have deprived the woods of their glory, even then the diligent countryman extends his care to the following year,

Est etiam ille labor curandis vitibus alter,
Cui nunquam exhausti satis est: namque omne
quotannis

Terque quaterque solum scindendum, glebaque
versis

Æternum frangenda bidentibus: omne levandum
Fronde nemus. Redit agricolis labor actus in
orbem, 401

Atque in se sua per vestigia volvitur annus.
Ac jam olim seras posuit cum vinea frondes,
Frigidus et sylvis Aquilo decussit honorem;
Jam tum acer curas venientem extendit in annum

397. *Est etiam, &c.*] He now returns to the vineyards, and shews what labour farther attends the culture of them, in frequent digging, dressing, and pruning.

399. *Versis bidentibus.*] I have shewn what instrument the *bidens* is, in the note on ver. 355. I take the epithet *versis* in this place to signify *bent*; for the drag is like a long-tined pitchfork, with the tines bent downwards, almost with right angles.

400. *Omne levandum fronde nemus.*] It is usual to thin the leaves, to give the sun a greater power to ripen the fruit.

402. *In se sua per vestigia volvitur annus.*] *Annus* is said by some to be derived from *annulus*, a ring: though the contrary seems more probable. The hieroglyphical representation of the year is a serpent rolled in a circle with his tail in his mouth.

403. *Et.*] In one of Dr. Mead's manuscripts it is *at*: in the King's and in some printed editions it is *ac*.

Seras posuit cum vinea frondes.] Columella says the vineyard should begin to be pruned about the beginning of our October, if the weather

be fair and mild, and the equinoctial rains have preceded, and the shoots have acquired a just degree of ripeness: for a dry season requires the pruning to be later: "Placet ergo, si mitis, ac temperata permittit in ea regione, quam colimus, cæli clementia, facta vindemia, secundum idus Octobris, auspicari putationem, cum tamen equinoctiales pluviam præcesserint, et sarmenta justam maturitatem ceperint, nam siccitas seriore putationem facit."

404. *Frigidus et sylvis Aquilo decussit honorem.*] "This entire line is taken from Varro Atacinus." FULV. URSIN.

405. *Curas venientem extendit in annum.*] This autumnal pruning is really providing for the next year. Thus Columella: "Quandocunque igitur vinitor hoc opus obibit, tria præcipue custodiat. Primum ut quam maxime fructui consulat: deinde, ut in annum sequentem quam lætissimas jam hinc eligat materias: tum etiam ut quam longissimam perennitatem stirpi acquirat. Nam quicquid ex his omittitur, magnum affert domino dispendum."

Rusticus, et curvo Saturni dente relictam
 Persequitur vitem attondens, fingitque putando.
 Primus humum fodito, primus devecta cremato
 Sarmenta, et vallos primus sub tecta referto: 409
 Postremus metito. Bis vitibus ingruit umbra:
 Bis segetem densis obducunt sentibus herbæ:
 Durus uterque labor. Laudato ingentia rura:

and persecutes the naked vine with Saturn's hook, and forms it by pruning. Be the first to dig the ground, be the first to burn the shoots which you have cut off, and be the first to carry the stakes home; be the last to gather. Twice do shades overgrow the vines. Twice do weeds and bushes over-run the ground: both these require great labour. Commend a large farm,

406. *Rusticus.*] Pierius says it is *agricola* in the Roman manuscript.

Curvo Saturni dente.] Saturn is represented with a sickle in his hand. The ancient pruning knife seems to have been larger than what we use, and perhaps was the very same instrument with that which they used in reaping. Both are called *falx*.

Relictam vitem.] I have translated it the *naked vine*; that part which is left, when all the fruit is gathered, and the leaves are fallen off. Servius interprets it that which the husbandman had left a little before: "scilicet a se paulo ante de-sertam." In this sense Mr. B— has translated it:

He seeks the vine which he had just forsook.

Ruæus interprets it *nudatam vitem*, in which he is followed by Dryden:

Ev'n then the naked vine he persecutes.

Dr. Trapp has not translated *relictam*: but in his note he says "re-lictam; i. e. aliquandiu neglectam." Ruæus renders it by *nudatam*; "which is very strange."

407. *Persequitur vitem attondens, fingitque putando.*] In one of Dr. Mead's manuscripts it is *prosequitur* instead of *persequitur*.

Grimoaldus, La Cerda, Ruæus, and some others, understand this verse not to mean only pruning, but to consist of two parts. They inter-

pret *vitem attondens* to mean the cutting off the roots which grow near the surface of the ground, or day roots, which the Romans called *ablaqueatio*. Columella speaks of this at large, in lib. iv. c. 8. Dr. Trapp translates it *lops*.

410. *Metito.*] *Messis* and *meto* are used for the gathering in of any produce; as well as for *harvest* and *reaping*. Virgil applies *messis*, in the fourth Georgick, to the taking of the honey: *duo tempora messis*.

Bis vitibus ingruit umbra.] The vines are twice overloaded with leaves: therefore they must be pruned twice in a year. He means the summer dressing, when the young shoots are to be nipped with the fingers; and the autumnal pruning.

412. *Laudato ingentia rura, exiguum colito.*] This is an imitation of the following verse of Hesiod:

Νῆ' ὀλίγην αἰνεῖν, μεγάλην δ' ἐνὶ φορτίᾳ θείσθαι.

The meaning of the Poet seems to be, that you may admire the splendor of a large vineyard, but that you had better cultivate a small one: because the labour of cultivating vines is so great, that the master cannot extend his care over a very large spot of ground. Columella relates a story from Græcinus, in confirmation of this. A man had two daughters, and a large vineyard, of which he gave a third part

but cultivate a small one. The rough twigs also of butcher's

Exiguum colito. Nec non etiam aspera rusci

with the eldest daughter in marriage: and yet he gathered as much fruit as he did before. Afterwards he married the younger daughter, with another third for her portion; and still found that his remaining third part produced as much as the whole had done: which could arise from no other cause, than that he was able to cultivate a third part better than the whole vineyard before it was divided. "Idque non solum ratione, sed etiam exemplo nobis idem Græcinus declarat eo libro, quem de vineis scripsit, cum refert ex patre suo sæpe se audire solitum Paridium quendam Veterensem vicinum suum duas filias, et vineis consitum habuisse fundum, cujus partem tertiam nubenti majori filiæ dedisse in dotem, ac nihilo minus æque magnos fructus ex duabus partibus ejusdem fundi percipere solitum. Minorem deinde filiam nuptui collocasse in dimidia parte reliqui agri. Nec sic ex pristino reditu detraxisse. Quod quid conjicit? nisi melius scilicet postea cultam esse tertiam illam fundi partem, quam antea universam." The same author mentions this precept of the poet with great commendation, and says it was taken from a saying of one of the seven wise men, and that it was a proverb of the Carthaginians, that a field ought to be weaker than the husbandman. He adds, that, after the expulsion of the kings, seven acres was the allowance to each person, from which they derived more profit, than they did in his time from large plantations: "Nos ad cætera præcepta illud adjicimus, quod sapiens unus de septem in perpetuum posteritati pronuntiavit,

“ μίτρον ἄριστον, adhibendum modum
 “ mensuramque rebus, idque ut non
 “ solum aliud acturis, sed et agrum
 “ paraturis dictum intelligatur, ne
 “ majorem quam ratio calculorum
 “ patiat, emere velit: nam huc
 “ pertinet præclara nostri poetæ
 “ sententia:

“ ——— Laudato ingentia rura,
 “ Exiguum colito.

“ Quod vir eruditissimus, ut mea
 “ fert opinio, traditum vetus præ-
 “ ceptum numeris signavit: quippe
 “ acutissimam gentem Pœnos dixisse
 “ convenit. *Imbecilliozem agrum,*
 “ quam agricolam esse debere: quoniam
 “ cum sit colluctandum cum
 “ eo, si fundus prævaleat, allidi do-
 “ minum. Nec dubium quin minus
 “ reddat laxus ager non recte cul-
 “ tus, quam angustus eximie. Ideo
 “ que post reges exactos Liciniana
 “ illa septena jugera, quæ plebis
 “ tribunus viritum diviserat, majores
 “ quæstus antiquis retulere, quam
 “ nunc nobis præbent amplissima
 “ vervacta.”

418. *Aspera rusci vimina.*] We learn from Pliny that the *ruscus* is the same with the *oxymyrsine*: "Castor oxymyrsinen myrti foliis acutis, ex qua fiunt ruri scopæ, ruscum vocavit." *Oxymyrsine* signifies sharp-pointed myrtle; and is therefore the same with the *κεντρομύρῖνη*, or prickly myrtle of Theophrastus, to which he compares the Alexandrian laurel, on account of the berries growing upon the leaves: "Ἰδία δὲ καὶ τὰδε περὶ τὴν Ἰδὴν ἐστίν, οἶον ἢ τε Ἀλεξάνδρεια καλουμένη δάφνη, καὶ συκὴ τις καὶ ἀμπέλως. τῆς μὲν οὖν δάφνης ἐν τούτῳ τὸ ἴδιον, ὅτι ἐπιφυλλόκαρπὸν ἐστίν, ὥσπερ καὶ ἡ κεντρομύρῖνη. ἀμφοτέρας γὰρ τὸν καρπὸν ἔχουσιν ἐκ τῆς ῥάχιας τοῦ φύλλου. Diosco-

Vimina per sylvam, et ripis fluvialis arundo
 Cæditur, incultique exercet cura salicti. 415
 Jam vinctæ vites: jam falcem arbusta reponunt;
 Jam canit extremos effectus vinitor antes:
 Sollicitanda tamen tellus, pulvisque movendus,
 Et jam maturis metuendus Jupiter uvis. 419
 Contra, non ulla est oleis cultura: neque illæ

broom must be cut in the woods, and the watery reed on the banks, nor must you neglect the uncultivated willows. Now the vines are tied, now the trees no longer require the hook; now the weary dresser sings about the utmost rows; yet the earth must be turned up, and the dust stirred, and Jupiter isto be feared, even when the grapes are quite ripe. On the contrary, the olives require no culture, nor do they

rides plainly enough describes our butcher's broom under the name of *μυρσίνη ἀγρία*, or wild myrtle. He says the leaves are like those of myrtle, but broader, pointed like a spear, and sharp. The fruit is round, growing on the middle of the leaf, red when ripe, and having a bony kernel. Many stalks rise from the same root, a cubit high, bending, hard to break, and full of leaves. The root is like that of dog's grass, of a sour taste and bitterish. It grows in wild and craggy places: *Μυρσίνη ἀγρία τὸ μὲν φύλλον μυρσίνη ἔχει ὁμοίον, πλατύτερον δὲ, λογχοειδές, ὅξυ ἐπ' ἄκρον. τὸν δὲ καρπὸν στρογγύλον, ἐν μέσῳ δὲ τῷ πετάλῳ περιφερῆ, ἐρυθρὸν ἐν τῷ σπυραίνεσθαι, ἔχοντα τὸ ἐντὸς ὀσῶδες. κλωνία λογοειδῆ πολλά ἐκ τῆς ρίζης εὐτῆς δύσθραυστα ὅσον πῆχους φύλλον μεσά· ρίζαν παραπλησίαν ἀγρώσει, γενομένην σφυφίην, ὑπότικρον . . . φέεται ἐν τραχέσι τόποις καὶ κρημνάδεσι.* The butcher's broom is so called, because our butchers make use of it to sweep their stalls. It grows in woods and bushy places. In Italy they frequently make brooms of it. I suppose it was used to bind their vines in Virgil's time, by its being mentioned in this place.

414. *Sylvam.*] It is *sylvas* in the King's manuscript.

416. *Jam vinctæ vites, &c.*] He concludes this passage with shewing that the labour of cultivating vineyards is perpetual. He has already mentioned a frequent digging

of the ground; the summer and autumn pruning; and the tying of the vines. Now he observes, that when all this is performed, and the labour might seem to be ended with the vintage, yet the ground is still to be stirred and broken to dust; and that storms are to be feared even when the grapes are ripe.

In the King's, and in one of Dr. Mead's manuscripts, it is *junctæ* instead of *vinctæ*.

417. *Jam canit extremos effectus vinitor antes.*] It is *effectos* in the Bodleian, and *effectus* in one of Dr. Mead's manuscripts. Pierius says it is

Jam canit effectos extremum vinitor antes in the Roman manuscript; and *canit effectus extremos* in the Lombard, and in the Medicean manuscripts.

420. *Contra, non ulla est, &c.*] Having shewed the great labour which attends the care of a vineyard; he now opposes the olive to it, which requires hardly any culture. He says the same of other fruit trees, and mentions the wild plants, which are produced abundantly; and thence he infers, that if nature affords us so many useful plants, we ought not to be backward in planting, and bestowing our own labour.

In the Bodleian manuscript it is *nonnulla*. Servius mentions this reading. But it seems to be making

expect the crooked hook, and strong harrows; when once they have taken root in the fields, and stood the blasts. The earth itself affords sufficient moisture, when it is opened with the hooked drag,

Procurvam expectant falcem, rastrosque tenaces; 421

Cum semel hæserunt arvis, aurasque tulerunt.

Ipsa satis tellus, cum dente recluditur unco,

the Poet guilty of a very poor expression to say, *Vines require a great deal of culture; but, on the contrary, olives require some.*

Virgil does not say in this passage, that olives require no culture at all; but that they have no occasion for any, after they have once taken to the ground, and grown strong. They have no occasion for harrows, and pruning hooks; and need only a little breaking of the ground, and some ploughing. Columella does not greatly differ from the Poet. He says no tree requires so much culture as the vine, or so little as the olive. "Omnis tamen arboris cultus simplicior, quam vinearum est, longeque ex omnibus stirpibus minorem impensam desiderat olea, quæ prima omnium arborum est, nam quamvis non continuis annis, sed fere altero quoque fructum afferat, eximia tamen ejus ratio est, quod levi cultu sustinetur, et cum se non induit, vix ullam impensam poscit: sed et siquam recipit, subinde fructus multiplicat: neglecta compluribus annis non ut vinea deficit, eoque ipso tempore aliquid etiam interim patrifamilias præstat, et cum adhibita cultura est, uno anno emendatur."

423. *Ipsa satis tellus, &c.*] These two lines have been as variously interpreted as any passage in Virgil. Servius takes *satis* to mean the planted olives; *vomere* to be put for *per vomerem*; and *fruges* for corn. Thus according to him, the sense will be this: *An olive-yard, when it is ploughed, affords both moisture to*

the planted olives, and yields corn also by means of the share. In this he is exactly followed by Grimoaldus, except that he interprets *dente unco* a spade, and he paraphrases it thus: "Olivetum, si ligone foditur, ad oleas, cæterasque in eo satas arbores irrigandas aptum redditur, sin aratro quoque vertatur, non olivarium modo, sed frumentarium etiam fieri poterit." May's translation is to the same purpose:

The earth itself, when furrow'd by the plough,
Doth food enough on her, and corne bestow.

La Cerda takes *dente unco* and *vomere* to be only two expressions for the plough-share: he contends that *satis* in the adverb, and that *fruges* means the fruit of the olives: "Nam tellus ipsa quocunque aratro, quocunque vomere invertatur (adeo non necessarij rastro) præbet humorem, qui satis ad oleas. Illud gravaidæ fruges sunt ipsissimæ oleæ Male enim aliqui per fruges capiunt frumenta. Male etiam per vocem *satis* accipiunt sata, cum hic sit adverbium." Ruæus follows Servius as to *satis*, and Grimoaldus as to *dente unco*; but he gives quite a new interpretation of *cum vomere*: "Id est statim atque aperitur vomere, sine mora, prodegit fructus. Exaggeratio, quæ certum et celerem proventum indicat." Dr. Trapp approves of this new interpretation:

The earth itself, when by the biting share
Upturn'd, sufficient moisture will supply;

Sufficit humorem, et gravidas cum vomere
fruges :

Hoc pinguem et placitam paci nutritor olivam.

Poma quoque, ut primum truncos sensere va-
lentes, 426

Et vires habuere suas, ad sidera raptim

Vi propria nituntur, opisque haud indiga nostræ.

Nec minus interea fœtu nemus omne gravescit,

Sanguineisque inculta rubent aviaria baccis. 430

Tondentur cytisi; tædas sylvæ alta ministrat,

and weighty fruits when it is turned up with the share. Thus do thou nurse the fat and peaceful olive. Fruit-trees also as soon as they are ingrafted on strong trunks, and have acquired their proper strength, quickly shoot up to the stars, by their own force, and stand in no need of our help. At the same time all the forests bend with fruit, and the uncultivated habitations of birds glow with red berries. The *Cytisus* is cut, the tall wood affords torches,

And full fruit, with the labour of the plough
Coëval.

“ For that,” says he, “ is the meaning of *cum vomere*. Hyperb. *al-most*, as soon as, &c.” As for *satis*, I think the sense is much the same, whether we take it to be the noun or the adverb. *Dento unco* I take to mean the *bidens* or drag, spoken of before, which is used in the culture of olives, according to Columella, to break and loosen the ground, that the sun may not pierce through the chinks, and hurt the roots: “ Sed id minime bis anno arari debet, et bidentibus alte circumfodiri. Nam post solstitium cum terra æstibus hiat, curandum est, ne per rimas sol ad radices arborum penetret.” I do not find that it was usual to sow corn amongst the olives, but ploughing the ground was universally thought to increase their product: therefore I agree with La Cerda, that *fruges* means the fruits of the olive, and not corn. I take the sense of these lines to be this; “ If you break the ground with drags, it will keep the sun from drying the roots, and the earth, being loosened, will let as much moisture soak to them as is sufficient: and if you plough the ground you will have a greater crop of olives.” Mr.

B—— has translated it in this sense:

The earth herself the plants supplies
with juice,
If crooked teeth once make her surface
loose:
But floods of oil from swelling berries
flow,
If ploughs unlock her richer soil below.

Dryden has taken no notice of *dente unco* in his translation:

The soil itself due nourishment supplies;
Plough but the furrows, and the fruits
arise.

425. *Hoc*.] *Hoc* seems to relate to *vomere*, as Mr. B—— observes: it is usually interpreted *propter hoc*.

426. *Poma*.] I take this to belong to fruit-trees in general. Columella, in his chapter *De arboribus pomiferis*, speaks of figs, pomegranates, apples, pears, mulberries, and several other sorts of fruits. The poet says they require no care but ingrafting; for that is the sense of *truncos sensere valentes*. *Ad sidera raptim vi propria nituntur* is much the same expression as

Exiit in cælum ramis felicibus arbos.

429. *Nec minus*, &c.] Here he speaks of wild trees, which grow in the woods.

431. *Tondentur cytisi*.] A considerable number of different plants

and the nocturnal fires are fed, and spread their light.

Pascunturque ignes nocturni, et lumina fundunt.

have been supposed by different authors to be the *cytismus* here spoken of: but the *Cytisus Maranthæ* is generally allowed to be the plant. We can gather nothing certain from what Virgil has said about it. He mentions goats as being very fond of it, in the first Eclogue :

— Non me pascente capellæ
Florentem cytisum, et salices carpetis
amaras :

And in the second :

Torva læna lupum sequitur, lupus ipse
capellam :
Florentem cytisum sequitur lasciva ca-
pella :
Te Corydon, o Alexi :

which seems to be an imitation of the following lines, in the tenth Idyllium of Theocritus :

Ἄ αἶψ' σὸν κύτισον, ὁ λύκος πὰν αἶγα διώκει,
Ἄ γέρας τῶροτρον, ἐγὼ δ' ἐπὶ τὴν μεμάν-
ημαι.

The Greek Poet also mentions the goats as eating *cytismus*, in the fifth Idyllium :

Τὰ μὲν ἐμαὶ κύτισόν τε καὶ αἶγιλον αἶγες
ἔδονται.

In the ninth Eclogue the *cytismus* is mentioned as increasing milk :

Sic cytiso pastæ distentent ubera vaccæ :

And in the third Georgick :

At cui lactis amor, cytisum, lotosque
frequentes
Ipe manu, salsasque ferat præsepibus
herbas.

In the tenth Eclogue it is spoken of as grateful to bees :

Nec lacrymis crudelis amor, nec gramina
ravis,

Nec cytiso saturantur apes, nec fronde
capellæ.

From these passages we collect, that the *cytismus* was grateful to bees and goats, and productive of milk ; but nothing with regard to the description of the plant itself. Let us examine now, what Theophrastus has said of it, which is very little. In the ninth chapter of the first book of his History of Plants, he says the wood of the *cytismus* is hard and thick : Διαφέρουσι δὲ καὶ ταῖς μήτραις . . . τούτων δὲ ἔτι σκληρότεραι καὶ πυκνότεραι, κρανίας, πρίνου, δρυός, κυτίσου, συκαμίνου, ἑβένου, λατοῦ. He says the same in the fourth chapter of the fifth book, and adds, that it comes nearest to ebony : πυκνότερα μὲν οὖν δοκεῖ καὶ βαρύτερα πύξος εἶναι καὶ ἑβένος· οὐδὲ γὰρ ἐπὶ τοῦ ὕδατος ταῦτ' ἐπιπιεῖ, καὶ ἡ μὲν πύξος ὄλη. τῆς δὲ ἑβένου ἡ μήτρα ἐν ἡ καὶ ἡ τοῦ χρωματός ἐστι μελανία. τῶν δ' ἄλλων ὁ λατός· πυκνὸν δὲ καὶ ἡ τῆς δρυός μήτρα, ἢ καλοῦσι μελάνδρουν καὶ ἐτι μᾶλλον ἡ τοῦ κυτίσου· παρομοία γὰρ αὕτη δοκεῖ τῇ ἑβένῳ εἶναι. This hardness, like ebony, agrees very well with the *Cytisus Maranthæ*, when the plant is grown old : for the Turks make the handles of their sabres of it, and the monks of Patmos their beads. In the twentieth chapter of the fourth book he says it kills most other plants, but that it is itself destroyed by the Halimus: Χαλεπὸς δὲ καὶ ὁ κύτισος, ἀπόλλυσι γὰρ πάνθ' ὡς εἰπεῖν. ἰσχυρότερον δὲ τούτου τὸ ἄλιμον, ἀπόλλυσι γὰρ τὸν κύτισον. It may destroy other plants by drawing away the nourishment from them. Dioscorides says it is a white shrub, like the *Rhamnus*, with branches a cubit long or longer, clothed with leaves

Et dubitant homines serere, atque impendere
 curam?
 Quid majora sequar? salices, humilesque ge-
 nistæ,

And do men hesitate about
 planting, and bestowing care?
 Why should I speak of greater
 things! willows, and humble
 broom afford either browse
 for the cattle,

like those of fenugreek, or birds-foot trefoil, only less, and having a larger rib. When they are rubbed with the fingers, they smell like rocket, and have a taste like green chiches: Κίτισσος θάμνος ἐστὶ λευκὸς ὅλος ὡς ῥάμνος. κλάδους ἀνιέει πηχυαίους καὶ μείζονας· περὶ οὓς τὰ φύλλα, ὁμοία τήλιδι, ἢ λατῶν τριφύλλω, μικρότερα δὲ καὶ ῥάχιν ἔχοντα μείζονα· ἐν τε τῶ διατριβῆναι τοῖς δακτύλοις ἕζοντα εὐζώμου. ἐν δὲ τῇ γλεύσει ὁμοία ἐρεβίνθοις χλωροῖς.

This also agrees with the *Cytisus Maranthæ*: for the leaves are trifoliated, and smell very like rocket, especially about Naples, and the plant is very hoary in its native soil. Columella speaks only of the use of it, as an excellent fodder, causing abundance of milk, and being useful also to hens and bees. Pliny tells us, that Amphilochnus wrote a whole book about the *medica*, and the *cytismus*: “Unum de ea, et cytiso volumen Amphilochnus fecit confusim.” He says it is a shrub, and greatly commended by Aristomachus, the Athenian, as a good fodder: “Frutex est et cytismus, ab Aristomacho Atheniensi miris laudibus prædicatus pabulo ovium, aridus vero etiam suum.” Then he enlarges upon the uses of it in increasing milk, and says it is hoary, and has the appearance of a shrubby trefoil, with narrower leaves: “Canus aspectu, breviterque si quis exprimere similitudinem velit, angustioris trifolii frutem.” The *Cytisus Maranthæ* is the *Cytisus incanus, siliquis falcatis* of C. Bauhin, and the *Medicago trifolia, frutescens, incana* of Tournefort.

May translates *cytisi, low shrubs*, and Dryden, *vile shrubs are shorn for browse*: but the *cytismus* was so far from being accounted a *vile shrub*, that it was in the highest esteem amongst the ancients. Mr. B—— paraphrases these two words, *tendentur cytisi*:

The *Cytisus*, with constant verdure crown'd

Oft feels the hook, and shoots at ev'ry wound.

Tædas sylva alta ministrat.]

Torches were made of any combustible wood. Pliny mentions a sort of pine or fir, under the name of *tæda*, which was chiefly made use of at sacrifices: “Sextum genus est tæda proprie dicta: abundantior succo quam reliqua, parcior liquor diorque quam picea, flammis ac lumini sacrorum etiam grata.”

432. *Pascunturque ignes nocturni.]*

In one of Dr. Mead's manuscripts it is *Pascuntur nocturni ignes*.

433. *Et dubitant homines serere atque impendere curam.]* Fulvius Ursinus says this whole verse is wanting in the old Colotian manuscript.

It is *curas* in some editions.

434. *Quid majora sequar.]* Here he speaks of the great use of several sorts of trees; and concludes with giving them the preference to the vine.

Humilesque genistæ.] Mr. B—— translates *genistæ, furze*, and says he has taken the liberty to paraphrase a little upon *genistæ, sepemque satis et pabula melli sufficient*, because he has seen so much of the use of that plant in both these respects:

or shade for the shepherds, and hedges for the fields, and food for bees. It is delightful to behold Cytorus waving with box,

Aut illæ pecori frondem, aut pastoribus umbras

435

Sufficiunt; sepemque sat̄is, et pabula melli.

Et juvat undantem buxo spectare Cytorum,

The willow, and the *furze*, an humble plant

To husbandmen afford no trivial aid;
That to the sheep gives food, to shepherds shade:

This covers with strong lines the wealthy fields,

And early fother to the bee-fold yields.

It is certain that *furze* is frequently used as a fence, and the flowers are sought after by the bees: but it is no less certain that the *furze* was never called *genista* by any ancient Latin writer. See the note on *lentæque genistæ*, ver. 12.

435. *Aut illæ.*] Servius says many read *et tiliaë*.

Umbras.] So I read with Heinsius. Pierius says it is *umbras* in all the ancient manuscripts. I find it so in all those which I have collated. La Cerda, Ruæus, and several other editors have *umbram*.

437. *Undantem buxo Cytorum.*] Servius says Cytorus is a mountain of Macedonia: but, according to Pliny, it belongs to Paphlagonia: "Ultra quem gens Paphlagonia, quam Pylæmeniam aliqui dixerunt, inclusam a tergo Galatia. "Oppidum Mastya Milesiorum, "deinde Cromna. Quo loco Hænetos adjicit Nepos Cornelius, a "quibus in Italia ortos cognomines "eorum Venetos credi postulat. "Sesamum oppidum, quod nunc "Amastris. *Mons Cytorus*, a Tio "Ixiii. M. pass." Ruæus says it is a city and mountain of Galatia, on the borders of Paphlagonia. Strabo indeed speaks of a city of that name, but he places it in Paphlagonia, and neither he nor Pliny mention either a town or moun-

tain of that name in their accounts of Galatia. Cytorus was very famous for box. Thus Theophrastus: "Ἡ δὲ πύξος μεγάλῃ μὲν οὐ μεγάλῃ. τὸ δὲ φύλλον ἴμοιον ἔχει μυρρίνω. φύεται δ' ἐν τοῖς ψυχροῖς τόποις καὶ τραχύσι. καὶ γὰρ τὰ Κύταρα τοιοῦτον, οὗ ἡ πλείστη γίνεται. He immediately adds that Olympus of Macedonia is cold, for it grows there also, though not very large, but the largest and fairest trees of it are in Cyrene: ψυχρὸς δὲ ὁ Ὀλυμπος ὁ Μακεδονικὸς, καὶ γὰρ ἐνταῦθα γίνονται. πλὴν οὐ μεγάλοι. μέγιστοι δὲ καὶ κάλλιστοι ἐν Κυρήνῃ. Perhaps Servius read this passage negligently, and finding Macedonia mentioned, put down Cytorus, as a mountain of that country. Pliny says box grows in great plenty on the Pyrenean hills, and on Cytorus, and on Berycythus: "Buxus Pyrenæis, a "Cytoro montibus plurima, ac Berycythio tractu." La Cerda thinks we should read *Cyrenæis* or *Cyrenis*, in Pliny, instead of *Pyrenæis*, according to the last quotation from Theophrastus. But Robert Constantine and other learned critics think *κυρήνη* is an error in the copies of Theophrastus, and that it should be *κύρηνα*, *Corsica*. It is certain that Pliny uses *Corsica*, where the editions of Theophrastus have *κυρήνη*: "Crassissima in Corsica. . . "Hæc in Olympo Macedonia græcæ cilior, sed brevis." And besides, it is not probable that Theophrastus, after he had said the box flourished most in cold places, would say that it grew fairest and strongest in Cyrene, a country of the scorching Lybia.

Naryciæque picis lucos : juvat arva videre
 Non rastris, hominum non ulli obnoxia curæ.
 Ipsæ Caucasæo steriles in vertice sylvæ, 440
 Quas animosi Euri assidue franguntque ferunt-
 que,
 Dant alios aliæ fœtus : dant utile lignum
 Navigiis pinos, domibus cedrumque cupressos-
 que.

and the groves of Narycian pitch; it is delightful to see fields that are not obliged to harrows, or any care of men. Even the barren woods on the top of Caucasus, which the strong east winds continually tear and rend, give each of them their different produce; give pines for ships, and cedars and cyresses for houses.

438. *Naryciæque picis lucos.*] *Naryx* or *Narycium* was a city of the Locrians, in that part of Italy which is over-against Greece. They are mentioned in the third Æneid, where Helenus, who reigned in Epirus, advises Æneas to avoid that part of Italy which is washed by the Ionian sea :

Has autem terras, Italique hanc littoris oram

Effuge: cuncta malis habitantur mœnia Graiis.

Hic et *Narycii* posuerunt mœnia Locri.

Let not thy course to that ill coast be bent, Which fronts from far th' Epirian continent;

Those parts are all by Grecian foes possess'd:

Narycian Locrians here the shores infest.
 DRYDEN.

Servius reads *Mariciæ*.

439. *Non rastris, hominum non ulli obnoxia curæ.*] Almost all the editors point this verse thus :

Non rastris hominum, non ulli obnoxia curæ,

which is very strange. *Fields not obliged to harrows of men, or to any care.* Mr. B—— is the first who places the comma after *rastris*, which must certainly be the right pointing. In one of Dr. Mead's manuscripts we read *non nulli*.

440. *Caucaseo.*] Caucasus is a famous ridge of mountains running from the Black Sea to the Caspian. Strabo says it abounds with all sorts of trees, especially those which are

used in building ships: *Εὐδένδρον δ' ἐστὶν ὕλη παντοδαπῇ τῇ τε ἄλλῃ, καὶ τῇ ναυπηγησίμῳ.*

443. *Cedrumque cupressosque.*] Pierius found it thus in the Roman, the Medicean, and other very ancient manuscripts: but he says it is *cupressos* in the Lombard manuscript, without *que*, which he takes to be an error of the transcriber. In both the Arundelian manuscripts it is *cedrumque cupressumque*. In the King's and in one of Dr. Mead's it is *cedrumque cupressosque*. In the Bodleian, and in the other manuscript of Dr. Mead's, it is *cedrumque cupressos*. In the Cambridge manuscript it is *cedrosque cupressosque*. Heinsius reads *cedrumque cupressosque*: Grimoaldus, La Cerda, and Ruæus *cedrosque cupressosque*: and Masvicius *cedrumque cupressumque*. Most of the editions, which are not here excepted, have *cedrosque cupressosque*.

It is much to be questioned, whether the cedar here spoken of is that which is so frequently mentioned in the Scriptures; for that has not been observed any where but on mount Lebanon. It seems to have been but little known by the Greek and Roman writers. Theophrastus seems to speak of it in the ninth chapter of the fifth book of his History of Plants; where he says the cedars grow to a great bigness in Syria, so large

Hence the husbandmen have formed spokes for their wheels, and coverings for their wagons, and have fitted crooked keels to ships. The willows abound with twigs, the elms with leaves: but the myrtle with strong spears, and the cornel is useful in war; the yews are bent into Ityrean bows;

Hinc radios trivere rotis, hinc tympana plaustris
Agricolæ, et pandas ratibus posuere carinas. 445
Viminibus salices fœcundæ, frondibus ulmi:
At myrtis validis hastilibus, et bona bello
Cornus: Ityræos taxi torquentur in arcus.

that three men cannot encompass them: 'Εκάστη δὲ τῆς ὕλης, ὡσπερ καὶ πρότερον ἐλέχθη, διαφέρει κατὰ τοὺς τόπους. ἔνθα μὲν γὰρ λωτὸς, ἔνθα δὲ Κέδρος γίνεται θανμασῆ, καθάπερ καὶ περὶ Συρίαν. Ἐν Συρίᾳ γὰρ ἔντε τοῖς ὄρεσι διαφέροντα γίνεται τὰ δένδρα τῆς κίδρου καὶ τῆ ὕψι καὶ τῷ πάχει· τηλικαῦτα γὰρ ἔσιν, ὡς ἔνια μὲν μὴ δύνασθαι τρεῖς ἄνδρας περιλαμβάνειν. These large Syrian trees are probably the cedars of Lebanon, which I believe Theophrastus had only heard of, and took to be the same with the Lycian cedars, only larger: for in the twelfth chapter of the third book, where he describes the cedar particularly, he says the leaves are like those of Juniper, but more prickly: and adds that the berries are much alike. Therefore the cedar described by Theophrastus cannot be that of Lebanon, which bears cones, and not berries. I take it rather to be a sort of Juniper, which is called *Juniperus major bacca rufescente* by Caspar Bauhin, *Oxycedrus* by Parkinson, and *Oxycedrus Phœnicea* by Gerard. What Pliny and Dioscorides have said of the cedar is very confused.

446. *Viminibus salices fœcundæ.*] The twigs of the willows are used to bind the vines, and to make all sorts of wicker works.

Frondibus ulmi.] The cattle were fed with leaves of elms. Thus Columella: "Est autem ulmus longe lætior et procerior, quam nostras, frondemque jucundiolem bubus præbet: qua cum assidue pecus alueris, et postea generis alterius

"frondem dare institueris, fastidum bubus affert." This use of elm leaves is confirmed by Mr. Evelyn, who says, "The use of the very leaves of this tree, especially of the female, is not to be despised; for being suffered to dry in the sun upon the branches, and the spray stripped off about the decrease in August, (as also where the suckers and stolones are supernumerary, and hinder the thriving of their nurses,) they will prove a great relief to cattle in winter, and scorching summers, when hay and fodder is dear, they will eat them before oats, and thrive exceedingly well with them; remember only to lay your boughs up in some dry and sweet corner of your barn. It was for this the Poet praised them, and the epithet was advised, *Fruitful in leaves the elm.* In some parts of Herefordshire they gather them in sacks for their swine and other cattle, according to this husbandry."

447. *Myrtus validis hastilibus, et bona bello cornus.*] Their spears and darts were anciently made of myrtle and cornel: but Pliny prefers the ash for these uses: "Obediensissima quocunque in opere fraxinus, eademque hastis corylo melior, corno levior, sorbo lentior."

In one of Dr. Mead's manuscripts it is *at bona bello cornus.*

448. *Ityræos taxi torquentur in arcus.*] The *Ityræi* or *Ituræi* were a people of *Cœle Syria*, famous for shooting with a bow.

Nec tiliæ læves, aut torno rasile buxum 449
 Non formam accipiunt, ferroque cavantur acuto.
 Nec non et torrentem undam levis innatat alnus
 Missa Pado: nec non et apes examina condunt
 Corticibusque cavis, vitiosæque illicis alveo.
 Quid memorandum æque Baccheïa dona tu-
 lerunt? 454

the smooth limes also, and the turner's box are shaped, and hollowed with sharp tools. The light alder swims also on the rough flood, when it is launched on the Po; and bees conceal their young in hollow barks, and in the body of a rotten holm-oak. What have the gifts of Bacchus produced in comparison of these?

Pierius says that in some ancient manuscripts it is *curvantur* instead of *torquentur*. Servius, and some of the old editors, and Schrevelius, have *curvantur*.

449. *Tiliæ læves.*] Pliny says *mollissima tiliæ*, and *tiliæ ad mille usus pelendæ*.

Torno rasile buxum.] Box is well known to be turned into a great variety of utensils.

451. *Alnus.*] See the note on ver. 136. of the first Georgick.

452. *Missa Pado.*] The Po is a famous river of Italy. Alders are said to grow in abundance on its banks.

453. *Ilicis.*] Mr. Evelyn asserts, that the *Esculus* of the ancients was a species of *Ilex*: "The acorns of the *coccigera*, or *dwarf-oak*, yield excellent nourishment for rustics, sweet, and little, if at all, inferior to the chesnut, and this, and not the *fagus*, was doubtless the true *Esculus* of the ancients, the food of the golden age." But it is plain, that the very tree of which this learned gentleman speaks was called *Ilex* by Pliny; for this author says expressly that the *Ilex* bears the *coccus* or *chermes berry*: "Omnes tamen has ejus dotes ilex solo provocat cocco." The same author says the leaves of the *Esculus* are sinuated, whereas those of the *Ilex* are not sinuated: "Folia præter illicem gravia, carnosa, pro-

"cera, sinuosa lateribus." Besides the very name of *dwarf-oak* shews this sort of *Ilex* cannot be the ancient *Esculus*, which is described as a very large tree. Mr. Evelyn seems to have thought the dwarf-oak or scarlet-oak to be the *Esculus*, because its acorns are so good to eat: but this is no good proof neither: for Pliny says the acorns of the *Esculus* are inferior to those of the common oak: "Glans optima in quercu atque grandissima, mox *esculo*."

Alveo.] Servius reads *alvo*. Pierius found *alveo* in the Roman manuscript, with which he was greatly delighted: "In Romano codice legitur *alveo*, quod mirifice placet." *Alveo* is now generally received.

454. *Quid memorandum æque, &c.*] Having spoken of the great uses of forest trees, he falls into an exclamation against the vine, which is not only less useful than those trees which nature bestows on us without our care; but is also the cause of quarrels and murders. He produces a noted instance of the quarrel between the Centaurs and Lapithæ. Ovid has described it at large in the twelfth book of the *Metamorphosis*. Pirithous, king of the Lapithæ, had married Hippodamia. At these nuptials Eurytus, a Centaur, being inflamed with lust and wine, attempted to ravish the bride: which example

Bacchus has been the occasion of crimes; he overcame the Centaurs raging with murder, Rhætus, Pholus, and Hylæus threatening the Lapithæ with a huge goblet.

Bacchus et ad culpam causas dedit: ille furentes
Centauros letho domuit, Rhætumque Phol-
lumque, 456
Et magno Hylæum Lapithis cratere minantem.

was followed by the rest, who endeavoured each to seize upon such young ladies as they chose. Theseus rising in defence of the bride slew Eurytus, and, the other guests assisting, all the Centaurs were either slain or put to flight.

455. *Culpam.*] In one of Dr. Mead's manuscripts it is *culpam*.

Furentes Centauros letho domuit.] "This passage is generally explained by joining *letho* with *domuit*. But it seems to me that it should be joined with *furentes*, as it is said *furens ira, invidia, amore, &c.* and as Virgil himself says in the second Æneid:

"——— *Vidi ipse furentem*
"*Cæde Neoptolemum.*

"And then the meaning is, *domuit*, he overcame, in the common sense, as wine is said to overcome any one, and made them mad to death. In the other sense Virgil would contradict what he said before. *Bacchus et ad culpam causas dedit.* How would Bacchus have been to blame, for having punished with death profligate wretches that would have ravished the bride from her husband? This was a just, and not a blameable action, but his blame was his overcoming their reason, and exciting them to that outrage."

Mr. B——:

We find in Virgil *sternere letho* and *deicere letho*, and therefore I do not doubt but *domare letho* might be used. But what seems to me the strongest confirmation of Mr. B——'s opinion is, that we find

in Ovid, that neither Rhætus nor Pholus were slain, but that they both fled:

—Assidue successu cædis ovantem,
Qua juncta est humero cervix, sude figis
obusta.

Ingemuit, duroque sudem vix osse revellit

Rhætus; et ipse suo madefactus sanguine fugit.

Fugit et Orneus, Lycabæque, et saucius armo

Dexteriore Medon et cum Pisenore Thaumæs:

Quique pedum nuper certamine vicerat omnes

Mermeros; accepto nunc vulnere tardius ibat:

Et *Pholus*, et Melaneus, et Abas prædator aprorum.

For through his shoulder, who had triumph'd long

In daily slaughter, Dryas fix'd his prong,
Who groning, tugs it out with all his might:

And soil'd with blood, converts his heels to flight.

So *Lycidas*, *Arnæus*, *Medon*, (sped
In his right arme) *Pisenor*, *Caumas* fled:

Wound-tardy *Mermerus*, late swift of pace:

Meneleus, *Pholus*, *Abas*, us'd to chase
The bore.

SANDYS.

457. *Cratere minantem.*] Ovid tells us they began to fight with drinking vessels, which is not unusual in drunken quarrels:

Forte fuit juxta signis extantibus asper
Antiquus crater, quem vastum vastior
ipse

Sustulit Ægides; adversaque misit in ora.

Hard by there stood an antique goblet,
wrought

With extant figures: this Ægides caught;
Hur'd at the face of Eurytus.

SANDYS.

O fortunatos nimium, sua si bona norint,
 Agricolas! quibus ipsa, procul discordibus armis,
 Fundit homo facilem victum justissima tellus.
 Si non ingentem foribus domus alta superbis
 Mane salutantum totis vomit ædibus undam;
 Nec varios inhiant pulchra testudine postes,
 Illusasque auro vestes, Ephyreïaque æra;
 Alba neque Assyrio fuscatur lana veneno, 465

O too happy husbandmen, did they but know their own felicity! to whom the earth herself, far from contenting arms, most justly pours forth an easy sustenance. If they have no lofty palace with proud gates, to vomit forth from every part a vast tide of morning visitors; if they do not gape atter pillars adorned with tortoiseshell, or garments embroidered with gold, or Corinthian brass; if their white wool is not sullied with Assyrian dye,

And

Vina dabant animos: et prima pocula pugna

Missa volant, fragilesque cadi, curvique lebetes:

Res epulis quondam, nunc bello et cædibus aptæ.

Wine courage gives. At first an uncouth flight

Of flaggons, pots, and bowls, began the fight:

Late fit for banquets, now for blood and broils.

SANDYS.

458. *O fortunatos, &c.*] The Poet, having just mentioned a scene of war and confusion, changes the subject to a wonderfully beautiful description of the innocent and peaceful pleasures of a country life. He begins with shewing, that the pomp and splendor of courts and cities are neither to be met with in the country, nor in themselves desirable. He then proceeds to mention the real satisfactions which are to be found in the country: quiet, integrity, plenty, diversions, exercise, piety, and religion.

Cicero, in his defence of Sextus Roscius, says, that all sorts of wickedness proceed from the luxury of cities; but that the country life is the mistress of frugality, diligence, and justice: "In urbe luxuries creatur: ex luxuria existat avaritia necesse est: ex avaritia erumpat audacia: inde omnia scelera, ac maleficia gignuntur. Vita au-

"tem hæc rustica, quam tu agrestem vocas, parsimoniam, diligentiam, justitiam magistrata est."

462. *Mane salutantum.*] It was the custom amongst the Romans, for the clients to attend the levees of their patrons.

Totis.] In the King's manuscript it is *notis*.

Vomit.] Pierius says, that in the Medicean manuscript it is *vomat*, which he thinks sounds more elegantly.

463. *Testudine.*] Some think that *testudine* is here used for an arch supported by the pillars, or the shell of a door. But I rather believe it alludes to that custom of the rich Romans, of covering their bed-posts and other parts of their furniture with plates of tortoiseshell.

464. *Illusas.*] In the Cambridge and Bodleian manuscripts it is *inclusas*. Pierius says it is *inclusas* in some manuscripts, but *illusas* in the most ancient. Servius takes notice, that some read *inclusas*; but he condemns it.

Ephyreïaque æra.] Corinth is sometimes called Ephyre, from Ephyre, the daughter of Epime-theus. It is well known that the Corinthian brass was very famous amongst the ancients.

465. *Neque.*] Servius and some others read *nec*. Pierius says it is *neque* in the Medicean and some other ancient manuscripts.

nor the use of the pure oil tainted with perfumes; yet there is no want of secure rest, and a life ignorant of fraud, and rich in various works; nor of ease in large farms, caves and living lakes; nor of cool valleys, and the loving of oxen, and soft sleep under trees. There are lawns, and habitations of wild beasts, and a youth patient of labour, and contented with a little, altars of gods, and honoured parents:

Nec casia liquidi corrumpitur usus olivi ;
 At segura quies, et nescia fallere vita,
 Dives opum variarum : at latis otia fundis,
 Speluncæ, vivique lacus : at frigida Tempe, 469
 Mugitusque boum, mollesque sub arbore somni
 Non absunt. Illic saltus, ac lustra ferarum,
 Et patiens operum, exiguoque assueta juvenus,
 Sacra deum, sanctique patres : extrema per illos

Assyrio veneno.] He means the Tyrian purple, which was obtained from a sort of shell-fish. Tyre was in Cœle Syria. The Poet seems to use Assyria for Syria.

Fuscatur.] So I read with the King's, one of the Arundelian, both Dr. Mead's manuscripts, and Heinsius. The common reading is *fucatur*, which signifies barley is coloured: but *fuscatur* signifies is obscured, imbrowned, or sullied, which I take to be the Poet's meaning. He shews his contempt of spoiling the native whiteness of wool with that expensive colour; as, in the next verse, he speaks of the pure oil being tainted with perfumes.

466. *Casia.*] See the note on ver. 213.

467. *At segura quies.*] Pierius says it is *ac* in the Lombard manuscript. But surely the Poet wrote *at*: for he is here opposing the real, innocent, untainted pleasures of a country life to the noise and luxury of courts, and cities.

Nescia fallere vita.] Pierius says it is *vitam* in the Roman manuscript, which must make *nescia* agree with *quies*, but it is *vita* in all the rest, which is better.

468. *At.*] It is *ac* in the King's manuscript. Pierius also found *ac*.

469. *At.*] Here again it is *ac* in the Lombard manuscript, according to Pierius. I find *ac* also in the

King's and both Dr. Mead's manuscripts: but *at* seems to be much better in all these places.

Frigida Tempe.] *Tempe* is the name of a very pleasant valley in Thessaly. Hence it is not unusual to find *Tempe* used by the poets for any pleasant place though not in Thessaly. Thus I take it to be used in this place for cool valleys in general.

471. *Illic.*] It is *illis* in the Cambridge manuscript, and in some printed editions. Pierius says it is *illic* in all the ancient manuscripts he had seen.

Saltus.] *Saltus* properly signifies open places in the midst of woods, which afford room for cattle to feed. Thus we have in the third Georgick:

Saltibus in vacuis pascunt.

Lustra ferarum.] By the habitations of dens or wild beasts the Poet means the diversion of hunting: thus May;

And pleasant huntings want not.

472. *Exiguo.*] Pierius says it is *exiguo* in the Roman manuscript: Heinsius and Masvicius also read *exiguo*. The common reading is *parvo*.

473. *Sanctique patres.*] By these words the Poet designs to express, that amongst the uncorrupted countrymen their fathers are treated with reverence. Thus Mr. B——

Justitia excedens terris vestigia fecit.
 Me vero primum dulces ante omnia Musæ, 475
 Quarum sacra fero ingenti percussus amore,
 Accipiant; cælique vias, et sidera monstrent:
 Defectus solis varios, lunæque labores:
 Unde tremor terris: qua vi maria alta tumescant
 Objicibus ruptis, rursusque in se ipsa residunt:
 Quid tantum Oceano properent se tingere soles
 Hyberni, vel quæ tardis mora noctibus obstet. 482
 Sin, has ne possim naturæ accedere partes,
 Frigidus obstiterit circum præcordia sanguis;
 Rura mihi et rigui placeant in vallibus amnes;
 Flumina amem, sylvasque inglorius: O! ubi
 campi, 486

when Justice left the earth, she took her last step from amongst these people. But in the first place, above all things, may the sweet Muses, whose priest I am, being smitten with great love of pœsy, receive me, and shew me the paths of heaven, and the stars, the various eclipses of the sun, and labours of the moon: what causes the earth to tremble; by what force the deep seas swell, and break their banks, and then again fall back; why the winter suns make such haste to dip themselves in the ocean: or what delay retards the slow nights. But if the chill blood about my heart hinders me from attaining to these parts of nature; may fields and streams gliding in valleys delight me; may I love rivers and woods inglorious; oh! where there are plains,

And aged sires rever'd.

I have chosen to make use of the word *honoured*, because, in our religion, this duty to parents is styled *honour*.

Extrema per illos Justitia excedens terris vestigia fecit.] In the Cambridge manuscript it is *figit*.

Astræa or Justice was feigned by the poets to have descended from heaven in the golden age. She continued upon earth till the wickedness of the brazen age gave her such offence, that she left mankind and flew up to heaven. Aratus says, she retired first from cities into the country, so that this was the last place she left. The Greek Poet speaks largely on this subject.

475. *Me vero primum, &c.*] The Poet here declares his natural inclination to be towards philosophy and poetry. He declares himself to be the priest of the Muses; and prays them to instruct him in astronomy: to teach him the causes of eclipses, earthquakes, the flux and reflux of the sea, and of the

unequal length of days and nights. The next wish is, that, if he cannot obtain this, he may enjoy a quiet retirement in the country.

476. *Quarum sacra fero*] It is usual with the poets to call themselves priests of the Muses: thus Horace;

————— Carmina non prius
 Audita Musarum Sacerdos
 Virginibus puerisque canto:

And Ovid:

Ille ego Musarum purus, Phœbique Sa-
 cerdos.

479. *Tumescant.*] It is *tumescunt* in the Lombard manuscript, according to Pierius: thus I find *residunt* in the next verse instead of *residunt*, in some of the old editions.

485. *Rigui.*] Pierius says it is *rigidi* in the Roman manuscript.

486. *Inglorius.*] Philosophy, in Virgil's time, was in great reputation amongst the Romans. Our Poet seems to have had Lucretius in his eye, when he wrote this

and Sperchius, and Taygeta, where the Spartan virgins revel! oh! that any one would place me in the cool valleys of Hæmus,

Sperchiusque, et virginibus bacchata Lacænis
Taygeta : o, qui me gelidis in vallibus Hæmi

passage. He entreats the Muses to teach him the heights of philosophy, which that Poet had described with so much elegance. But if he cannot reach so far, he begs, in the next place, that he may have a secure, quiet retirement in the country, though destitute of that glory, which he seeks in the first place. Cowley observes upon this passage, that "the first wish of Virgil was to be a good philosopher; the second, a good husbandman; and God, whom he seemed to understand better than most of the learned heathens, dealt with him just as he did with Solomon: because he prayed for wisdom in the first place, he added all things else which were subordinatedly to be desired. He made him one of the best philosophers, and the best husbandman, and to adorn and communicate both those faculties, the best poet: he made him besides all this a rich man, and a man who desired to be no richer. *O fortunatus nimium, et bona qui sua novit.*"

O! ubi campi.] I do not take the Poet's meaning to be, that he is enquiring where these places are; which he surely knew. He expresses his delight to be in such valleys, rivers, and woods, as are to be met with in Thessaly, Laconia, and Thrace. May is the only translator, who has not supposed this to be a question:

Then let me (fameless) love the fields
and woods,
The fruitful water'd vales, and running
floods.

Those plains, where clear Sperchius runs,
that mount
Where Spartan virgins to great Bacchus
wont
To sacrifice, or shady vales that lie
Under high Hæmus, let my dwelling be.

Dryden has so paraphrased these lines, that he has rather imitated than translated Virgil:

My next desire is, void of care and strife,
To lead a soft, secure, inglorious life.
A country cottage near a crystal flood,
A winding valley and a lofty wood,
Some god conduct me to the sacred
shades,
Where Bacchanals are sung by Spartan
maids.
Or lift me high to Hæmus' hilly crown:
Or on the plains of Tempe lay me down:
Or lead me to some solitary place,
And cover my retreat from human race.

Mr. B—— represents the Poet as asking the question where these places are:

O! where Taygeta are thy sacred shades,
Resounding with the songs of Spartan
maids?

And Dr. Trapp:

— O! where are the plains,
Sperchius, and Taygeta, by the dames
Of Sparta, swoln with Bacchanalian rage,
Frequented?

487. *Sperchius.*] Sperchius is a famous river of Thessaly rising from mount Pindus.

Virginibus bacchata Lacænis Taygeta.] Taygetus, in the plural number Taygeta, is a mountain of Laconia near Sparta: it was sacred to Bacchus; and his orgies were celebrated upon it by the Lacedæmonian women.

488. *Gelidis in vallibus Hæmi.*] Hæmus is a mountain of Thrace.

Sistat, et ingenti ramorum protegat umbra !

Felix, qui potuit rerum cognoscere causas : 490

Atque metus omnes, et inexorabile fatum

and shelter me with a vast shade of branches! Happy was the man, who was able to know the causes of things; and could cast all fears, and inexorable fate,

Servius calls it a mountain of Thessaly: "*Hæmi*: montis Thessaliæ: "in qua etiam sunt Tempe." See the note on ver. 412. of the first Georgick. It is strange that Dryden should write

Or lift me high to Hæmus' hilly crown.

for the cool valleys of Hæmus.

In one of Dr. Mead's manuscripts it is *gelidis convallibus* instead of *gelidis in vallibus*.

490. *Felix, qui potuit, &c.*] The commentators generally understand this to be a repetition of what he had said before: only that as he had then given the preference to philosophy; now he seems to make the philosopher and the countryman equal; for he pronounces them both happy. I take the Poet's meaning to be this. In the paragraph beginning with *O fortunatos*, &c. he had shewn the happiness of the country life, in opposition to living in courts and cities. In the next paragraph, beginning with *me vero*, &c. he expressed his earnest desire to become a natural philosopher; or, if he could not attain that, a good husbandman. In the paragraph now under consideration, he shews the happiness of the countryman to be like that which was sought after by the Epicurean philosophy. Epicurus was happy in overcoming all fears, especially the fear of death: the countryman is happy in conversing with the rural deities, in being free from troubles, and the uneasy passions of the mind. He lives on the fruits of his own trees, without being troubled with contentions, or law-suits.

Rerum cognoscere causas.] Epicurus wrote thirty-seven books of Natural Philosophy, which Diogenes Laërtius says were excellent: *Καὶ τὰ συγγράμματα μὲν Ἐπικούρου τοσαῦτα καὶ τηλικαῦτα, ὥν τὰ βέλτεστα ἐστὶ τὰδε. Περὶ φύσεως, λζ', &c.*

491. *Atque metus omnes, &c.*] Epicurus, in his epistle to Menæceus, exhorts his friend to accustom himself not to be concerned at the thoughts of death: seeing all good and evil consists in sensation; and death is a privation of sense: *Συνίδιξε δὲ ἐν τῷ νομίζειν μηδὲν πρὸς ἡμᾶς εἶναι τὸν θάνατον. ἐπεὶ πᾶν ἄγαθόν καὶ κακὸν ἐν αἰσθήσει. εἴρηστος δὲ ἐστὶν αἰσθήσεως, ὁ θάνατος.* In another place of the same epistle he asks him who can be a better man, than he that thinks worthily of the gods, and bears death without terror: *Ἐπεὶ, τίνα νομίζεις εἶναι κρείττονα τοῦ καὶ περὶ θεῶν ὅσια δοξάζοντος, καὶ περὶ θανάτου διαπαντὸς ἀφόβως ἔχοντος.* Lucretius extols Epicurus for dispelling the terrors of the mind, and removing the fears of Acheron:

Tu pater, et rerum inventor: tu patria nobis
 Suppeditas præcepta: tuisque ex, inclute, chartis,
 Floriferis ut apes in saltibus omnia limant,
 Omnia nos itidem depascimur aurea dicta,
 Aurea perpetua semper dignissima vita.
 Nam simul ac Ratio tua cœpit vociferari
 Naturam rerum haud Divina mente coortam,
Diffugiunt Animi terrores; mœnia mundi
 Discedunt, totum video per inane geri res.
 Apparet divum numen, sedesque quietæ:
 Quas neque concutiunt venti, neque nubilabimbas
 Adspurgunt, neque nix acri concreta pruina

and the noise of greedy Acheron beneath his feet! Happy also is he, who has known the rural gods, Pan, and old Sylvanus, and the sister nymphs! Him neither the rods of the people, nor the purple of kings

Subjectit pedibus, strepitumque Acherontis
avari!

Fortunatus et ille, deos qui novit agrestes,
Panaque, Sylvanumque senem, Nymphasque
sorores!

Illum non populi fascēs, non purpura regum 495

Canā cadens violat: semperque innubilis
æther

Integit, et large diffuso lumine ridet.

Omnia suppeditat porro natura, neque
ulla

Res animi pacem deliberat tempore in
ullo.

At contra nusquam apparent Acherusia
templa.

*Thou, parent of philosophy, hast shown
The way to truth by precepts of thy own:
For as from sweetest flow'rs the lab'ring
bee*

*Extracts her precious sweets, great soul!
from thee*

*We all our golden sentences derive;
Golden, and sit eternally to live.*

*For when I hear thy mighty reasons prove
This world was made without the pow'rs
above;*

*All fears and terrors waste, and fly apace;
Thro' parted heav'ns I see the mighty
space,*

*The rise of things, the gods, and happy
seats,*

*Which storm or v'ilent tempest never
beats,*

*Nor snow invades, but with the purest air,
And gaudy light diffus'd look gay and
fair:*

*There bounteous Nature makes supplies
for ease,*

*Their minds enjoy uninterrupted peace:
But that which senseless we so grossly
fear,*

*No hell, no sulph'rous lakes, no pools ap-
pear.*

CREECH.

Inexorable.] Pierius says it is
ineluctabile in the Roman manu-
script.

492. *Strepitumque Acherontis
avari.]* In the King's and one
of Dr. Mead's manuscripts it is
strepitusque.

Acheron is fabled to be one of

the rivers of hell; and is put for
hell itself.

493. *Fortunatus et illæ.]* Here the
Poet compares the happiness, which
results from the innocence of a
country life, to that which is ob-
tained by philosophy. Cicero in
his treatise on old age says the
life of a husbandman approaches
very near to that of a philosopher:
“Mihi ad sapientis vitam proxime
“videtur accedere.” Columella
says it is nearly related to philoso-
phy: “Res rustica sine dubitatione
“proxima, et quasi consanguinea
“sapientiæ est.”

494. *Panaque.]* Pan is the chief
of the rural deities.

Sylvanumque senem.] See the
note on book i. ver. 20.

Nymphasque sorores.] There were
several sorts of nymphs: the Naiads
presided over rivers; the Nereids
over seas; the Oreads over moun-
tains; the Dryads over woods, &c.

495. *Populi fascēs.]* The *fascēs*
were bundles of birchen rods, in
the midst of which was placed an
axe, with the head appearing at the
top. They were the ensigns of au-
thority, and were carried before
the Roman magistrates. We learn
from Diogenes Laërtius, that Epi-
curus avoided public offices out
of modesty: Ἰπερβολῇ γὰρ ἐπισκευίας,
οὐδὲ πολιτείας ἤψατο. Cicero also
seems to insinuate, that the Epi-
curean philosophy persuaded men
not to engage in public business:
“Nec ulla tamen ei philosophiæ

Flexit, et infidos agitans discordia fratres ;
 Aut conjurato descendens Dacus ab Istro :
 Non res Romanæ, perituraque regna : neque ille

has moved, nor the discord that reigns between faithless brothers; nor the Dacian descending from the conspiring Ister; nor the affairs of Rome, nor kingdoms doomed to perish: nor has he

“ fiet injuria a nobis. Non enim “ repelletur inde, quo aggredi cupiet: sed in hortulis quiescet “ suis, ubi vult; ubi etiam recubans, molliter, et delicate, nos “ *avocat a rostris, a judiciis, a curia*: “ fortasse sapienter, hac præsertim “ republica.” Virgil observes, that, if this retirement from public affairs is to be accounted a part of happiness, the countryman enjoys it abundantly. He does not seek after magistracies, nor courts; he has nothing to do with discord, nor concerns himself about foreign conspiracies.

being free from perturbations of the mind, of which pity and envy are not the least. This happiness the husbandman enjoys, for, in the country, nature produces so many necessaries of life, that there can be no objects of pity: and his life is so happy in itself, that he has no temptation to envy any one. Servius, and after him most of the commentators, take Virgil to speak here of a Stoical apathy, in which sense Dryden seems to have translated him:

Nor envies he the rich their heapy store,

Nor his own peace disturbs with pity for the poor.

497. *Conjurato descendens Dacus ab Istro.*] The Danube or Ister is the largest river in Europe: several different nations dwelling on its banks. The ancients called this river *Danubius* at its beginning, and till it reaches Illyricum; but below that, *Ister*. Virgil therefore calls it the *Ister* with great propriety, because the Dacians inhabit the lower parts of it, not far from its falling into the Euxine sea.

Virgil had no such ill-natured meaning, nor Epicurus neither. Epicurus might be against pity, so far as it ruffled the mind and made it uneasy: but he was far from condemning it in the sense we frequently use it, of relieving the wants and necessities of our neighbours. Diogenes Laërtius tells us that he was remarkable for piety to his parents, kindness to his brothers, gentleness to his servants, and the best natured man in the world: *πρὸς τοὺς γονεῖας εὐχαριστία, καὶ ἢ πρὸς τοὺς ἀδελφούς εὐποιία, πρὸς τὴ τοὺς οἰκίτας ἡμερότης . . . καθόλου δὲ ἢ πρὸς πάντας αὐτοῦ φιλανθρώπια.* It is not to be supposed that a man of such a character could be backward in supporting those who wanted his assistance: nay the very contrary appears from the whole tenor of his life. Seneca distinguishes pity from clemency and good-nature, and says it differs from them, as superstition does from religion, and is a mark of a vulgar mind:

The Dacians inhabited those parts which are now called Transylvania, Moldavia, and Wallachia. It is said, they had a custom of filling their mouths with the water of this river, before they undertook any war, and swearing that they would not return into their own country, till they had slain their enemies. Therefore Virgil calls it the conspiring Ister, because the Dacians were accustomed to conspire after this manner on the banks of the river Ister.

498. *Neque ille aut doluit miserans inopem, aut invidit habenti.*] Epicurus placed a great happiness in

been grieved with pity for the poor, nor has he envied the rich. He has gathered such fruits as the branches, such as his own willing farms

Aut doluit miserans inopem, aut invidit habenti.
Quos rami fructus, quos ipsa volentia rura 500

“Quemadmodum religio deos colit,
“superstitio violat: ita clementiam
“mansuetudinemque omnes boni
“præstabant, misericordiam autem
“vitabant. Est enim vitium pu-
“silli animi, ad speciem alienorum
“malorum succidentis. Itaque pes-
“simo cuique familiarissima est.”
Thus Virgil does not suppose his countryman obdurate to the cries of the poor, but so happy as not to see any of his neighbours so miserable, as to be objects of compassion. May has very justly translated this passage:

He sees no poor, whose miserable state
He suffers for.

Cowley speaks much to the same purpose in his discourse of agriculture: “There are as many ways
“to be rich, and, which is better,
“there is no possibility to be poor,
“without such negligence as can
“have neither excuse nor pity;
“for a little ground will without
“question feed a little family, and
“the superfluities of life, which are
“now in some cases by custom
“made almost necessary, must be
“supplied out of the superabun-
“dance of art and industry, or con-
“temned by as great a degree of
“philosophy.”

500. *Quos rami fructus, &c.*] No man’s memory has been more traduced than that of Epicurus. He has been represented as a person wholly given up to luxury and intemperance. His name is become a proverb, to express a voluptuous person, whose whole pleasure was in eating and drinking. And yet it is certain that he was a great pattern of temperance, and recommended it to his followers. Dio-

genes Laërtius informs us that he was contented with bread and water, and, when he had a mind to gratify his appetite, he added a piece of cheese: *Αὐτὸς τέ φησιν ἐν ταῖς ἐπιστολαῖς, ὕδατι μόνον ἀρκεῖσθαι, καὶ ἄρτῳ λιτῷ. καὶ πέμψον μοι τυροῦ, φησί, κυθριδίον, ἢ ὅταν βούλωμαι, πολυτελέσασθαι δύναμαι.* Epicurus himself, in his epistle to Menæceus, says, that when he speaks of pleasure he does not mean the pleasures of the voluptuous and intemperate, as some have misinterpreted him: but tranquillity of mind and a body void of pain. Not eating, says he, and drinking, not venereal enjoyments, not a luxurious table, procure a pleasant life, but sober reasoning, which searches into the causes why some things are to be chosen, others to be rejected, and explodes those opinions which tend to disturb the mind: *Ὅταν οὖν λέγωμεν ἡδονὴν τέλος ὑπάρχειν, οὐ τὰς τῶν ἀσάτων ἡδονάς, καὶ τὰς τῶν ἐν ἀπολαύσει κειμένους λέγομεν, ὡς τίνες ἀγνοοῦντες καὶ οὐχ ὁμολογοῦντες ἢ κακῶς ἐκδεχόμενοι νομίζουσιν, ἀλλὰ τὸ μὴτε ἀλγεῖν κατὰ σῶμα, μὴτε ταράττεσθαι κατὰ ψυχὴν. οὐ γὰρ πότοι καὶ κῆμοι συνείροντες, οὐδ’ ἀπολαύσεις παίδων καὶ γυναικῶν, οὐδ’ ἰχθύων καὶ τῶν ἄλλων ὅσα φέρει πολυτελής τράπεζα, τὸν ἡδὺν γεννᾷ βίον, ἀλλὰ ἠέψαν λογισμὸς, καὶ τὰς αἰτίας ἐξερευνητὴν πάσης αἰρέσεως καὶ φυγῆς, καὶ τὰς δόξας ἐξελαίνων, ἀφ’ ἧν πλεῖστος τὰς ψυχὰς καταλαμβάνει θόρυβος.* Virgil says his countryman enjoys these frugal blessings of temperance: he lives upon the fruits of his own trees, and what nature produces all around him. This Cowley calls being a true Epicure:

When Epicurus to the world had taught,
That pleasure was the chiefest good,

Sponte tulere sua, carpsit: nec ferrea jura,
 Insanumque forum, aut populi tabularia vidit.
 Sollicitant alii remis freta cæca, ruuntque
 In ferrum; penetrant aulas et limina regum:
 Hic petit excidiis urbem, miserosque Penates,
 Ut gemma bibat, et Sarrano indormiat ostro. 506

have yielded spontaneously: nor has he seen the hardships of the law, and the mad Forum, or the courts of the people. Some trouble the blind seas with oars, rush into war, and penetrate the courts and palaces of kings. One seeks to ruin cities and miserable families, that he may drink in gems, and sleep on Sarran scarlet.

And was perhaps i' th' right, if rightly understood,
 His life he to his doctrine brought,
 And in a garden's shade that sovereign pleasure sought.
 Whoever a true Epicure would be,
 May there find cheap, and virtuous luxury.

502. *Tabularia.*] The *Tabularium* was a place at Rome, where the public records were kept.

503. *Sollicitant alii, &c.*] In this passage the Poet shews the preference of agriculture to the several employments and desires of men.

506. *Sarrano.*] Tyre was anciently called *Sarra*. Servius says it had its name from the fish *Sar*, with which it abounds. "*Sarrano dormiat ostro.* Tyria purpura. Quæ enim nunc *Tyros* dicitur, olim *Sarra* vocabatur, a pisce quodam, qui illic abundat: quem lingua sua *Sar* appellant." Borchart observes, that Servius is generally mistaken in his Phœnician etymologies. He derives *Sarra* from the Hebrew name צור *Tsor*, by which Tyre is called in the holy Scriptures. He thinks Servius had read in Trogus, that Sidon had its name from a fish, and, by a slip of his memory, had said that of Tyre, which he had read of Sidon: "Virgilii vetus Scholiastes scholiis suis Punicæ quædam interspergit, sed pleraque pessimæ notæ. Tale illud in lib. 2. Georg. Quæ nunc Tyrus dicitur, olim Sarra vocabatur, a pisce quodam qui illic abundat, quem lingua sua Sar appellant. Verum quidem est Romanos ve-

teres pro Tyro dixisse Sarram. Ita in Gellio legitur, et in Festo, et in Paulo: et in Fragmentis Ennii, Pœnos Sarra oriundos. Unde est quod pro Tyrio poëta dixit Sarranum ostrum; et Juvenalis Sarranæ aulæa; et Silius, lib. 6. Sarranam Junonem, et Sarranam cædem; et lib. 7. Sarranum navitam; et lib. 8. Sarrana numina; et lib. 9. Sarranum nomen, et Sarranam manum; et lib. 11. Sarrana castra; et lib. 15. Sarranum muricem; et lib. 3. Sarranam Leptin; et Columella Sarranam violam, id est purpuream, quia purpura est Tyro; et fortasse apud Stephanum Φοινίκης πόλις Σάρα, unde gentile Σαρανός, id ipsum erat Græcis quod Romanis Sarra et Sarranus. Σάρα saltem plurimum accedit ad Hebræum צור *Tsor*, quo nomine Tyrum appellant sacri Scriptores, sed piscis sar, unde Sarra, si quidem Servio fides, non extat ullibi gentium. Et Sarra nomen deduci notum est ex Hebræo Tyri nomine צור *Tsor*; in quo literam tsade, quæ medijs est soni inter T et S Græci in T mutarunt et Romani in S. Ita factum ut ex eodem צור et Τύρος nasceretur et Sarra. Sed Servium verisimile est, cum alicubi legisset quod in Trogo habetur, Sidonem a pisce dici, titubante memoria id de Tyro scripsisse quod de Sidone legerat. Non dispari errore Origenes Tyrus, inquit, apud Hebræos sonat idem quod nobis venantes. Imo Tyrus

Another hides his riches, and broods over buried gold. Another is struck with astonishment at the *rostra*: another is smitten with the double applause of senators and plebeians in the theatre: others rejoice in spilling their brother's blood,

Condit opes alius, defossoque incubat auro.

Hic stupet attonitus rostris: hunc plausus hiantem

Per cuneos, geminatus enim, plebisque, patrumque 509

Corripuit: gaudent perfusi sanguine fratrum,

“rupem sonat; sed Sidon vel a venatione vel a piscatione dicitur.”

Indormiat.] I follow Heinsius, Ruæus, and Masvicius. All the manuscripts which I have collated, Servius, La Cerda, Schrevelius, and most of the editors, read *dormiat*.

538. *Hic stupet attonitus rostris.*] This seems not to be spoken of the orators themselves, but of their hearers, who are struck with astonishment at the force of their eloquence. Though the Poet may mean also, that this admiring of eloquence may stir up in them a vehement desire of becoming orators. Dryden has made Virgil use abusive language on this occasion:

Some patriot fools to popular praise
aspire
Of public speeches which worse fools
admire.

Mr. B—— makes the astonishment relate wholly to the orator himself:

He in the Rostrum lifts to heaven his eyes,
Amaz'd, confounded, speechless with surprise.

But why the orator should be affected in such a manner, I must own myself at a loss to comprehend. Dr. Trapp seems to understand this expression of the Poet in the same sense with me:

That doats with fondness on the Rostrum's fame.

Hunc plausus, &c.] This is generally understood to be meant of

dramatic Poets, who are ambitious of a general applause of the whole audience. The Patricians and Plebeians had their different seats or boxes in the Roman theatre, which, being extended from the centre to the circumference, were consequently narrower at the centre, like so many wedges, whence they were called *cunei*. See the note on ver. 381. Virgil's expression seems to mean the same as if we should now say, *others are fond of a general applause from the pit, boxes, and galleries.*

509. *Geminatus.*] Pierius found *geminatus* in the Roman, Medicean, Lombard, and other ancient manuscripts. It is the same in all the manuscripts, which I have collated, and in most printed editions. Some read *geminatur*; others *geminatur*.

510. *Gaudent perfusi sanguine fratrum.*] In the old Nuremberg edition it is *patrum*.

We have a passage not much unlike this in Lucretius;

Sanguine civili rem conflant: divitiisque
Conduplicant avidi, cædem cædi accumulantes:
Crudeles gaudent in tristi funere fratris:
Et consanguineum mensas odere, timentque.

*By civil wars endeavour to get more;
And, doubling murders, double their vast store;*

Laugh o'er their brothers' graves, and tim'rous guests

All hate, and dread their nearest kinsmen's feasts.

Exilioque domos et dulcia limina mutant ;
 Atque alio patriam quærunt sub sole jacentem.
 Agricola incurvo terram dimovit aratro :
 Hinc anni labor : hinc patriam, parvosque ne-
 potes
 Sustinet ; hinc armenta boum, meritosque ju-
 vencos. 515
 Nec requies, quin aut pomis exuberet annus,
 Aut fœtu pecorum, aut Cerealis mergite culmi :
 Proventuque oneret sulcos, atque horrea vincat.
 Venit hyems, teritur Sicyonia bacca trapetis,
 Glande sues læti redunt, dant arbuta sylvæ : 520
 Et varios ponit fœtus autumnus, et alte
 Mitis in apricis coquitur vindemia saxis.
 Interea dulces pendent circum oscula nati :

and change their habitations and dear houses for exile, and seek countries lying under another sun. The husbandman stirs the earth with his crooked plough; hence the labour of the year, hence he sustains his country and small family; hence his herds of kine, and deserving bullocks. Nor is there any intermission, but the season abounds either with fruit, or young cattle, or sheaves of corn; and loads the furrows with increase; and bursts the barns. Winter comes; and the Sicyonian berry is pounded in mills, the swine come home full of mast, the woods yield arbutes; and autumn supplies various fruits, and the mild vintage is ripened on the open hills. In the mean time his sweet children hang about his neck;

513. *Agricola incurvo, &c.*] In opposition to all these vexations and solitudes the Poet tells us the husbandman has only the labour of ploughing, which supports his country and his own family. And, to recompense his labours, there is no part of the year which does not produce something to his benefit. To crown all, he tells us he is happy in a virtuous wife and dear children; he is delighted with the sight of his cattle; and diverts himself with rural sports on holy-days.

514. *Nepotes.*] La Cerda reads *Penates*.

519. *Venit hyems.*] Mr. B— will have *hyems*, in this place, not to signify the winter, but a storm. The time of gathering olives is in winter. Columella says the middle time of gathering them is the beginning of December: “*Media est olivitas plerumque initium mensis Decembris.*” The same author places the beginning of winter on the ninth of November: “*Quinto Idus Novembris hyemis*

“*initium.*” Palladius places the making of oil under November.

Sicyonia bacca.] Sicyon was a city of Achaia, not far from the Peloponnesian Isthmus. It was famous for olives: whence he calls the olive the Sicyonian berry. Thus Ovid:

Quot Sicyon baccas, quot parit Hybla favos:

And

Aut ut olivifera quondam Sicyone fugato.

Trapetis.] The olive mill is described by Cato, in the twentieth and twenty-second chapters of his book of Husbandry.

520. *Arbuta.*] See the note on ver. 148. of the first Georgick.

522. *Apricis saxis.*] See the note on ver. 377.

523. *Interea pendent dulces circum oscula nati.*] This seems to be put in opposition to those, whom he mentioned before to be punished with banishment from their families:

his chaste family preserve their modesty; his cows trail their milky udders; and his fat kids butt at each other with their horns on the verdant grass. The farmer himself celebrates the festival days, and extended on the grass, whilst the fire burns in the midst, and his companions crown the goblet, makes the libation, and invokes thee, O Lenæ, and places a mark on an elm, for the herdsmen to throw their swift javelins; and strips their hardy bodies, for wrestling in the rustic ring. This life the ancient Sabines formerly led, this Remus and his brother led; thus strong Etruria grew,

Casta pudicitiam servat domus: ubera vaccæ
Lactea demittunt; pinguesque in gramine læto
Inter se adversis luctantur cornibus hœdi. 526
Ipse dies agitat festos; fususque per herbam,
Ignis ubi in medio, et socii cratera coronant,
Te libans, Lenæe, vocat, pecorisque magistris
Velocis jaculi certamina ponit in ulmo; 530
Corporaque agresti nudat prædura palæstra.
Hanc olim veteres vitam coluere Sabini;
Hanc Remus et frater: sic fortis Etruria crevit;

Exilioque domos, et dulcia limina mutant.

Lucretius has something like this, in his third book:

At jam non domus accipiet te læta, neque uxor

Optima, nec dulces occurrent oscula nati
Præripere, et tacita pectus dulcedine tangent.

524. *Casta pudicitiam servat domus.*] This is opposed to the frequent adulteries, which are committed in cities.

525. *Pinguesque.*] In one of Dr. Mead's manuscripts *que* is left out.

528. *Cratera coronat.*] This may be understood either of crowning the goblet with flowers, or filling it with wine to the brim. This is plainly meant by Virgil as a solemn adoration of Bacchus: but Dryden represents them as drinking the farmer's health:

The hearth is in the midst; the herdsmen round

The cheerful fire, provoke his health in goblets crown'd.

531. *Nudat.*] Pierius says it is *nudant* in the Roman, the Medicean, and other very ancient manuscripts. It is *nudant* in the King's, the Bodleian, and in one of Dr. Mead's manuscripts: but *nudat* is more generally received.

532. *Hanc olim, &c.*] Having shewn the advantages and delights of husbandry; he concludes this second Georgick, with observing that this was the life which their glorious ancestors led; that this was the employment of Saturn, in the golden age, before mankind were grown wicked, and had learned the art of war.

Veteres Sabini.] The Sabines were an ancient people of Italy, near Rome. They were famous for religion and virtue: and are thought by some to derive their name ἀπὸ τῆς σέβουσαι, from *worshipping*. Thus Pliny: "Sabini, ut quidam existimavere, a religione et deorum cultu Sebiini appellati." It is customary with the Poets to compare a chaste, virtuous, matron, to the Sabine women. Thus Horace:

Quod si pudica mulier in partem juvenis
Domum, atque dulces liberos;
Sabina qualis, aut perusta solibus
Pernicis uxor Appuli.

*But if a wife, more chaste than fair,
Such as the ancient Sabines were,
Such as the brown Apulian dame,
Of mod'rate face, and honest fame.*

CREECH.

533. *Hanc Remus et frater.*] Romulus and Remus, when they undertook to found their new city,

Scilicet et rerum facta est pulcherrima Roma,

and thus Rome became the most glorious of things,

Rome, were joined by a great number of shepherds, according to Livy: "Ita Numitori Albana permissa re, Romulum Remumque cupido cepit, in iis locis ubi expositi, ubique educati erant, urbis conderendæ: et supererat multitudo Albanorum Latinorumque: ad id pastores quoque accesserant, qui omnes facile spem facerent, parvam Albam, parvum Lavinium, præ ea urbe quæ conderetur fore." They were educated themselves amongst the shepherds, and were employed in tending the sheep, according to the same author: "Tenet fama, cum fluitantem alveum, quo expositi erant pueri, tenuis in sicco aqua destituisset, lupam sitientem, ex montibus qui circa sunt, ad puerilem vagitum cursum flexisse: eam summissas infantibus adeo mitem præbuisse mammas, ut lingua lambentem pueros magister regii pecoris inveniret. Faustulo fuisse nomen ferunt; ab eo ad stabula Laurentiæ uxori educandos datos. . . Cum primum adolevit ætas, nec in stabulis, nec ad pecora segnes, venando peragraræ circa saltus, hinc robore et corporibus animisque sumto, jam non feras tantum subsistere, sed in latrones præda onustos impetum facere, pastoribusque rapta dividere."

Sic fortis Etruria crevit.] Etruria, or Tuscany, was bounded on the north and west by the Apennines, by the *mare inferum*, or Tyrrhene sea, on the south, and by the river Tyber on the east. The Etrurians are said to have extended their dominion from the Alps to the Sicilian sea, whence the sea, which washes that coast of Italy, obtained the name of the Tyrrhene, or Tuscan sea.

534. *Facta est pulcherrima Roma.*] The ancient Romans were greatly addicted to husbandry, and are known to have had that art in the greatest esteem. Cato mentions, as an instance of this, that they thought they could not bestow a greater praise on any good man, than calling him a good husbandman: "Et virum bonum cum laudabant, ita laudabant, bonum agricolam, bonumque colonum. Amplissime laudari existimabatur, qui ita laudabatur." Cicero, in his oration for Sextus Roscius, observes, that their ancestors, by diligently following agriculture, brought the Commonwealth to the flourishing condition in which it then was: "Etenim, qui præesse agro colendo flagitium putes, profecto illum Atilium, quem sua manu spargentem semen, qui missi erant, convenerunt, hominem turpissimum, atque inhonestissimum judicares. At hæcule majores nostri longe aliter et de illo, et de cæteris talibus viris existimabant. Itaque *ex minima, tenuissimaque Republica maximam et florentissimam nobis reliquerunt.* Suos enim agros studiose colebant: non alienos cupide appetebant: quibus rebus, et agris, et urbibus, et nationibus, *republicam atque hoc imperium, et Populi Romani nomen auxerunt.*" Columella observes, that Quintius Cincinnatus, who was called from the plough to the Dictatorship, laid down his ensigns of authority with greater joy than he took them up, and returned to his bullocks, and little hereditary farm of four acres: that C. Fabritius, and Curius Dentatus, of whom one had driven Pyrrhus out of Italy, and the other had subdued the Sabines, cultivated

and encompassed her seven hills with a wall. Also before the reign of the Dictæan king, and before the impious age feasted upon slain bullocks,

Septemque una sibi muro circumdedit arces.
Ante etiam sceptrum Dictæi Regis, et ante
Impia quam cæsis gens est epulata juvencis,

the seven acres, which they shared with the rest of the people, with a diligence, equal to the valour by which they had obtained them: that the true offspring of Romulus were hardened by rural labour, to bear the fatigues of war, when their country called for their aid; and that they chose their soldiers out of the country rather than out of the city: "Verum cum plurimis
" monumentis scriptorum admo-
" near, apud antiquos nostros fuisse
" gloriæ curam rusticationis, ex qua
" Quintius Cincinnatus, obsessi
" Consulis et exercitus liberator, ab
" aratro vocatus ad Dictaturam
" venerit, ac rursus, fascibus de-
" positis, quos festinantius victor
" reddiderat, quam sumpserat Im-
" perator, ad eosdem juvencos, et
" quatuor jugerum avitum hæredio-
" lum redierit. Itemque C. Fabri-
" cius, et Curius Dentatus, alter
" Pyrrho finibus Italiæ pulso, do-
" mitis alter Sabinis, accepta quæ
" viritim dividebantur captivi agri,
" septem jugera non minus indus-
" trie coluerit, quam fortiter armis
" quæsierat . . . At mehercule vera
" illa Romuli proles assiduis vena-
" tibus, nec minus agrestibus operi-
" bus exercitata, firmissimis præva-
" luit corporibus, ac militiam belli,
" cum res postulavit, facile susti-
" nuit, durata pacis laboribus, sem-
" perque rusticam plebem præposuit
" urbanæ." Pliny observes that Italy produced a greater quantity of corn in former ages, which he ascribes to the lands being cultivated by the hands of generals; and ploughmen who had triumphed: "Quænam ergo tantæ ubertatis
" causa erat? Ipsorum tunc mani-

" bus Imperatorum colebantur agri,
" ut fas est credere, gaudente terra
" vomere laureato, et triumphali
" aratore: sive illi eadem cura se-
" mina tractabant, qua bella, ea-
" demque diligentia arva dispone-
" bant, qua castra: sive honestis
" manibus omnia lætius proveniunt,
" quoniam et curiosius fiunt."

535. *Septemque una sibi muro circumdedit arces.*] In some editions it is *septem quæ*.

" The seven hills of Rome, which
" were inclosed within one wall,
" were, the *Palatinus*, now *Palazzo
" maggiore*; the *Quirinalis*, now
" *monte Cavallo*; the *Cælius*, now
" *monte di S. Giovanni Laterano*;
" the *Capitolinus*, now *Campidoglio*;
" the *Aventinus*, now *monte di S.
" Sabina*; the *Esquilinus*, now *mon-
" te di S. Maria maggiore*; and the
" *Viminalis*; to which seven were
" added the *Janiculus*, now *Monte-
" rio*, and the *Vatican*." RUVENS.

536. *Dictæi Regis.*] Dicte is the name of a mountain of Crete, where Jupiter was educated, and on which a temple was built in honour of him. Hence the Poet calls Jupiter the Dictæan king.

537. *Cæsis juvencis.*] In the first ages it was thought unlawful to slay their oxen, because they assisted mankind in tilling the ground. Thus Cicero: "Quid de bobus lo-
" quar? quibus cum terræ subige-
" rentur fissione glebarum, ab illo
" aureo genere, ut Poëtæ loquuntur,
" vis nunquam ulla afferebatur." Varro says it was anciently made a capital crime to kill an ox: "Hic
" socius hominum in rustico opere,
" et Cereris minister. Ab hoc an-
" tiqui manus ita abstinere volue-

Aureus hanc vitam in terris Saturnus agebat.
 Necdum etiam audierant inflari classica, necdum
 Impositos duris crepitare incedibus enses. 540
 Sed nos immensum spatii confecimus æquor ;
 Et jam tempus equum fumantia solvere colla.

golden Saturn led this life upon earth. They had not then heard the warlike sound of the trumpet, nor the clattering of swords upon hard anvils. But we have now run our course over a vast plain, and it is now time to release the smoking necks of our horses.

“runt ut capite sanxerint, siquis occidisset:” and Columella also says that oxen were so esteemed among the ancients, that it was held as capital a crime to kill an ox, as to slay a citizen: “Cujus tanta fuit apud antiquos veneratio, ut tam capitale esset bovem necasse, quam civem.” Virgil seems in this place to have imitated Aratus, who says that in the brazen age men first began to form the mischievous sword, and to eat the labouring oxen :

Ἀλλ' ὅτε δὴ κακῆϊνοι ἐπέθνασαν, οἱ δ' ἐγένοντο,
 Καλλιῆ γενεῇ, πρώτων ὀλοώτεροι ἄνδρες,
 Ὅ' πρώτοι κακόεργον ἔχαλχεύσαντο μάχαι-
 ραν
 Εἰνοδίην, πρώτοι δὲ βοῶν ἐπάσαντ' ἀροτήρων.

538. *Aureus Saturnus.*] The golden age was fabled to have been under the government of Saturn. This age terminated with the expulsion of Saturn by Jupiter.

541. *Spatii.*] See the note on book i. ver. 513.

542. *Fumantia.*] Pierius says it is *spumantia* in the Roman, and other manuscripts.

P. VIRGILII MARONIS
G E O R G I C O R U M

LIBER TERTIUS.

TE quoque, magna Pales, et te memorande,
canemus,

Pastor ab Amphryso: vos, sylvæ, amnesque
Lycæi.

Cætera, quæ vacuas tenuissent carmina mentes,

Thee also, O great Pales, will
I sing, and thee O shepherd
memorable by Amphrysus:
ye woods and rivers of Ly-
cæus. Other poems, which
have employed idle minds,

1. *Te quoque, &c.*] The Poet, intending to make cattle the subject of his third book, unfolds his design, by saying he will sing of Pales, the goddess of shepherds; of Apollo, who fed the herds of Admetus on the banks of Amphrysus; and of the woods and rivers of Lycæus, a mountain of Arcadia, famous for sheep. He then shews a contempt of the fabulous Poems, the subjects of which he says are all trite and vulgar, and hopes to soar above the Greek Poets.

Pales is the goddess of shepherds. The feast called *Palilia*, in which milk was offered to her, was celebrated on the twentieth of April, on which day also Rome was founded by Romulus.

2. *Pastor ab Amphryso.*] Amphrysus is a river of Thessaly, where Apollo fed the herds of king Admetus.

Lycæi.] Lycæus is a mountain

of Arcadia, famous for sheep, and sacred to Pan, being accounted one of his habitations.

3. *Cætera, quæ vacuas tenuissent carmina mentes, omnia jam vulgata.*] “ Though I do not dislike *carmina*, “ yet in some manuscripts it is *car-* “ *mine*, in the ablative case. For “ he does not mean that other “ poems are now grown common, “ but all other subjects, which “ might be treated in verse, and “ are the usual themes of poets. “ What these are he immediately “ recites.” PIERIUS.

Fulvius Ursinus observes, that Virgil alludes to particular authors, who had treated severally of these fables. Homer has related the fable of Eurystheus in the eighteenth Iliad. The Busiris of Mnesimachus is quoted in the ninth book of Athenæus. Theocritus has spoken of Hylas; Callimachus is referred to in *Latonia Delos*, and the first

are now all become common. Who is unacquainted with cruel Eurystheus, or does not know the altars of the execrable Busiris?

Omnia jam vulgata. Quis aut Eurysthea
durum,
Aut illaudati nescit Busiridis aras?

Olympic ode of Pindar is to be understood by the mention of Hippodamia and Pelops.

4. *Omnia jam vulgata.*] In the Bodleian, and in one of Dr. Mead's manuscripts, it is *omnia sunt vulgata*.

Eurysthea durum.] Pierius says some would read *dirum*, but *durum* is the true reading. Dr. Trapp however has translated these words, *Eurystheus dire*.

Eurystheus the son of Sthenelus was king of Mycenæ, and, at the instigation of Juno, imposed on Hercules his twelve famous labours, which he hoped would have overpowered him.

5. *Illaudati Busiridis aras.*] Busiris is generally said to have been the son of Neptune, king of Egypt, and a most cruel tyrant. He used to sacrifice strangers, but Hercules overcame him, and sacrificed both him and his son on the same altars. Diodorus Siculus tells us, that this cruelty of Busiris was a fable invented by the Greeks, but grounded on a custom practised by the Egyptians of sacrificing red-haired people to the manes of that king, because Typhon, who slew him, was of that colour. Sir Isaac Newton makes Busiris to be the same with Sesac, Sesostris, and the great Bacchus; and adds, that "the Egyptians before his reign called him their Hero or Hercules: and after his death, by reason of his great works done to the river Nile, dedicated that river to him, and deified him by its names *Sihor*, *Nilus*, and *Egyptus*; and the Greeks hearing them lament *O Sihor*, *Bou Sihor*, called him *Osi-*

ris and *Busiris*." The same great author places the end of his reign upon the fifth year of Asa, 956 years before Christ. Eratosthenes, as he is quoted by Strabo, affirms not only that this sacrificing of strangers was a fable, but that there never was a king or tyrant named Busiris.

In the next place let us consider the objection which the ancient grammarians have made to the use of the word *illaudati* in this place. Aulus Gellius tells us they said it was a very improper word, and not strong enough to express the detestation of so wicked a person, who, because he used to sacrifice strangers of all nations, was not only unworthy of praise, but ought to be detested and cursed by all mankind: "Nonnulli Grammatici ætatis superioris, in quibus est Cornutus Annæus, haud sane inducti neque ignobiles, qui commentaria in Virgilium composuerunt, . . . *illaudati* parum idoneum esse verbum dicunt, neque id satis esse ad faciendam scelerati hominis detestationem: qui quod hospites omnium gentium immolare solitus fuit, non laude indignus, sed detestatione, execrationeque totius generis humani dignus esset." Aulus Gellius vindicates the use of this word two different ways. In the first place he says, hardly any man is so profligate, as not sometimes to do or say something which is praiseworthy: and therefore one who cannot be praised at all must be a most wicked wretch. He adds, that, as to be without blame is the highest pitch of virtue, so to be without praise is the greatest degree of wickedness. He proves from

Cui non dictus Hylas puer, et Latonia Delos?

Who has not spoken of the boy Hylas, and Latonian Delos?

Homer, that the greatest praises are contained in words exclusive of imperfection, and therefore that a term which excludes praise is the most proper that can be found for blaming or censuring. He observes also, that Epicurus expressed the greatest pleasure by a privation of pain, and that Virgil in like manner called the Stygian lake *inamabilis*: for as *illaudatus* signifies a privation of all praise, so *inamabilis* expresses a privation of all love. “De *illaudato* autem duo videntur responderi posse. Unum est ejusmodi: nemo quisquam tam efferis est moribus, quin faciat aut dicat nonnunquam aliquid quod laudari queat. Unde hic antiquissimus versus vice proverbii celebratus est,

“ Πολλάκι γὰρ δὲ μωρὸς ἄνηρ μάλα κείριον
“ εἶπεν.

“ sed enim qui omni in re atque omni tempore laude omni vacat, is *illaudatus* est: isque omnium pessimus deterrimusque est: sicuti omnis culpæ privatio inculpatum facit. Inculpatum autem instar est absolutæ virtutis: *illaudatus* igitur quoque finis est extremæ malitiæ. Itaque Homerus non virtutibus appellandis, sed vitiis detrahendis laudare ampliter solet. Hoc enim est

“ ——— ἦνθα μάντις ἄμύμων.

“ ——— τῷ δ' οὐκ ἄκοντε πιστεύσθην.

“ Et item illud,

“ Ἐνδ' οὐκ ἂν βρίζοντα Ἴδοις Ἀγαμέμνονα
“ διον,

“ Οὐδὲ κατακπτάσονται, οὐδ' οὐκ ἐδέλοντα
“ μάχεσθαι.

“ Epicurus quoque simili modo maximam voluptatem detractio- nem privationemque omnis dolo-

ris definivit his verbis: ὄρος τοῦ μεγέθους τῶν ἡδονῶν, ἢ παντός τοῦ ἀλογούντος ὑπεξείρεσις. Eadem ratione idem Virgilius *inamabilem* dixit Stygiam paludem. Nam sicut *illaudatum* κατὰ amoris στέρησιν detestatus est.” In the second place he says that *laudare* signified anciently to name; therefore *illaudatus* or *illaudabilis* signifies one who ought not to be named, as it was formerly decreed by the Asiatic states, that none should ever name the man who had set fire to the temple of Diana at Ephesus. “Altero modo *illaudatus* ita defenditur. *Laudare* significat prisca lingua nominare appellareque. Sic in actionibus civilibus auctor laudari dicitur, quod est nominari. *Illaudatus* enim est quasi *illaudabilis*, qui neque mentione aut memoria ulla dignus, neque unquam nominandus est. Sicuti quondam a communi consilio Asiæ decretum est, uti nomen ejus, qui templum Dianæ Ephesiæ incenderat, ne quis ullo in tempore nominaret.” Some are of opinion that Virgil here reflects on Isocrates, who composed an Oration in praise of Busiris. But the Oration of Isocrates does not seem so much to be designed in praise of Busiris, as to expose one Polycrates, who had undertaken to praise him, and yet had not said any one thing of him, which deserved commendation. Quintilian thinks Polycrates composed this Oration, rather to shew his wit, than for any other purpose: “Equidem illos qui contra disputarunt, non tam idcirco ingenia materiæ difficultate credo voluisse; sicut Polycratem cum Busirim laudaret, et Clytemnestram: quanquam is,

and Hippodame, and Pelops famous for his ivory shoulder, Hippodameque, humeroque Pelops insignis eburno,

“ quod his dissimile non esset, com-
 “ posuisse orationem, quæ est habita
 “ contra Socratem, dicitur.” There-
 fore if Virgil designed to reflect on
 any orator, it must rather have
 been on Polycrates than on Iso-
 crates. After all, I believe Virgil
 intended to express a great abhor-
 rence of the cruelties ascribed to
 Busiris, by this negative of praise,
 as he has called the Stygian lake
inamabilis in two different places.
 The first is in the fourth Georgick:

— Tarda que palus *inamabilis* unda.

The other is in the sixth Æneid:

— Tristique palus *inamabilis* unda.

And in the twelfth Æneid he uses
 in like manner *illætabile*, to express
 the horrid murmur of a distracted
 city:

Attulit hunc illi cœcis terroribus aura
 Commixtum clamorem, arrectasque im-
 pulsit aures
 Confusæ sonus urbis, et *illætabile* mur-
 mur.

Nor are examples of this way of
 speaking wanting among other au-
 thors. Cicero seems to be speaking
 in praise of Quintus Pompeius, when
 he calls him a not contemptible
 orator: “ Q. enim Pompeius, non
 “ *contemptus* orator, temporibus illis
 “ fuit, qui summos honores, homo
 “ per se cognitus, sine ulla commen-
 “ datione majorum est adeptus.”
 Livy commends Polybius by calling
 him an author not to be despised:
 “ Hunc regem in triumpho ductum
 “ Polybius, haudquaquam spernen-
 “ dus auctor tradit.” Longinus
 also, when he extols the sublimity
 of the style of Moses, calls him no
 vulgar author: Ταύτη και ὁ τῶν Ἰου-
 δαίων, θεσημοδέτης, οὐχ' ὁ τυχῶν ἀνήρ,

ἐπειδὴ τὴν τοῦ θεοῦ δύναμιν κατὰ τὴν
 ἀξίαν ἐγνώρισε, κατέφθηνεν, εὐδὺς ἐν τῇ εἰς-
 βολῇ γράψας τῶν νόμων, Εἶπεν ὁ Θεός,
 φησί. τί; γένεσθω φῶς, καὶ ἐγένετο. γέν-
 εσθω γῆ, καὶ ἐγένετο. Dr. Trapp, in
 his note on this passage, justly ob-
 serves that it “ is a figure of which
 “ we have frequent instances; espe-
 “ cially in the holy Scriptures.
 “ Thus Gen. xxxiv. 7. *Which thing*
 “ *ought not to be done*; speaking of
 “ a great wickedness. And Rom. ii.
 “ 28. The most *flagrant vices* are
 “ called *things which are not con-*
 “ *venient.*”

6. *Hylas puer.*] Hylas was be-
 loved by Hercules, and accompa-
 nied him in the Argonautic expe-
 dition. But going to draw water
 he fell in, which gave occasion to
 the fable of his being carried away
 by the nymphs. He is mentioned
 in the sixth Eclogue:

His adjunctum, Hylan nautæ quo fonte
 relictum
 Clamasset: ut littus Hyla, Hyla, omne
 sonaret.

*He nam'd the nymph (for who but gods
 cou'd tell?)*

*Into whose arms the lovely Hylas fell;
 Alcides wept in vain for Hylas lost,
 Hylas in vain resounds through all the
 coast.*

LORD ROSCOMMON.

The loss of Hylas is the subject
 of the thirteenth Idyllium of Theo-
 critus.

Latonia Delos.] Delos is one of
 the islands in the Ægean sea, called
 Cyclades. It is fabled that this
 island floated till Latona brought
 forth Apollo and Diana there, after
 which time it became fixed.

7. *Hippodameque humeroque Pe-
 lops insignis eburno, acer equis.*] Hippodame or Hippodamia was

Acer equis? Tentanda via est, qua me quoque
 possim
 Tollere humo, victorque virum volitare per ora.
 Primus ego in patriam mecum, modo vita su-
 persit,

and excellent in driving! I also must try to raise myself from the ground, and having gained the victory to be celebrated in the mouths of men. I first of all, if my life does but last, returning into my own country,

10

the daughter of Œnomaus, king of Elis and Pisa. She was a princess of exceeding great beauty, and had many lovers. But it being foretold by an oracle, that Œnomaus should be slain by his son-in-law, he offered his daughter to him who should overcome the king in a chariot-race, his own horses being begotten by the winds, and prodigiously swift. But on the other side, if the unfortunate lover lost the race he was to be put to death. In this manner thirty lost their lives. But this did not discourage Pelops the son of Tantalus, who was greatly in love with her. He accepted the dangerous conditions, and contended with the father. In this race the king's chariot broke, by which accident he lost his life, and Pelops gained the victory and his beautiful prize.

Tantalus, the father of Pelops, had invited the gods to a banquet, at which, having a mind to try their divinity, he dressed his son, and set his flesh before them. All the gods abstained from this horrid food, except Ceres, who eat the shoulder. Jupiter afterwards restored Pelops to life, and gave him an ivory shoulder, instead of that which had been eaten.

9. *Victorque virum volitare per ora.*] Thus Ennius:

— Volito docta per ora virum.

10. *Primus ego in patriam, &c.*] The Poet, having in the preceding paragraph expressed his contempt of the fabulous subjects of the Greek

Poets, and shewn a desire of surpassing them, now proceeds to propose to himself a subject worthy of his genius, not founded on fables, but on true history. The historical facts which he designs to celebrate are the victories of the Romans, under the influence of Augustus Cæsar. He poetically describes this victory of his over the Greek Poets, by a design of building a temple to Augustus, on the banks of the Mincius, and officiating himself as priest. In the mean time he says he will proceed in the present work, and speak of cattle.

This boast of Virgil, that he will be the first, who brings the Muses from Helicon into his own country, must be understood of Mantua, not of Italy in general: for this glory belongs to Ennius, who first wrote an epic Poem, after the manner of Homer. Thus Lucretius:

Ennius ut noster cecinit, qui primus
 amæno
 Detulit ex Helicone perenni fronde coro-
 nam
 Per gentes Italas hominum quæ clara
 clueret.

Though perhaps our Poet might not think Ennius to have succeeded so well, as to be thought to have gained the favour of the Muses; and therefore flattered himself that he might be the first Roman, who obtained that glory. It must not be omitted in this place, that Virgil designed a journey into Greece, a little before his death. This part therefore probably was written after the Georgicks were finished.

will bring with me the Muses from the top of the Aonian mountain: I first will bring to thee, O Mantua, the Idumean palms: and will erect a marble temple on the green plain, near the water, where Mincius wanders with slow windings, and covers the banks with tender reeds. In the midst shall Cæsar stand, and be the god of the temple. In honour of him, will I, being conqueror, and adorned with Tyrian purple,

Aonio rediens deducam vertice Musas:
 Primus Idumæas referam tibi, Mantua, palmas:
 Et viridi in campo templum de marmore ponam
 Propter aquam, tardis ingens ubi flexibus errat
 Mincius, et tenera prætexit arundine rigas. 15
 In medio mihi Cæsar erit, templumque tenebit.
 Illi victor ego, et Tyrio conspectus in ostro

11. *Aonio vertice.*] Aonia was the name of the mountainous part of Bœotia, whence all Bœotia came to be called Aonia. In this country was the famous mountain Helicon, sacred to the Muses.

12. *Idumæas palmas.*] Idumæa, or the land of Edom, was famous for palms. He therefore uses Idumæan palms for palms in general, as is common in poetry. Palms were used for crowns in all the games, as we find in the fourth question of the eighth book of Plutarch's *Symposiacs*: where he enquires why the sacred games had each their peculiar crown, but the palm was common to all.

In the King's manuscript it is *Primus et Idumeas*.

16. *In medio mihi Cæsar erit, templumque tenebit.*] It was the custom to place the statue of that god, to whom the temple was dedicated, in the middle of it. The other statues, which he mentions, are to adorn the temple.

17. *Illi.*] "i. e. in illius honorem." "So in the next verse but one, *mihi* "for in meum honorem." DR. TRAPP.

In the Cambridge, and in one of the Arundelian manuscripts it is *illic* instead of *illi*. Pierius found the same reading in the Roman, Medicean, and other very ancient manuscripts. He says that in the Lombard manuscript the *c* has been erased, which he greatly condemns. He interprets *illic* to mean Mantua:

"*illic*, hoc est Mantuæ, in patria "mea, quo primus ego Musas ab "Aonia deduxero." He thinks however that *illi* may be put for *illic*, as in the second *Æneid*: *Illi mea tristia facta*: which the ancient grammarians have observed to be put for *illic*. But notwithstanding the opinion of these ancient grammarians, I cannot but think that even in that passage of the *Æneid* *illi* signifies not *there*, but *to him*. Priamus had just reproached Pyrrhus, as being of a less generous temper than his father Achilles: to which Pyrrhus replies: "Then "you shall go on this errand to "my father Achilles; and be sure "you tell *him* of my sad actions, "and how Pyrrhus degenerates "from him:

"— Referes ergo hæc, et nuncius ibis
 "Pelidæ genitori: *illi* mea tristia facta,
 "Degeneremque Neoptolemum narrare
 "memento."

Surely *illi* relates to Achilles, *tell him of my sad actions*, not *tell there my sad actions*, for no place has been mentioned.

Tyrio conspectus in ostro.] Those who offered sacrifice, amongst the Romans, on account of any victory, were clothed in the Tyrian colour. It is not certain what colour this was. Some call it purple, and others scarlet. Perhaps it was a deep crimson; for human blood is commonly called purple by the Poets.

Centum quadrijugos agitabo ad flumina currus.
 Cuncta mihi, Alpheum linquens, lucosque Mo-
 lorchi,
 Cursibus, et crudo decernet Græcia cæstu. 20

drive a hundred four-horsed chariots along the river. For all Greece shall leave Alpheus and the groves of Molorchus, and contend in running, and with the hard cæstus.

18. *Centum quadrijugos agitabo ab flumina currus.*] Varro, as he is quoted by Servius, tells us, that in the Circensian games, it was anciently the custom to send out twenty-five *missus* or matches of chariots in a day, and that each match consisted of four chariots: that the twenty-fifth match was set out at the charge of the people, by a collection made amongst them, and was therefore called *ærarius*: and that when this custom was laid aside, the last match still retained the name of *ærarius*. It is likewise to the ancient custom of celebrating these games on the banks of rivers, that the Poet alludes by the words *ad flumina*.

19. *Cuncta mihi, Alpheum linquens, lucosque Molorchi.*] The Poet here prophesies that the games which he shall institute, in honour of Augustus, will be so famous, that the Greeks will come to them, and forsake their own Olympic and Nemeæan games.

Alpheus is the name of a river of Peloponnesus, arising in Arcadia, passing through the country of Elis, and falling into the sea below the city Olympia, which was famous for the Olympic games, instituted by Hercules in honour of Jupiter. The victors at these games were crowned with wild olive.

Molorchus was a shepherd of Cleone, a town in Peloponnesus, between Corinth and Argos, near Mantinea. Hercules having been hospitably received by this shepherd, in gratitude slew the Nemeæan or Cleonean lion, which infested that

country; and the Nemeæan games were therefore instituted in honour of Hercules. The victors were crowned with parsley, or perhaps smallage, *σέλινον*.

20. *Cursibus.*] Running was one of the five Olympic games, called the *Pentathlon*. The others were wrestling, leaping, throwing the quoit, and fighting with the *cæstus*.

Decernet.] Pierius says it is *decertet* in the Lombard, and some other manuscripts. I find *decertet* in the King's, one of the Arundelian, in both Dr. Mead's manuscripts, and in some old printed copies.

Cæstu.] The *cæstus* was composed of leathern thongs fastened to the hands, and filled with lead and iron, to add force and weight to the blow. Thus Theocritus:

Ἐμνήομεν Λήδας τε καὶ αἰγιόχα Διὸς υἱά,
 Κάστορα καὶ Φοβερὸν Πολυδῆύκεα πύξ ἱερδίζεν
 Χεῖρας ἐπιζεύξαντα μέσοις βοόισιν ἰμάσιν

Οἱ δ', ἐπεὶ οὖν σπείρασι βλαστήσαντο βοείαις
 Χεῖρας, καὶ περὶ γυῖα μακροῦς εἰλῆξαν ἰμάν-
 τας
 Ἐς μέσσον σύναγον, φόνον ἀλλάλοισι πνέον-
 τες.

And Virgil, in his fifth *Æneid*:

— Tantorum ingentia septem
 Terga boum plumbo insuto, ferroque ri-
 gebant.

Tum satus Anchisa cæstus pater extulit
 æquos,
 Et paribus palmas amborum innexuit
 armis.

Those who desire to know the manner of fighting with this weapon,

I myself, having my head adorned with leaves of the shorn olive, will bring presents. Even now I rejoice to lead the solemn pomps to the temple, and to see the oxen slain: or how the scene shifts with a changing face, and how the interwoven Britons lift up the purple tapestry. On the doors will I describe the battle of the Gangarides, and the arms of conquering Romulus, in gold and solid ivory:

Ipsæ caput tonsæ foliis ornatus olivæ
 Dona feram. Jam nunc solemnes ducere pompas
 Ad delubra juvat, cæsosque videre juvencos :
 Vel scena ut versis discedat frontibus ; utque
 Purpurea intexti tollant aulæa Britanni. 25
 In foribus pugnam ex auro solidoque elephanto
 Gangaridum faciam, victorisque arma Quirini :

may find it described at large, in the twenty-second Idyllium of Theocritus, and in the fifth Æneid.

21. *Olivæ.*] *Olivæ* seems to be put here for the wild olive, with which the victors at the Olympic games used to be crowned.

22. *Solemnes ducere pompas.*] The pomps were images of the gods, carried in procession to the *circus*. Thus Ovid:

Sed jam pompa venit : linguis animisque favete.

Tempus adest plausus : aurea pompa venit.

Prima loco fertur passis Victoria pennis :
 Huc ades ; et meus hic fac, Dea, vincat amor.

Plaudite Neptuno, nimium qui creditis undis :

Nil mihi cum pelago : me mea terra capit.

Plaudite tuo, miles, Marti : nos odimus arma.

Pax juvat, et media pace repertus amor.
 Auguribus Phœbus : Phœbe venantibus adsit :

Artifices in te verte, Minerva, manus.
 Ruricolæ Cereri, teneroque adsurgite Baccho :

Pollucem pugiles : Castora placet eques.
 Nos tibi, blanda Venus, puerisque potentibus arcu

Plaudimus : inceptis annue, Diva, meis.

25. *Purpurea intexti tollant aulæa Britanni.*] This is understood by some to mean, that real Britons held up the tapestry in which the figures of their countrymen were interwoven. Thus May:

— Or how the Britains raise
 That purple curtaine which themselves displays.

Dryden understands it only of British figures, which seem to hold it up :

Which interwoven Britons seem to raise,
 And shew the triumph which their shame displays.

And Dr. Trapp :

And how th' inwoven Britons there support
 The purple figur'd tapestry they grace.

27. *Gangaridum.*] The Gangarides were Indians living near the Ganges. These people were not subdued at the time, when Virgil wrote his *Georgicks*. Catrou justly observes, that Virgil must have added this and the preceding verse long after he had first published the *Georgicks*. This whole allegory of the temple seems to have been added by the Poet in the year of Rome 734, when history informs us, that Augustus subdued the Indians, and the Parthians, and recovered the eagles which had been lost by Crassus. This was the year before the death of Virgil: whence we may observe, that he continued to correct and improve this noble Poem, till the time of his death.

Victorisque arma Quirini.] Ruæus allows that it was debated in the Senate, whether Augustus or Romulus should be the name of him, who before was called Octavianus. But he observes that this happened in the year of Rome 727, three years after the publication of the

Atque hic undantem bello, magnumque fluentem

Nilum, ac navali surgentes ære columnas.

Addam urbes Asiæ domitas, pulsumque Niphaten,

Fidentemque fuga Parthum, versisque sagittis,

Et duo rapta manu diverso ex hoste trophæa;

and here will I represent the Nile waving with war, and greatly flowing, and columns rising with naval brass. I will add the conquered cities of Asia, and subdued Niphates, and the Parthian trusting in flight, and in arrows shot backward: and the two trophies snatched with his own hand from two different enemies:

30

Georgicks. Hence he concludes that it was a private flattery of Virgil, and had no relation to what was debated in the Senate. But if we agree with Catrou, that this verse was inserted in the year 734, we can have no doubt, but that Virgil alluded to the debate already mentioned.

28. *Undantem bello, magnumque fluentem Nilum.*] This relates to the victory obtained over the Egyptians and their allies, commanded by Anthony and Cleopatra, in the year of Rome 724.

29. *Navali surgentes ære columnas.*] Servius tells us, that Augustus, having conquered all Egypt, took abundance of beaks of ships, and made four columns of them, which were afterwards placed by Domitian in the Capitol, and were to be seen in his time.

30. *Pulsumque Niphaten.*] Niphates is the name of a mountain and river of Armenia. The people of this country were subdued after the decree of the Senate, by which the name Augustus was given to Octavianus: for Horace mentions this as a new victory, and at the same time gives him the name of Augustus:

————— Potius nova
Cantemus Augusti trophæa
Cæsaris, et rigidum Niphaten,
Medumque flumen gentibus additum
Victis, minores volvere vortices.

31. *Fidentemque fuga Parthum,*

versisque sagittis.] The Parthians used to fly from their enemies, and at the same time to shoot their arrows behind them. Thus Ovid:

Tergaque Parthorum, Romanaque pectora dicam;

Telaque, ab averso quæ jacit hostis equo.
Quid fugis ut vincas; quid victo, Parthe relinques?

The manner of the Parthians fighting is excellently described by Milton:

————— Now the *Parthian* king
In Ctesiphon hath gathered all his host
Against the Scythian, whose incursions
wild
Have wasted Sogdiana; to her aid
He marches now in haste; see, though
from far,
His thousands, in what martial equipage
They issue forth, steel bows, and shafts
their arms:
Of equal dread in *flight*, or in pursuit;
All horsemen, in which fight they most
excel.

.
He saw them in their forms of battle
rang'd,
How quick they wheel'd, and flying *be-*
hind them shot
Sharp sleet of arrowy show'r against the
face
Of their pursuers, and overcame by
flight.

32. *Duo rapta manu diverso ex hoste trophæa.*] Servius will have this to mean the Gangarides in the east, and the Britons in the west: but it does not appear from history that Augustus ever triumphed over the Britons, or even made war upon them. La Cerda proposes

and the nations twice triumphed over from both shores. There shall stand also the statues breathing in Parian marble, the offspring of Assaracus, and the name of the race descended from Jupiter,

Bisque triumphatas utroque ab littore gentes.
Stabunt et Parii lapides, spirantia signa,
Assaraci proles, demissæque ab Jove gentis 35

another interpretation. He observes, that *rapta manu* expresses Augustus Cæsar's having obtained these victories in person. Now it appears from Suetonius, that he managed only two foreign wars in person, the Dalmatian and the Cantabrian: "Externa bella duo "omnino per se gessit, Dalmaticum adolescens adhuc, et, Antoino devicto, Cantabricum. Reliqua per legatos administravit." Ruæus understands the Poet to speak of the two victories obtained over Anthony, the first at Actium, a promontory of Epirus, on the European shore: the other at Alexandria, on the African shore; and that this is meant by *utroque ab littore*, in the next verse. Catrou thinks this solution of Ruæus a very judicious one: but yet he thinks he can give a more solid explication of this passage, from Dion Cassius. This author relates that Augustus made war twice on the Cantabrians, and on the Asturians, and twice in Asia. He went in person against the Spaniards the first time they revolted, and they were subdued the second time by his lieutenant Carisius. He twice subdued the Parthians, and both times commanded his armies in person. Here, says Catrou, are the two trophies obtained by the hand of Augustus, making war in person on two different nations, the Spaniards and the Parthians.

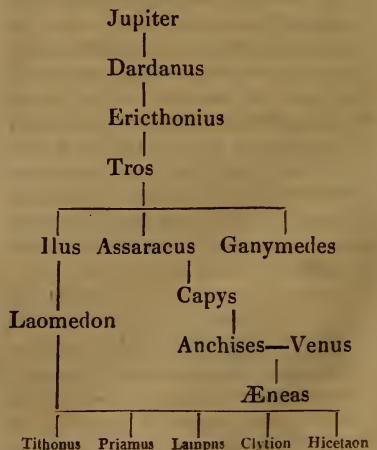
33. *Bisque triumphatos utroque ab littore gentes.*] In several of the old printed editions it is *a* instead of *ab*.

Servius, Ruæus, and Catrou, un-

derstand this to relate to the victories mentioned in the preceding verse. La Cerda thinks the Poet here introduces another picture; and proposes to paint the triumphs of Cæsar, after he had made an universal peace. The two shores therefore mean the whole extent of the Roman dominions, from east to west.

34. *Parii lapides.*] Paros is an island in the Ægean sea, famous for the finest marble. Hence, in the third Æneid, he calls this island *the snow-white Paros*, "niveamque Paron."

35. *Assaraci proles, demissæque ab Jove gentis nomina.*] Here he compliments Augustus, with adorning his temple with the statues of the Trojan ancestors, from whom he was fond of being thought to have descended. The genealogy of this family, according to Homer, from Jupiter to Æneas is thus:



Nomina, Trosque parens, et Trojæ Cynthius
auctor.

Invidia infelix Furias, amnemque severum

Cocyti metuet, tortosque Ixionis angues,

Immanemque rotam; et non exuperabile saxum.

and parent Tros, and Cyn-
thius, the founder of Troy.
Detested envy shall fear the
furies, and the dismal river
Cocytus, and the twisted
snakes of Ixion, and the rack-
ing wheel, and the ever roll-
ing stone.

Δάρδανον αὖ πρώτον τέκετο νεφεληγέρετα
Ζεύς.

Κτίσει δὲ Δαρδανίην, ἔπει οὐπαῖ "Ἴλιος ἰσθ'
'Ἐν πεδίῳ πεπόλιστο, πόλις μερόσπων ἀνθρώ-
πων,

'Ἄλλ' ἔθ' ὑπάρειας ἤκειον πολυπιδάκου "Ἰδης
Δάρδανος αὖ τέκειθ' υἷον Ἐριχθόνιον Βασιλῆα.

Τρωῶ δ' Ἐριχθόνιος τέκετο Τρώεσσι ἀνακτα.
Τρωὸς δ' αὖ τρεῖς παῖδες ἀμύμονες ἕξεγένοντο,
Ἴλος τ', Ἀσσάρακος τε, καὶ ἀντίθεος Γανυ-
μήδης,

Ὅς δὴ κάλλιπτος γένετο θνητῶν ἀνθρώπων.

Τὸν καὶ ἀνηρείψαντο θεοὶ Διὶ οἰνοχοεύειν.

Κάλλιος εἶνεκα οἷο, ἰν' ἀανάτασι μετήϊ.

Ἴλος δ' αὖ τέκειθ' υἷον ἀμύμονα Λαομέδοντα.

Λαομέδων δ' ἄρα Τιθωνὸν τέκετο, Πριάμῳν τε,

Λάμπρον τε, Κλυτίῳ θ', ἱεσταόνα τ' ὄζον
Ἄρηος.

Ἀσσάρακος δὲ Κάπυον, ὃ δ' ἄρ' Ἀγχίσην τέκε
παῖδα.

Αὐτὰρ ἔμ' Ἀγχίσης, Πριάμος δ' ἔτεκε Ἐκ-
τορα δῖον.

The son of Æneas was called Asca-
nius, or Iulus, from whence the
Julian family derived their name.

36. *Trojæ Cynthius auctor.*] A-
pollo was born in Delos, where is
the mountain Cynthus. He is said
to have built Troy, in the reign of
Laomedon. In the sixth Æneid
he calls Dardanus the founder of
Troy:

Iulusque, Assaracusque, et Trojæ Darda-
nus auctor.

And in the eighth:

Dardanus, Iliacæ primus pater urbis et
auctor.

37. *Invidia infelix, &c.*] Servius
seems to understand the Poet's
meaning to be, that he will write
such great things as to deserve

envy; but at the same time that
the envious shall forbear detract-
ing, for fear of punishment in the
other world. I rather believe with
La Cerda and others, that he speaks
of those who envy the glories of
Augustus Cæsar, of whom there
must have been many at that time
in Rome.

This and the two following verses
are wanting in one of Dr. Mead's
manuscripts.

38. *Cocyti.*] Cocytus is the name
of one of the five rivers of hell.

*Tortosque Ixionis angues, imma-
nemque rotam.*] Ixion attempted to
violate Juno, for which crime he
was cast into hell, and bound, with
twisted snakes, to a wheel which is
continually turning.

Pierius says it is *orbes* in the Ro-
man manuscript, instead of *angues*:
but this reading would be a tauto-
logy, for the wheel is mentioned in
the very next verse.

39. *Non exuperabile saxum.*] Si-
sypus infested Attica with robbe-
ries, for which he was slain by
Theseus, and condemned in hell
to roll a stone to the top of a hill,
which always turns back again, be-
fore it reaches the top. This punish-
ment of Sisyphus is beautifully
described by Homer:

Καὶ μὲν Σίσυφον εἰσεῖδον κρατὶρ' ἄλλγε
ἔχοντα,

Ἰᾶν βαστάζοντα πελώριον ἀμφοτέρησιν.

Ἴητοι δ' μὲν, σκηριπτόμενος χερσίν τε ποσίν
τε,

Ἰᾶν ἄνω ἄθεσκε ποτὶ λόφον ἄλλ' ὅτε μέλλοι
Ἄκρον ὑπερβαλεῖν, τότ' ἀποστρέψασκε
κραταιῖς.

In the mean while, let us pursue the untouched woods and lawns, the hard task which you, Mæcenas, have commanded me to undertake. Without thee my mind begins nothing that is lofty; begin then, break slow delays; Cythæron calls with loud clamours, and the dogs of Taygetus, and Epidaurus the tamer of horses, and the voice doubled by the assenting wood re-echoes. But afterwards I will attempt to sing the ardent fights of

Interea Dryadum sylvas, saltusque sequamur
Intactos, tua, Mæcenas, haud mollia jussa. 41
Te sine nil altum mens inchoat: en age segnes
Rumpe moras: vocat ingenti clamore Cythæron,
Taygetique canes, domitrixque Epidaurus equo-
rum:

Et vox assensu nemorum ingeminata remugit. 45
Mox tamen ardentem accingar dicere pugnas

Αὐτίς ἐπειτα πέδονδε κυλινδιστο λάας ἀναι-
δής.

Αὐτὰρ ὄγ' ἄψ ὤσασκε τιταινόμενος· κατὰ
δ' ἰδρώς

Ἐρρίεν ἐκ μελέων, κόνιη δ' ἐκ κρατὸς ὀρώρου.

I turn'd my eye, and, as I turn'd, sur-
vey'd

A mournful vision! the Sisyphyan shade;
With many a weary step, and many a
groan,

Up the high hill he heaves a huge round
stone:

The huge round stone, resulting with a
bound,

Thunders impetuous down, and smokes
along the ground.

Again the restless orb his toil renews,
Dust mounts in clouds, and sweat de-
scends in dews.

MR. POPE.

43. *Vocat ingenti clamore Cythæron.*] Virgil poetically expresses his earnestness to engage in the subject of the present book, by saying he is loudly called upon by the places famous for the cattle of which he intends to treat.

Cythæron is a mountain of Bœotia, a country famous for cattle. Servius says it is a part of Parnassus, from which however it is thirty miles distant.

44. *Taygetique canes.*] See book ii. ver. 488. This mountain was famous for hunting.

Domitrixque Epidaurus equorum.] Servius places Epidaurus in Epirus; for which he has been censured by several authors, who place it in Peloponnesus. But La Cerda vindicates

Servius, and observes that there was an Epidaurus also in Epirus; which he takes to be the place designed by the Poet, because he has celebrated Epirus, in other passages, as breeding fine horses:

Et patriam Epirum referat:

And

—Eliadum palmas Epirus equarum.

Ruæus contends that the Peloponnesian Epidaurus is here meant, and affirms that all Argia, of which Epidaurus was a city, was famous for horses. He confirms this by a line in this very Georgick, of which La Cerda has quoted but the half part, where Mycenæ, a city also of Argia, is celebrated equally with Epirus:

Et patriam Epirum referat, fortesque
Mycenas.

I am persuaded that Ruæus is in the right, by a passage in Strabo, where he says Epidaurus is famous for horses: Ἀρχαδία δ' ἐστὶν ἐν μέσῳ τῆς Πελοποννήσου Βοσκήμασι δ' εἰσι νομαὶ δαψιλεῖς, καὶ μάλιστα ὄνοις, καὶ ἵπποις τοῖς ἵπποβάταις. Ἔστι δὲ καὶ τὸ γένος τῶν ἵππων ἄριστον τὸ Ἀρχαδικόν, κερθάπερ καὶ τὸ Ἀργολικόν, καὶ τὸ Ἐπιδαυρίον. Strabo cannot well be understood to speak in this place of any other, than the Peloponnesian Epidaurus.

46. *Mox tamen ardentem accingar, &c.*] In the King's manuscript it is *etiam* instead of *tamen*.

Cæsaris, et nomen fama tot ferre per annos,
 Tithoni prima quot abest ab origine Cæsar. 48
 Seu quis Olympiacæ miratus præmia palmæ,

Cæsar, and to transmit the glory of his name through as many years as Cæsar is distant from the first origin of Tithonus. If any one staidous of the Olympian palm

Here he is generally understood to mean, that he intends, as soon as he has finished the Georgicks, to describe the wars of Augustus, under the character of Æneas. Mr. B—— is quite of another opinion; “This passage,” he says, “the commentators understand of the Æneid; but it is plainly meant of the fourth Georgick. There he describes the *ardentes pugnas*, the civil wars betwixt the same people for the sake of rival kings. In this sense the passage is very sublime, to promise to introduce such a matter in talking of bees; but in one poem to promise another is low, and unworthy of Virgil, and what never entered into his imagination.” But surely Mr. B—— must be mistaken in this piece of criticism, for the whole introduction to this Georgick is a prelude to the Æneid: and I do not see how the fights of the bees can be understood to be a description of the wars of Cæsar; which the Poet expressly says he designs to sing.

48. *Tithoni prima quot abest ab origine Cæsar.*] Servius interprets this passage, that the fame of Augustus shall last as many years, as were from the beginning of the world to his time. He thinks Tithonus is put for the sun, that is, for Tithan. Others understand the Poet to mean that the fame of Augustus shall last as many years, as were from Tithonus, the son of Laomedon, to Augustus. But to this is objected, that this is too small a duration for the Poet to promise, being no more than a

thousand years. And indeed the fame of Virgil’s Poem, and of Augustus, has lasted much longer already. Servius seems to have no authority for making Tithonus signify the sun: nor can we imagine Virgil means the sun, unless we suppose *Tithoni* to be an erroneous reading for *Titani*, or *Titanis*. But I do not know that so much as one manuscript countenances this alteration. It must therefore be Tithonus, the son of Laomedon, and elder brother of Priamus, that is meant. I must own it seems something strange that he should choose to mention Tithonus, from whom Augustus was not descended, when Anchises or Assaracus would have stood as well in the verse. I believe the true reason of this choice was, that Tithonus was the most famous of all the Dardan family. It is said that Aurora fell in love with this Tithonus, and carried him in her chariot into Ethiopia, where she had Memnon by him. As for the short space of time between the ages of Tithonus and Augustus, it may be observed that the Poet does not say as many years as Cæsar is distant from Tithonus, but as many years as Cæsar is distant from the first origin of Tithonus, that is, from Jupiter, the author of the Dardan race, which is going as far back as the Poet well could.

49. *Seu quis, &c.*] Here the Poet enters upon the subject of this book; and in the first place describes the marks of a good cow.

Olympiacæ palmæ.] The Olympic games were thought the most honourable: and the victors carried

breeds horses, or if any one breeds strong bullocks for the plough, let him chiefly consider the bodies of the mothers. The best form for a cow is to have a rough look, a great head, a long brawny neck, and dewlaps hanging down from her chin to her very knees. Her side should be exceeding long: all her parts large: her feet also, and her ears should be hairy, under her crooked horns.

Pascit equos; seu quis fortes ad aratra juven-
vencos; 50

Corpora præcipue matrum legat. Optima torvæ
Forma bovis, cui turpe caput, cui plurima
cervix,

Et crurum tenuis a mento palearia pendent.

Tum longo nullus lateri modus: omnia magna:

Pes etiam, et camuris hirtæ sub cornibus aures.

palms in their hands, which was esteemed the noblest trophy of their victory. Thus Horace:

Sunt quos curriculo pulverem Olympi-
cum
Collegisse juvat, metaque fervidis
Evitata rotis, palmaque nobilis.

50. *Pascit equos.*] The ancients were exceedingly curious in breeding horses for the Olympic games: and it was thought a great commendation to excel in that skill.

51. *Optima torvæ formæ bovis.*] Pliny says they are not to be despised for having an unsightly look: "Non degeneres existimandi etiam "minus laudato aspectu:" and Columella says the strongest cattle for labour are unsightly; "Apen-
"ninus durissimos, omnemque
"difficultatem tolerantés, nec ab
"aspectu decoros."

52. *Turpe caput.*] Fulvius Ursinus observes that Homer has used *ἀραδία* for *great*. Servius says *turpe* signifies *great*. Grimoaldus also interprets it *magnum et grande caput*. May translates *turpe caput* also *great head*. Ruæus interprets it *deforme propter magnitudinem*. Dryden has *sour headed*; and Dr. Trapp,

— Her head unshap'd and large.

The prose writers recommend the largeness of a cow's forehead. Thus Varro, *latis frontibus* and Columella, *frontibus latissimis*: and

Palladius, *alta fronte, oculis nigris et grandibus*.

Plurima cervix.] *Plurima* signifies much or plentiful, that is, in this place, long and large. See the note on *plurima*, ver. 187. of the first Georgick. Varro says *cervicibus crassis ac longis*.

53. *Crurum tenuis a mento palearia pendent.*] The low hanging of the dewlaps is mentioned also by the prose writers. Thus Varro, *a collo palearibus demissis*: and Columella, *palearibus et caudis amplissimis*: and Palladius, *palearibus et caudis maximis*. Dryden, instead of *knees*, has *thighs*, which I believe are understood to belong only to the hinder legs:

Her double dew-lap from her chin descends:
And at her *thighs* the pond'rous burden ends.

54. *Longo nullus lateri modus: omnia magna.*] This length of the body and largeness of all the limbs is commended also by Varro; "Ut
"sint bene compositæ, ut integris
"membris oblongæ, amplæ . . .
"corpore amplo, bene costatos, latis humeris, bonis clunibus:" and by Columella; "Vaccæ quoque
"probantur altissimæ formæ longæque, maximis uteris."

55. *Pes etiam, et camuris hirtæ sub cornibus aures.*] It has been generally understood that the Poet

Nec mihi displiceat maculis insignis et albo, 56
Aut juga detractans, interdumque aspera cornu,

Nor am I displeas'd if she is spotted with white, if she refuses the yoke, and is sometimes unlucky with her horn,

means the foot should be large; and the verses are pointed thus:

————— Omnia magna:
Pes etiam: et camuris hirtæ sub cornibus aures.

Thus May translates:

All must be great: yea even her feet,
her eare
Under her crooked hornes must rough
appeare:

And Dryden:

Rough are her ears, and broad her horny
feet.

And Dr. Trapp:

————— All parts huge;
Her feet too; and beneath her crankled
horns
Her ears uncouth and rough.

But La Cerda justly observes that Virgil, who follows Varro in all the other parts of this description, is not to be supposed absolutely to contradict him in this one particular. Besides, no one writer speaks of broad feet as any excellence in a cow; and indeed the smallness of this creature's foot, in proportion to the bulk of her whole body, is a great advantage in treading in a deep soil. Varro says expressly the foot must not be broad: "Pedibus non latis, neque ingredientibus qui displodantur, nec cujus ungulæ divaricent, et cujus ungues sint leves et pares." And Columella says, "Ungulis modicis, et modicis cruribus."

The hairiness of the ears is mentioned by the other authors. Varro and Columella say *pilosus auribus*. Palladius says the ears should be bristly: *aure setosa*.

56. *Maculis insignis et albo*.] Some take this to signify a white cow spotted with other colours; but the best commentators understand these words to mean a cow spotted with white. May has translated this passage:

I like the colour spotted, partly white.

Dryden has,

Her colour shining black, but fleck'd with
white.

Dr. Trapp translates it,

————— Nor shall her form
Be disapproved, whose skin with spots of
white
Is vary'd.

Varro gives the first place to a black cow, the second to a red one, the third to a dun, the fourth to a white: "Colore potissimum nigro, dein rubeo, tertio heluo, quarto albo; mollissimus enim hic, ut durissimus primus." He says also the red is better than the dun, but either of them is better than black and white; that is, as I take it, a mixture of black and white: "De mediis duobus prior quam posterior melior, utriusque pluris quam nigri et albi." Columella says the best colour is red or brown: "Colore rubeo vel fusco." Virgil's meaning seems to be, that though white is not esteemed the best colour, yet he does not disapprove a cow that has some white spots in her.

57. *Detractans*.] Pierius says it is *detractans* in the Roman, the Medicean, and in most of the ancient manuscripts. I find *detractans* in the King's and in both Dr. Mead's manuscripts.

and resembles a bull; and if she is tall, and sweeps the ground with her tail, as she goes along. The proper age for love, and just connubials, begins after four years, and ends before ten. The rest of their time is neither fit for breeding, nor strong enough for the plough. In the mean time, whilst your herds are in the flower of youth, let loose the males: be early to give your cattle the enjoyment of love,

Et faciem tauro propior; quæque ardua tota,

Et gradiens ima verrit vestigia cauda.

Ætas Lucinam, justosque pati Hymenæos 60

Desinit ante decem, post quatuor incipit annos:

Cætera nec fœturæ habilis, nec fortis aratris.

Interea, superat gregibus dum læta juventas,

Solve mares: mitte in Venerem pecuaria primus,

58. *Quæque ardua tota.*] Thus Columella; "Vaccæ quoque probantur altissimæ formæ:" and Palladius; "Sed eligemus formam altissimam."

59. *Et gradiens ima verrit vestigia cauda.*] The length of the tail is mentioned by Varro; "Caudam profusam usque ad calces:" and by Columella; "Caudis amplissimis:" and by Palladius; "Caudis maximis."

61. *Desinit ante decem, post quatuor incipit annos.*] Varro says it is better for the cow not to admit the bull till she is four years old; and that they are fruitful till ten, and sometimes longer: "Non minores oportet inire bimas, ut trimæ pariant, eo melius si quadrimæ. Pleræque pariunt, in decem annos, quædam etiam in plures." Columella says they are not fit for breeding after ten, nor before two: "Cum excesserint annos decem, fœtibus inutiles sunt. Rursus minores bimis iniri non oportet. Si ante tamen conceperint, partum earum removeri placet, ac per triduum, ne laborent, ubera exprimi, postea mulctra prohiberi." Palladius says they breed from three to ten: "Ætatis maxime trimæ, quia usque ad decennium fœtura ex his procedit utilior. Nec ante ætatem trimam tauros his oportet admitti."

63. *Superat gregibus dum læta ju-*

ventas, solve mares.] Pierius says it is *juventas* in the Medicean, and in most of the ancient manuscripts. The common reading is *juventus*.

Servius takes this passage to relate to the females; but the Poet speaks here of putting them early to breed, whereas he had before said that a cow should not breed before she was four years old, which is rather a later age than is generally prescribed. I take the *læta juvenas*, and the *mitte in Venerem pecuaria primus* to relate to the males, which he would have early admitted to the females. Palladius says the bulls should be very young, and gives the marks of such as are good: "Nunc tauros quoque, quibus cordi est armenta construere, comparabit, aut his signis a tenera ætate summittet. Ut sint alti, atque ingentibus membris, ætatis mediæ, et magis quæ juventute minor est, quam quæ declinet in senium. Torva facie, parvis cornibus, torosa, vastaque cervice, ventre substricto." Columella says a bull ought not to be less than four, or more than twelve years old: "Ex his qui quadrimis minores sunt, majoresque quam duodecim annorum, prohibentur admissura: illi quoniam quasi puerili ætate seminandis armentis parum habentur idonei: hi, quia senio sunt effæti."

Atque aliam ex alia generando suffice prolem.
 Optima quæque dies miseris mortalibus ævi 66
 Prima fugit: subeunt morbi, tristisque senectus:
 Et labor et duræ rapit inclementia mortis.
 Semper erunt, quarum mutari corpora malis.
 Semper enim refice: ac, ne post amissa requiras,
 Anteveni, et sobolem armento sortire quotannis.
 Nec non et pecori est idem delectus equino.
 Tu modo, quos in spem statues summittere
 gentis,
 Præcipuum jam inde a teneris impende laborem.
 Continuo pecoris generosi pullus in arvis 75

and secure a succession of them by generation. The best time of life flies first away from miserable mortals; diseases succeed, and sad old age; and labour, and the inclemency of severe death carries them away. There will always be some, whose bodies you will choose to have changed. Therefore continually repair them: and, that you may not be at a loss when it is too late, be beforehand; and provide a new offspring for the herd every year. Nor does it require less care to choose a good breed of horses. But bestow your principal diligence, from the very beginning, on those which you are to depend upon for the increase of their species. The colt of a generous breed from the very first

65. *Suffice.*] In one of the Arundelian manuscripts it is *confice*.

69. *Semper erunt, quarum mutari corpora malis.*] In one of Dr. Mead's manuscripts it is *enim* instead of *erunt*. In the same manuscript, as also in the King's and in the Cambridge manuscripts, and in some of the old printed editions, it is *mavis* instead of *malis*. Pierius reads *mavis*; but he says it is *malis* in the ancient copies, and thinks this reading more elegant.

Columella says the best breeders are to be picked out every year, and the old and barren cows are to be removed, and applied to the labour of the plough: "Sed et curandum est omnibus annis in hoc æque, atque in reliquis gregibus pecoris, ut delectus habeatur: nam et enixæ, et vetustæ, quæ gignere desierunt, summovendæ sunt, et utique tauræ, quæ locum fœcundarum occupant, ablegandæ, vel aratrum domandæ, quoniam laboris, et operis non minus, quam juvenci, propter uteri sterilitatem patientes sunt."

70. *Semper enim.*] "For *semper itaque.*" SERVIUS.

71. *Anteveni, et sobolem.*] "In the Medicean, and in the Lombard manuscripts it is *ante veni sobolem*, without *et*. In some copies it is *anteveni*, in one word." PIERIUS.

72. *Nec non, &c.*] The Poet now proceeds to speak of horses, and begins with describing the characters of a colt, which is to be chosen to make a good stallion.

73. *Statues.*] So it is in the Roman, and some other manuscripts; according to Pierius. Grimoaldus, La Cerda, and others read *statuis*.

75. *Continuo.*] It signifies *from the very beginning*. Thus in the first Georgick:

Continuo has leges, æternaque fœdera certis
 Imposuit natura locis, quo tempore primum
 Deucalion vacuum lapides jactavit in orbem.

That is, *immediately from the very time that Deucalion threw the stones:* and

Continuo in sylvis magna vi flexa domatur
 In burim, et curvi formam accipit ulmus aratri.

walks high in the fields, and treads well on his tender pasterns. He is the first that dares to lead the way, and venture through threatening streams,

Altius ingreditur, et mollia crura reponit.

Primus et ire viam, et fluvios tentare minaces

That is, *at the very first, whilst it is young, the elm is bent*: and

Continuo ventis surgentibus aut freta ponti
Incipiunt agitata tumescere.

That is, *immediately, as soon as the winds are beginning to rise*. In like manner it signifies in this place that a good horse is to be known *from the very first*, as soon almost as he is foaled. Virgil follows Varro in this: "Qualis futurus sit "equus, e pullo conjectari potest." *Generosi.*] La Cerda reads *generosus*, in which he seems to be singular.

76. *Altius ingreditur.*] Servius interprets this "cum exultatione quadam incedit." Thus also Grimoaldus paraphrases it: "Primum "omnium pulli animus ferox, et "excelsus existimabitur ab incesso "sublimi, videlicet, si cum exultatione quadam excursitet." In this they are followed by May, who translates it *walk proudly*: and by Dr. Trapp, who renders it *with lofty port prances*. Dryden has paraphrased it in a strange manner:

Of able body, sound of limb and wind,
Upright he walks, on pasterns firm and
straight;
His motions easy, prancing in his gait.

I rather believe the Poet means only that the colt ought to have long, straight legs, whence he must necessarily look tall as he walks. Thus Columella: "æqualibus, at-
"que altis, rectisque cruribus."

Mollia crura reponit.] In the Cambridge manuscript it is *reflectit* instead of *reponit*.

I believe the Poet means by *reponit* the alternate motion of the legs. The epithet *mollia* may signify ei-

ther the tenderness of the young colt's joints, as May has translated it:

— Their soft joynts scarce knit :

or that those which are naturally most flexible are best; which Dryden seems to express by *his motions easy*; and Dr. Trapp by *his pliant limbs*. Ennius has used the same words to express the walking of cranes:

Perque fabam repunt, et mollia crura reponunt.

Grimoaldus has paraphrased it thus: "Deinde, si non dure, non inepte, "non crebra crurum jactatione "procurrat: sed qui alterno, et "recte disposito crurum explicatu "faciles, apteque flexibiles tibias "reponat."

77. *Primus et ire viam, &c.*] Servius understands this of the colt's walking before his dam: but it seems a better interpretation, that he is the first, amongst other colts, to lead the way. Thus Grimoaldus paraphrases it: "Tum "etiam, si præire cæteros, viæque "palustris dux, et anteambulo fieri "gestiat." Most of the commentators understand this passage in the same sense.

Varro says it is a sign that a colt will prove a good horse, if he contends with his companions, and is the first amongst them to pass a river: "Equi boni futuri signa "sunt, si cum gregalibus in pabulo "contendit, in currendo, aliæque "qua re, quo potior sit: si cum "flumen transvehundum est, gregi "in primis prægreditur, ac non "respectat alios." Columella speaks much to the same pur-

Audet, et ignoto sese committere ponti :
Nec vanos horret strepitus. Illi ardua cervix,

and trust himself on an unknown bridge: nor is he afraid of vain noises. His neck is lofty,

pose: " Si ante gregem procurrit,
" si lascivia et alacritate interdum
" et cursu certans æquales exupe-
" rat, si fossam sine cunctatione
" transilit, pontem, flumenque trans-
" cendit."

78. *Ponti.*] "*Ponto.* In the Roman, the Lombard, and in some other manuscripts it is *ponti*: for what have horses to do with the sea? but with rivers and bridges they are often concerned. Though in Calabria and Apulia they try the mettle of their horses, by driving them down to the sea, and observing whether they look intrepid at the coming in of the tide, and therefore accustom the colts to swim. It is *ponto* however in the Medicean copy."
PIERIUS.

I find *ponto* in the King's, the Cambridge, one of the Arundelian, and in one of Dr. Mead's manuscripts; in the old Nurenberg edition, and in an old edition printed at Paris in 1494. But *ponti* is generally received. Columella, who follows our Poet, mentions a *bridge*, not the *sea*, in the quotation at the end of the note on the preceding verse. May reads *ponto*:

And dare themselves on unknowne seas
to venture.

Dryden reads *ponti*:

To pass the *bridge* unknown:

And Dr. Trapp:

— Unknown bridges pass.

79. *Nec vanos horret strepitus.*] In the King's and in one of Dr. Mead's manuscripts it is *varios* instead of *vanos*. I find the same

reading also in some of the old printed editions.

Columella says a good colt is intrepid, and is not affrighted at any unusual sight or noise: " Cum vero
" natus est pullus, confestim licet
" indolem æstimare, si hilaris, si in-
" trepidus, si neque conspectu, no-
" væque rei auditu terretur."

Illi ardua cervix.] Quintilian censures Virgil for interrupting the sense with a long parenthesis: " Etiam interjectione, qua et Ora-
" tores et Historici frequenter utun-
" tur, ut medio sermone aliquem
" inserant sensum, impediri solet
" intellectus, nisi quod interponitur,
" breve est. Nam Virgilius illo
" loco quo pullum equinum descri-
" bit, cum dixisset, *Nec vanos horret
" strepitus* compluribus insertis, alia
" figura quinto demum versu redit,

" — *Tum si qua sonum procul arma de-
" cre,*
" *Stare loco nescit.*"

But I do not see that the sense is here interrupted. By *nec vanos horret strepitus*, the Poet means that a good colt is not apt to start at the rustling of every leaf, at every little noise, that portends no danger. But by *tum si qua sonum*, &c. he means that the colt shews his mettle by exulting at a military noise, at which he erects his ears, bounds, paws, and is scarce able to contain himself. It not only is unnecessary, but would even be dull poetry, to give a regular, orderly description of a horse from head to tail. Palladius is very methodical in what he says on this subject: " In ad-
" missaria quatuor spectanda sunt,
" forma, color, meritum, pulchri-
" tudo." This is very well in prose,

and his head is small, his belly short, and his back broad: and his spritely breast swells luxuriantly with rolls of brawn; the best colour is a bright bay, and beautiful grey; the worst is white

Argutumque caput, brevis alvus, obesaque
terga: 80
Luxuriatque toris animosum pectus: honesti
Spadices, glaucique; color deterrimus albis,

but had Virgil proceeded in the same manner, we might perhaps have commended his exactness, but should never have admired his poetry. Dr. Trapp says, "These words '*illi ardua cervix to glaucique*' should be in a parenthesis;" but, as his translation is printed, the parenthesis includes only what is said of the colour.

By *ardua* is meant that the colt carries his head well, not letting it hang down. Horace has the same epithet, when he describes a good horse:

Regibus hic mos est; ubi equos mercantur, apertos
Inspiciunt: ne si facies, ut sæpe, decora
Molli fulta pede est, emptorem inducat
hiantem,
Quod pulchræ clunes, breve quod caput,
ardua cervix.

80. *Argutumque caput.*] May translates this *short-headed*, Dryden *sharp-headed*, Dr. Trapp *his head acute*. I have rendered it *his head is small*, which agrees with what Varro has said, "*caput habet non magnum:*" and Columella, "*Corporis vero forma constabit exiguo capite:*" and Palladius, "*Pulchritudinis partes hæ sunt, ut sit exiguum caput et sicum.*" Horace commends a short head: "*breve quod caput.*"

81. *Luxuriatque toris animosum pectus.*] The *tori* are brawny swellings of the muscles. Varro says the breast should be broad and full: "*pectus latum et plenum.*" Columella says it should be full of brawny swellings of the muscles: "*musculorum toris numeroso pec-*

"*tore.*" Palladius says it should be broad: "*pectus late patens.*" Virgil's description of the breast is more expressive than any other, and he adds the epithet *animosum* to shew that this luxuriance of brawn in the muscles denotes the spirit and fire of the horse. But the translators have unhappily agreed to leave out this noble epithet. May has only *broad and full breasted*: Dryden only, *brawny his chest, and deep*: and Dr. Trapp, *his chest with swelling knots luxuriant*.

82. *Spadices.*] It is very difficult to come to an exact knowledge of the signification of those words, by which the ancients expressed their colours. *Spadix* signified a branch of a palm, as we find it used by Plutarch in the fourth question of the eighth book of his Symposiaces: *Καί τοι δοκῶ μοι μνημονεύειν ἐν τοῖς Ἀττικοῖς ἀνεγνακῶς ἑναγχοῦς, ὅτι πρῶτος ἐν Δήλῳ Θεοῦς ἀγῶνα ποιῶν, ἀπίσπασε κλάδον τοῦ ἱεροῦ Φοίνικος, ἧ καὶ Σπάδιξ ὀνομάσθη.* We learn from Aulus Gellius, that the Dorians called a branch of a palm plucked off with the fruit, *Spadix*; and that the fruits of the palm being of a shining red, that colour came to be called *phœniceus* and *spadix*: "*Phœniceus quem tu Græce φοινικῶν dixisti, noster est, et rutilus, et spadix phœnicei συνώνυμος, qui factus Græce noster est, exuberantiam splendoremque significat ruboris, quales sunt fructus palmæ arboris non admodum sole incocti, unde spadiceis et phœnicei nomen est: spadica enim Dorici vocant avulsum e palma termitem cum fruc-*

Et gilvo. Tum si qua sonum procul arma dedere, and dun. And then if the noise of arms is heard from far,

“tu.” Plutarch also, in the place just now cited, gives us to understand that the colour in question was like the beautiful redness of a human face: Ὁ γοῦν βασιλεὺς, ὡς φασι, ἀγαπήσας διαφερόντως τὸν Περιπατητικὸν φιλόσοφον Νικόλαον γλυκὺν ὄντα τῷ ἦθει, ῥαδιπὸν δὲ τῷ μήκει τοῦ σώματος, διάπλευν δὲ τὸ πρόσωπον ἐπιφοινίσσοντος ἐρυθρήματος, τὰς μεγίστας καὶ καλλίστας τῶν φοινικοβαλάων Νικολάου ἀνόμασε. Hence it appears plainly that the colour which the ancients called *phœniceus*, or *spadix*, was a bright red, but we do not know that any horses are exactly of such a colour: though the ancients might as well apply red to horses, as we to deer. The colours which come nearest to it seem to be the *bay*, the *chestnut*, and the *sorrel*. Perhaps all these might be contained under the same name, for the ancients do not seem to have been so accurate in distinguishing such a variety of colours, as the moderns. I have translated the word *spadix*, *bay*, in this place, because it seems to approach to the colour of the *spadix*, as the ancients have described it, and because the word *bay* seems to be derived from *βαίς*, or *βαίον*, which is sometimes also used for a branch of a palm, as we find in the twelfth chapter of St. John's Gospel: Ἐλαβον τὰ βαία τῶν φοινίκων, καὶ ἐξήλθον εἰς ὑπάντησιν αὐτῶν, καὶ ἔκραζον, Ὡσαννὰ. *Βαίς* and *βαίον* are interpreted by Hesychius ῥαδιπὸς φοίνικος.

Glauci.] The commentators are not agreed about the interpretation of this word. I do not well understand what Servius means by “*Glauci autem sunt felineis oculis, id est quodam splendore perfusis.*” Surely he cannot think the Poet is speaking of the colour of a horse's

eye. Grimoaldus puts *rutili* for *glauci*. But *rutilus* is reckoned among the red colours by Aulus Gellius: “*Fulvus enim, et flavus, et rubidus, et phœniceus, et rutilus, et luteus, et spadix appellatones sunt rufi coloris, aut acuetes eum quasi incendentes, aut cum colore viridi miscentes, aut nigro infuscantes aut virenti sensim albo illuminantes.*” And indeed our Poet himself has added it as an epithet to fire in the first Georgick:

Sin maculæ incipient *rutilo* immiscerier igni.

And in the eighth Æneid:

His informatum manibus, jam parte polita

Fulmen erat, toto genitor quæ plurima cælo

Dejicit in terras, pars imperfecta manebat.

Tres imbris torti radios, tres nubis aquosæ Addiderant, *rutili* tres ignis et alitis Austri.

Thus *rutilus* seems to be much the same colour with *spadix*: but I believe it cannot be proved that *glaucus* was ever used to express any sort of red colour. La Cerda says, that as *spadix* signifies a *bright bay*, so *glaucus* signifies *darker bay*, such as the leaves of willows have. But if he means by *baius* the same colour that we call *bay*, I cannot imagine by what strength of fancy that learned commentator can imagine the leaves of willows to be of any sort of bay. Ruæus concludes from what Aulus Gellius has said concerning *glaucus*, that it means what the French call *pommelé ardois*, that is, a *dappled grey*. May translates this passage:

————— Let his colour be Bright bay or grey:

he knows not how to stand still, he erects his ears, and all his joints quiver,

Stare loco nescit : micat auribus, et tremit artus ;

And Dryden :

—— his colour grey,
For beauty dappled, or the brightest bay :

And Dr. Trapp :

—— Best for colour is the bay,
And dappled.

But I am afraid *dappled* determines no colour ; but may be applied to bay, as well as to grey. Let us now examine what is to be found in the ancient writers concerning this colour. Honier's common epithet for Minerva is *blue-eyed* : γλαυκῶπις Ἀθήνη. In this case *glaucus* seems to be used for a *bluish grey*. Virgil himself uses it to express the colour of willow-leaves, in the second Georgick :

—— *Glauca canentia fronde salicta.*

And in the fourth Georgick :

Et glaucas salices :

And of reeds, in the tenth Æneid :

Quos patre Benaco, velatus arundine
glauca
Mincius infesta ducebat in æquora pinu.

The colour of willows and reeds is a *bluish green*, approaching to *grey*. Much of the same colour are the leaves of the greater Celandine, which Dioscorides calls ὑπόγλαυκα : Κελιδόνιον μέγα καυλὸν ἀνήσι πηχυαῖον, ἢ καὶ μείζονα. ἰσχνὸν ἔχοντα παραφυάδας φύλλων μεστὰς· φύλλα ὅμοια βατραχίῳ, τρυφερῶτερα μὲν τοὶ τῷ κελιδονίου καὶ ὑπόγλαυκα τὴν χροῶν. Plutarch speaking of the different colours of the moon in an eclipse, according to the different times of the night, says that about day-break it is of a *bluish colour* : which occasioned the Poets and Empedocles to call the moon γλαυκῶπις : Ἄλλ' οὐκ ἔστιν, ὃ φίλε Φαεινάκη, πολλὰς τὰς ἐκλειπούσας

χροῶς ἀμείβειν. Καὶ διαίρουσιν αὐτὰς οὕτως οἱ μαθηματικοὶ κατὰ χρόνον καὶ ἄραν ἀφορίζοντες· ἂν ἀφ' ἐσπέρας ἐκλείπη, φαίνεται μελαίνα δεινῶς ἄχρι τρίτης ἄρας καὶ ἡμισίας· ἂν δὲ μέση, τοῦτο δὴ τὸ ἐπιφοινίσσον ἴησι, καὶ πῦρ καὶ πυρωπὸν ἀπὸ δὲ ἑσθόμενης ἄρας καὶ ἡμισίας, ἀνίσταται τὸ ἐρύθημα. καὶ τέλος ἤδη πρὸς ἑὼ λαμβάνει χροῶν κυανοειδῆ καὶ χαροπὴν, ἀφ' ἧς δὴ καὶ μάλιστα, γλαυκῶπιν αὐτὴν οἱ ποιεῖται καὶ Ἐμπεδοκλῆς ἀνακαλοῦνται.

The colour which Plutarch means in this passage seems to be a *bluish grey*. Aulus Gellius seems to confound green and blue together, for he says that when Virgil mentioned the *green* colour of a horse, he might as well have expressed it by the Latin word *cæruleus*, as by the Greek word *glaucus*. “ Sed ne vidis quidem color pluribus ab illis, quam a nobis, vocabulis dicitur. Neque non potuit Virgilius colorem equi significare viridem volens, cæruleum magis dicere equum quam glaucum : sed maluit verbo uti notiore Græco, quam inusitato Latino. Nostris autem Latinis veteribus cæsia dicta est quæ a Græcis γλαυκῶπις, ut Nigidius ait de colore cæli quasi cælia.” From all these quotations I think it appears, that the ancients meant by *glaucus* a colour which had a faint green or blue cast. Now as no horse can be properly said to be either blue or green, we may conclude that the colour meant by Virgil is a fine grey, which has a *bluish cast*. But I do not see how Ruæus could gather from Aulus Gellius, whose words I have related at length, that this grey was dappled. It must however be allowed that the dappled grey is the most beautiful.

Albis.] S. Isidore informs us

Collectumque premens volvit sub naribus and snorting he rolls the collected fire under his nostrils.
 ignem : 85

that *albus* and *candidus* are very different: *candidus* signifying a bright whiteness, like snow: and *albus* a pale or dirty white: "Candidus autem et albus invicem sibi differunt. Nam albus cum quodam pallore est, candidus vero, niveus et pura luce perfusus." I am not perfectly satisfied with this distinction: for Virgil himself frequently uses *albus* exactly in the same sense as he uses *candidus*. In the second Georgick he uses it for the whiteness of the finest wool:

Alba neque Assyrio fuscatur lana veneno.

And again in the same Georgick:

Hinc albi, Clitumne, greges.

And in the third Georgick:

Continuoque greges villis lege mollibus albos.

And in the third Æneid:

Nigram hyemi pecudem, Zephyris felicibus albam.

In the seventh Æneid it is used for the whiteness of the teeth of a lion:

Ille pedes tegmen torquens immane leonis,
 Terribili impexum seta, cum dentibus albis
 Indutus capit.

And of a wolf in the eleventh:

— Caput ingens oris hiatus
 Et malæ texere lupi cum dentibus albis.

In the fifth Æneid it is used for the whiteness of bones blanched on a rock:

Jamque adeo scopulos advecta subibat,
 Difficiles quondam, multorumque ossibus albos.

In the seventh Æneid, for the whiteness of hairs in old age:

— In vultus sese transformat aniles,
 Et frontem obscenam rugis arat: induit albos
 Cum vitta crines.

And again in the ninth:

Omnia longævo similis, vocemque, coloremque
 Et crines albos.

In the second Eclogue we have both *candidus* and *albus* in the same signification:

Quamvis ille niger, quamvis tu candidus esses:
 O formose puer, nimum ne crede colori.
 Alba ligustra cadunt, vaccinia nigra leguntur.

In the fourth Georgick lilies are called *alba*; and surely no one will say that flower is of a dirty white, or not sufficiently bright, to deserve the epithet of *candidus*.

— *Albaque* circum
 Lilia.

And in the twelfth Æneid the blushes of the beautiful Lavinia are compared to ivory stained with crimson, or lilies mixed with roses. And here the lilies are called *alba*, which being compared to the fair complexion of this lady, I hope will not be supposed to be of a dirty white:

Accipit vocem lacrymis Lavinia matris,
 Flagrantes perfusa genas: cui plurimum ignem
 Subjecti rubor, et calefacta per ora currit.

Indum sanguineo veluti violaverit ostro
 Si quis ebur, vel mixta rubent ubi lilia multa

Alba rosa: tales virgo dabat ore colores.

His mane is thick, and dances
on his right shoulder.

Densa juba, et dextro jactata recumbit in armo.

But what I think will put it past all dispute, that Virgil made no difference of colour between *alba* and *candida*, is that, in the eighth Æneid, the very same white sow, which in ver. 45. he called *alba*, is called *candida* in ver. 82. and is said also in this last verse to be of the same colour with her pigs, to which the epithet *albo* is applied :

Littoreis ingens inventa sub ilicibus *sus*,
Triginta capitum fœtus enixa, jacebit ;
Alba, solo recubans, albi circum ubera
nati.

.....
Ecce autem subitum, atque oculis mira-
bile monstrum :
Candida per sylvam cum fœtu concolor
albo
Procubuit, viridique in littore conspicitur
sus.

I have dwelt so long on this subject, because almost all the commentators have agreed to approve of this distinction, which I believe I have sufficiently shewn to be made without any good foundation. What led them into this error seems to be, that it would otherwise appear an absurdity in Virgil, to dispraise a white horse in his Georgicks, and in his twelfth Æneid, to mention it as a beauty in the horses, which drew the chariot of Turnus, that they were whiter than snow :

Poscit equos, gaudetque tuens ante ora
frementes,
Pilumno quos ipsa decus dedit Orithyia ;
Qui candore nives antecirent, cursibus au-
ras.

But they did not observe one particular, which might have saved them the trouble of making this distinction. These very horses, which are said to be whiter than snow, have the epithet *albis* bestowed on them, a few lines after :

— Bigis it Turnus in albis.

Virgil however does not contradict himself ; for though he admires the beauty of these snowy horses, yet there was no necessity, that he should approve the same colour in a stallion. White was esteemed by the ancients as a sign of less natural strength, than was discovered by other colours.

83. *Gilvo*.] S. Isidore explains *gilvus*, to be the colour of honey, but whitish : “ *Gilvus autem meli-
“ nus color est subalbidus.*” I take this to be what we call *dun*. May translates it *flesh-colour* : Dryden *dun* : and Dr. Trapp *sorrel*.

*Tum si qua sonum procul arma
dedere, stare loco nescit.*] We find some expressions like this of Virgil, in that noble description of a horse, in the book of Job : “ He paweth
“ in the valley, and rejoiceth in his
“ strength : . . . he swalloweth the
“ ground with fierceness and rage :
“ neither believeth he that it is the
“ sound of the trumpet. He saith
“ among the trumpets, Ha, ha ; and
“ he smelleth the battle afar off,
“ the thunder of the captains, and
“ the shouting.”

84. *Micat auribus*.] Pliny says the ears discover the spirit of a horse, as the tail does that of a lion : “ *Leonum animi index cauda,
“ sicut et equorum aures : namque
“ et has notas generosissimo cuique
“ natura tribuit.*”

85. *Collectumque premens volvit
sub naribus ignem*.] It is *fremens* instead of *premens* in the Cambridge manuscript. Pierius says it has been altered to *fremens* in the Medicean copy, but it was *premens* before, as he finds it also in other copies which he looks upon to be the most correct.

Wide nostrils and frequent snortings are great signs of mettle in a

At duplex agitur per lumbos spina, cavatque
Tellurem, et solido graviter sonat ungula cornu.
Talis Amyclæi domitus Pollucis habenis

A double spine runs along his loins; and his hoof turns up the ground, and sounds deep with solid horn. Such was Cyllarus, who was tamed by the reins of Amyclean Pollux;

horse. Thus it is expressed in the book of Job: "The glory of his nostrils is terrible." Varro says the nostrils should not be narrow: "Naribus non angustis." Columella says they should be open: "naribus apertis:" with which Palladius also agrees, who says, "naribus patulis."

86. *Densa juba, et dextro jactata recumbit in armo.*] Thus Varro; "Non angusta juba, crebra, fusca, "subcrispa, subtenuibus setis implicata in dexteriorem partem cervicis:" and Columella; "Densa juba, et per dextram partem profusa."

87. *Duplex spina.*] In a horse, that is in good case, the back is broad, and the spine does not stick up like a ridge, but forms a kind of furrow on the back. This seems to be what is meant by *duplex spina*, which is also mentioned by Varro; "Spina maxime duplici, sin minus non extanti:" and by Columella; "Spina duplici."

88. *Sonat.*] It is *quatit* in the Roman manuscript, according to Pierius.

89. *Talis Amyclæi domitus Pollucis habenis Cyllarus.*] Amyclæ was a city of Laconia, where Castor and Pollux were educated.

Servius thinks that Pollux is put here for Castor, by a poetical licence. Pollux being famous for fighting with the *cestus*, not for the management of horses, which was Castor's province. Most of the commentators give up this passage as a slip of the Poet's memory, Pollux being allowed to be the horseman by the general consent of

antiquity. Thus Homer in the eleventh Odyssey:

Καὶ Λήδην εἶδον τὴν Τυνδαρέου παρακοίτιν.
Ἡ ἴδ' ὑπὸ Τυνδαρέου κρατερὸφρον' ἐγείνατο
παῖδες,
Κάστωρα δ' ἰσπύδαμον καὶ πῦξ ἀγαθὸν Πολυδευκία.

With graceful port advancing now I spied
Leda the fair, the god-like Tyndar's bride:
Hence Pollux sprung, who wields with furious sway
The deathful gauntlet, matchless in the fray;
And Castor glorious on th' embattled plain
Curbs the proud steed, reluctant to the rein.

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To the same purpose Theocritus is quoted in his *Διόσκουροι*.

Ἵμνέοιμος Λήδας τε καὶ αἰγυίῳ Διὸς υἱῶ,
Κάστωρα καὶ φοβερὸν Πολυδευκία πῦξ ἐρεδί-
ξεν.

.....

Σὺ δὲ, Κάστωρ, ἄσιω
Τυνδαρίδα, ταχύπωλε, δερυσσίε, χαλκιδώ-
ραξ.

Here Theocritus does not seem however to make any distinction between the two brothers as fighting, the one on horseback, the other on foot. The difference he seems to make is taken from their weapons, Pollux using the *cestus*, and Castor the spear. Indeed he calls Castor *ταχύπωλε*, but he immediately introduces him fighting on foot, as well as his brother. Creech, in his translation of the two first verses, represents them both as horsemen, and using the *cestus*:

Fair Leda's sons, and mighty Jove's I sing,
Castor and Pollux, glories of the ring.

and those which the Greek
Poets mention, the brace of

Cyllarus, et quorum Graii meminere poetæ,

None toss their whirlbats with so brave
a force,

None guide so well the fury of their
horse.

Horace also is quoted in opposition
to Virgil; for he plainly says, that
Castor delighted in horses, but Pol-
lux in the cestus :

Castor gaudet equis: ovo prognatus eo-
dem

Pugnis.

But here Horace seems to have for-
gotten the story; for, according to
the old fable, Castor and Pollux
did not come out of the same egg,
but Castor and Clytemnestra out of
one, and Pollux and Hellen out of
the other. Seneca also, in his Hip-
polytus, expressly declares Cyllarus
to be the horse of Castor :

Si dorso libeat cornipedis vehi,
Frænis Castorea nobilior manu
Spartanum poteris flectere Cyllarum :

As does Valerius Flaccus, in his
first book of Argonautics :

—— Castor dum quæreret Hellen,
Passus Amyclæa pinguescere Cyllaron
herba :

And Claudian, in his fourth Con-
sulship of Honorius :

Si dominus legeretur equis, tua posceret
ultra
Verbera Nereidum stabulis nutritus
Arion.
Serviretque tuis contempto Castore fræ-
nis
Cyllarus :

And Martial, in the twenty-first
Epigram of the eighth book :

Ledæo poteras abducere Cyllaron astro:
Ipse suo cedet nunc tibi Castor equo.

These are all the passages, which I
remember to have seen produced

against Virgil, to prove that Cyl-
larus was the horse, not of Pollux,
but of Castor. But there are not
wanting some testimonies to prove
that both the brothers were horse-
men. Pindar, in his third Olympic
ode, calls them *εὐπικων Τυνδαριδῶν*.
It is related by several historians,
that in the war between the Ro-
mans and the Latins, who endea-
voured to restore Tarquin the
Proud, Castor and Pollux both
assisted the Romans on horseback.
Florus says the battle was so fierce,
that the gods are reported to have
come down to see it; but that it
was looked upon as a certain truth,
that Castor and Pollux were there,
on white horses, and that the ge-
neral vowed a temple to them for
their service: "Ea demum atro-
citas fuit prælii, ut interfuisse
"spectaculo deos fama tradiderit,
"duos in candidis equis Castorem
"atque Pollucem nemo dubitarit.
"Itaque et Imperator veneratus est,
"nactusque victoriam templa pro-
"misit: et reddidit plane quasi
"commilitonibus deis stipendium."
Thus we see it was an article of
faith, among the ancient Romans,
that they both fought on horseback.
In like manner Ovid also represents
them both mounted on white horses,
and both using spears at the hunt-
ing of the Calydonian boar :

At gemini, nondum cælestia sidera, fra-
tres,

Ambo conspicui nive candidioribus alba
Vectabantur equis: ambo vibrata per
auras

Hastarum tremulo quatiebant spicula
motu :

Though he had a little before, ac-
cording to the received opinion,
said one was famous for the cestus,
and the other for horses :

Martis equi bijuges, et magni currus Achillis.

Mars, and the chariot of great Achilles.

Tyndaridæ gemini, spectatus cæstibus alter,
Alter equo.

Ὡς φάτο' καὶ ῥ' Ἴππους κέλιτο Δεῖμόν τε
Φόβον τε
Ζευγνύμην'.

Stattius, in his poem on Domitian's horse, mentions Cyllarus, as serving the two brothers alternately :

I believe they took Δεῖμον and Φόβον to be joined with Ἴππους, whereas they are certainly the names of the persons whom Mars commanded to harness the horses, as Mr. Pope has justly translated it :

Hunc et Adrastæus visum extimuisset Arion.
Et pavet aspiciens Ledæus ab æde propinqua
Cyllarus : hic domini nunquam mutabit habenas ;
Perpetuis frænis, atque uni serviet astro.

With that, he gives command to *Fear* and *Flight*
To join his rapid coursers for the fight.

Stesichorus also, according to Suidas, says, that Mercury gave Phlogæus and Harpagus, and Cyllarus to Castor and Pollux : Στῆσίχορος φησὶ τὸν Ἑρμῆν δίδωκένας τοῖς Διοσκουροῖς Φλόγαιον, καὶ Ἄρπαγον ἀκείας, τέκνον Ποδάργου καὶ Κύλλαρον. Pliny mentions the charioteers of both the brothers : "Sunt qui conditam eam ab Amphito et Telchio, Castoris ac Pollucis aurigis putent." From these quotations I think it appears, that those are in the wrong, who suppose Cyllarus to belong only to Castor. It seems to me, that both the brothers had an equal property in the horses, and therefore, that they might as well be ascribed to Pollux as to Castor. Propertius speaks of the horse of Pollux, without any mention of Castor :

Besides, in the thirteenth Iliad, Homer mentions Φόβος, or *terror*, not only as the companion, but as the son of Mars :

Οἷος δὲ βροτολοιγὸς Ἄρης πολέμονδε μέγιστος,
Τῷ, δὲ Φόβος φίλος υἱὸς ἅμα κρατερὸς καὶ ἀπαρβῆς
Ἔσσετο, ὅσ' ἐφόβησε ταλάφρονά περ πολίμωσθην.

So Mars armipotent invades the plain,
(The wide destroyer of the race of man,) *Terror*, his best-lov'd son, attends his course
Arm'd with stern boldness, and enormous force :
The pride of haughty warriors to confound,
And lay the strength of tyrants on the ground.

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Hesiod, in his Θεογονίᾳ, mentions both *fear* and *terror*, as the sons of Mars and Venus :

Potaque Pollucis nympa salubris equo.

Ἀτὰρ Ἄρηι
Ῥινότορον Κυβέριαν Φόβον καὶ Δεῖμον ἔτικτεν,
Δεινούς, οἳ τ' ἀνδρῶν σκυινὰς κλονέουσι φάλαγγας,
Ἐν πολέμῳ κρύβεντι, σὺν Ἄρηι πτολιπόρθω,
Ἄρμονίην θ', ἣν Κάδμος ὑπέρβυμος θέσ' ἄκοισιν.

In the Ἄσπις Ἡρακλέους, of which Hesiod is supposed to be the author, we find the *golden, swift-footed* horses of Mars mentioned, and *fear*

91. *Martis equi bijuges.*] Servius and others say the horses of Mars are *Fear* and *Terror*. Others contend that these are the companions, and not the horses, of that deity. Those who think they are the horses of Mars, seem to have fallen into that error, by misunderstanding the following passage in the fifteenth Iliad :

Such also was Saturn himself, when he spread a horse's mane over his neck, and fled swiftly at the approach of his wife, and filled lofty Pelion with loud neighings. But if such a horse should be oppressed with a sickness, or grow sluggish with years,

Talis et ipse jubam cervice effudit equina
Conjugis adventu pernix Saturnus, et altum
Pelion hinnitu fugiens implevit acuto.

Hunc quoque, ubi aut morbo gravis, aut jam
senior annis

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and terror besides, standing by his chariot :

Ἐν δ' Ἄρεος βλοσυροῖο ποδάκιες ἔστασαν
ἵπποι
Χρύσειοι ἐν δὲ καὶ αὐτὸς ἱναρφόρος οὐλίος
Ἄρης,
Αἰχμὴν ἐν χεῖρεσσιν ἔχων, περὶ λείσσι κε-
λεύων,
Αἶματι φοινικίους, ὡσὶ ζῶνους ἱναρίζων,
Δίφρω ἔμβεβαῶς· παρὰ δὲ Δειμὸς τε Φόβος
τε
Ἔστασαν, ἴμενοι πόλεμον καταδύμενοι ἀν-
δρῶν.

And at the latter end of the same book, they are represented lifting Mars into his chariot, after Hercules had wounded him, and whipping the horses :

Τῷ δὲ Φόβος καὶ Δεῖμος εὐστροχὸν ἄρμα καὶ
ἵππους
ἠλασαν αἰψ' ἰγγύς, καὶ ἀπὸ χθονὸς εὐρου-
δείης
Ἐς δίφρον θῆκαν πολυδαίδαλον· αἰψα δ'
ἔπειτα
Ἴππους μαστίτην, ἵκοντο δὲ μακρὸν Ὀλυμ-
πον.

Magni currus Achillis.] It is *Achilli* in one of Dr. Mead's manuscripts, which reading is received also by Heinsius and Masvicius. Homer celebrates Xanthus and Balius, the horses of Achilles, as immortal, and makes them born of the Harpy Podarge, by the West wind :

Τῶδε καὶ Ἀυτομίδων ὕπαγι ζυγὸν ὠκίας
ἵππους,
Ἐάνθον καὶ Βαλίον, τῷ ἄμα σνοιῆσι πετέ-
σθην.
Τοὺς ἔτεκε Ζεφύρω ἀνίμω Ἄρπυια Ποδάργη,
Βοσκομένη λιμῶνι παρὰ ῥόνον ὠκεανῶο.

Then brave Automedon (an honour'd name)

The second to his lord in love and fame,

In peace his friend, and partner of the war,

The winged coursers harness'd to the car.

Xanthius and Balius, of immortal breed,
Sprung from the wind, and like the wind
in speed.

Whom the wing'd Harpye, swift Podarge bore,

By Zephyr pregnant on the breezy shore.

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92. *Talis et ipse jubam, &c.*] Philyra was the mistress of Saturn, who, to avoid being discovered by his wife Ops, coming upon them unexpectedly, turned himself into a fine horse. The consequence of this amour was, that Philyra was delivered of Chiron, half a man and half a horse.

Effudit.] It is *effundit* in the King's and in both the Arundelian manuscripts. Heinsius also and Masvicius read *effundit*. Pierius says it is *effundit* in the Roman and some other manuscripts. In others it is *fudit*. But he justly prefers *effudit* in the preterperfect tense, because the order of the narration seems to require that tense, for the next verb is *implevit*.

94. *Pelion.*] It is the name of a mountain of Thessaly, where Chiron dwelt.

95. *Hunc quoque, &c.*] Having given this beautiful description of the characters of a good stallion, the Poet now observes, that if the horse happens to be sick, or if he grows old, he is to be confined at home, and restrained from the company of the mares. The age therefore and spirit of the horse is to be diligently considered. Hence the

Deficit, abde domo; nec turpi ignosce senectæ.
Frigidus in Venerem senior, frustra que laborem

hide him at home, and spare his not inglorious old age. The old horse is cold in love, and vainly tugs at the ungrateful labour,

Poet slides into a fine description of a chariot race, and an account of the inventors of chariots, and riding on horseback.

Jam signior annis.] *Jam* is wanting in the King's manuscript. Pierius says it is *signior ætas* in the Roman manuscript, but he justly prefers *annis*. In the old Nuremberg edition it is *annus*.

96. *Abde domo.*] "For in *domo*; for, if he had intended to speak adverbially, he would have said *domi*. Thus he says, in the fourth Æneid, *Non Libyæ, non ante Tyro.*" SERVIUS.

Nec turpi ignosce senectæ.] "Cicero, in his *Cato major*, both praises and dispraises old age. "Wherefore this passage may be understood in two senses: either *do not spare his base old age*, or *spare his not base old age*, that is, *hide him and spare his old age*, which is not base, because it comes naturally." SERVIUS.

The latter of these interpretations is generally received, because it is more agreeable to the practice of the ancients, and the good temper of Virgil, to use an old horse well, in regard to the services he has done in his youth. Ennius, as he is quoted by Cicero, in his *Cato major*, compares himself to a good horse, who has often won the prize at the Olympic games, but being worn down with age, enjoys his rest:

Sicut fortis equus, spatio qui sæpe supremo

Vicit Olympia, nunc senio confectus quiescit.

Plutarch condemns Cato for selling his old worn-out servants, and urges against him the contrary

practice of treating horses. Horace, when he prays to Apollo, that he may enjoy a not inglorious old age, uses the very words of Virgil, in this passage:

Frui paratis, et valido mihi,
Latoë, dones: et precor, integra
Cum mente, nec turpem senectam
Degere, nec cithara carentem.

Ovid, lamenting the misfortunes which attended his old age, says it fares otherwise with an old victorious horse, who is suffered to graze quietly in the meadows:

Ne cadat, et multas palmas inhonestet
adeptas,
Languidus in pratis gramina carpit
equus.

May's translation is according to the first interpretation:

Yet when disease or age have brought
to nought
This horse's spirit, let him at home be
wrought,
Nor spare his base old age.

Dryden follows the latter interpretation, and adds a large paraphrase:

But worn with years, when dire diseases
come,
Then hide his not ignoble age at home:
In peace t' enjoy his former palms and
pains,
And gratefully be kind to his remains.

Dr. Trapp also follows the latter interpretation:

When weaken'd by disease, or years, he
fails,
Indulge him, hous'd; and mindful of
the past,
Excuse his not dishonourable age.

97. *Frigidus in Venerem senior.*] In the King's manuscript it is *frigidus in Venerem est senior*.

and if he ever attempts to engage, he rages impotently, as a great fire sometimes rages without force, amongst the stubble. Therefore chiefly observe their spirit and

Ingratum trahit: et, si quando ad prælia ventum est, 98

Ut quondam in stipulis magnus sine viribus ignis Incassum furit. Ergo animos ævumque notabis

98. *Prælia.*] La Cerda thinks the Poet speaks of the horse's unfitness for war: but surely he means the battles of Venus, not those of Mars. In the same sense he uses *bella* in the eleventh Æneid.

At non in Venerem segnes, nocturnaque bella.

99. *Quondam.*] It is not always used to signify any determinate time. Here I take it to mean only *sometimes*, as it is used also in the fourth Georgick:

Frigidus ut quondam sylvis immurmurat Auster;

And in the second Æneid:

— Nec soli pœnas dant sanguine Teucri:

Quondam etiam victis redit in præcordia virtus,

Victoresque cadunt Danaï.

And again:

Adversu rupto seu quondam turbine venti Confligunt.

And in the fifth Æneid:

Entellus vires in ventum effudit, et ultro Ipse gravis graviterque ad terram pondere vasto

Concidit: ut *quondam* cava concidit, aut Erymantho,

Aut Ida in magna, radicibus eruta pinus.

And in the seventh:

Ceu *quondam* torto volitans sub verbere turbo.

And again:

Ceu *quondam* nivei liquida inter nubila cygni

Cum sese a pastu referunt:

And in the ninth:

Qualis in Euboico Baiarum littore *quondam*

Saxea pila cadit:

And in the twelfth:

Postquam acies videt Iliacas, atque agmina Turni,

Alitis in parvæ subito collecta figuram: Quæ *quondam* in bustis aut culminibus desertis

Nocte sedens, serum canit importuna per umbras.

99. *Stipulis.*] Pierius says it is *stipula* in the Roman manuscript.

100. *Ævum.*] Aristotle says the best age of a horse is from three years old to twenty: though both horse and mare will begin to couple at two, and the horse will continue to thirty-three and the mare to above forty: "Ἴππος δὲ ὀχεύειν ἀρχεται διετής, καὶ ὀχεύεται, ὅσπερ καὶ γεννᾷν. τὰ μέντοι ἔκγονα κατὰ τούτους τοὺς χρόνους, ἐλάττω καὶ ἀσθενικώτεροι, ὡς δ' ἐπὶ τὸ πλείστον, τριετής ὀχεύει καὶ ὀχεύεται. καὶ ἀναδίδωσι δὲ αἰεὶ ἐπὶ τὸ βελτιώτατον τὰ ἔκγονα γεννᾷν μέχρις ἑτῶν εἴκοσιν. Ὀχεύει δὲ ὁ ἵππος ὁ ἄρρην μέχρις ἑτῶν τριάκοντα καὶ τριᾶν. ἡ δὲ θήλεια ὀχεύεται ἄχρις ἑτῶν τεσσαράκοντα, ὥστε συμβαίνει σχεδὸν διὰ βίον γίνεσθαι τὴν ὀχείαν. Ζῆ γὰρ ὡς ἐπὶ τὸ πολὺ ὁ μὲν ἄρρην περὶ τριάκοντα πέντε ἔτη, ἡ δὲ θήλεια πλείω τῶν τεσσαράκοντα. ἤδη δὲ τις εἰώασεν ἵππος καὶ ἑξομοίηκοντα πέντε ἔτη. Varro says they should not be younger than three, nor older than ten. "Horum equorum, et equarum "greges qui habere voluerunt, ut "habent aliqui in Peloponneso, et "in Appulia, primum spectare "oportet ætatem, quam præcipi- "unt. Videndum ne sint minores

Præcipue: hinc alias artes, prolemque parentum,
 Et quis cuique dolor victo, quæ gloria palmæ.
 Nonne vides, cum præcipiti certamine campum
 Corripuere, ruuntque effusi carcere currus,
 Cum spes arrectæ juvenum, exultantiaque
 haurit 105
 Corda pavor pulsans: illi instant verbere torto,
 Et proni dant lora: volat vi fervidus axis.

age: and then their other qualities, and their offspring, and how they lament being overcome, and how they rejoice at victory. Do not you see in the rapid race, when the chariots have seized the plain, and pouring from the barriers rush along, when the hopes of the young men are elevated, and thrilling fear rends their beating hearts: they ply the twisted lash, and hang over their horses with slackened reins: the fervid axle flies swift along.

“trimæ, majores decem annorum.” Columella says the best age of a horse is from three to twenty; of a mare from two till ten: “Marem putant minorem trimo non esse idoneum admissuræ: posse vero usque ad vigesimum annum progenerare, fœminam bimam recte concipere, ut post tertium annum enixa fœtum educet, eamque post decimum non esse utilem, quod ex annosa matre tarda sit, atque iners proles.”

101. *Prolemque parentum.*] I have ventured to differ from the general interpretation of these words. They are understood to mean, that you are to consider the sire of the colt, that you may know whether he is of a good breed. Thus Grimoaldus paraphrases them: “Post, parentes cujusmodi sint, considerabis, ut pote quos plerumque sequitur sua soboles.” La Cerda explains them “quibus parentibus geniti.” and Ruæus, “quorum parentum sint soboles.” Dryden translates them “note his father’s virtues:” and Dr. Trapp “their lineage.” I believe the Poet means by *prolem parentum*, that we are to observe what colts the horse produces. May seems to have understood the passage in this sense, for he translates it “his brood.”

102. *Dolor.*] In one of the Arundelian manuscripts it is *color*.

103. *Nonne vides, &c.*] It is

easy to see that Virgil had Homer’s chariot race in his view. He has not indeed adorned his description with a variety of incidents, which are so justly admired in the Greek poet. They would have been useless ornaments in this place, where only the force and swiftness of the horses at that game require to be described. It is not any particular race but a general description of that exercise which the Poet here intends: and the noble and poetical manner in which he relates it, can never be too much admired.

Præcipiti certamine.] Pierius found *conamine*, instead of *certamine*, in some ancient manuscripts: but he thinks it had been written at first as a paraphrase, and had afterwards slipped into the text.

We find the same words repeated in the fifth Æneid:

Non tam præcipites bijugo certamine
 campum
 Corripuere, ruuntque effusi carcere cur-
 rus.

105. *Exultantiaque haurit corda pavor pulsans.*] These words are also repeated in the fifth Æneid, ver. 137, 138. They are much more expressive than those which Homer has used on the same occasion:

— Πάτασσε δὲ θυμὸς ἐκάστου
 Νίκης ἐμμένων.

107. *Proni dant lora.*] Thus in the fifth Æneid:

Now low, now aloft, they seem to be carried on high through the plains of air, and to mount up to the skies. No stop, no stay, but a cloud of yellow sand arises; and they are wet with the foam and breath of those which follow.

Jamque humiles, jamque elati sublime videntur
Aëra per vacuum ferri, atque adsurgere in
auras. 109

Nec mora, nec requies: at fulvæ nimbus arenæ
Tollitur: humescunt spumis, flatuque sequentum.

Nec sic immissis aurigæ undantia lora
Concurrere jugis, pronique in verbera
pendent.

107. *Fervidus axis.*] Thus Ho-
race:

—— Metaque *fervidis*
Evitata rotis.

108. *Jamque humiles, &c.*] Thus
Homer:

"Αρματα δ' ἄλλοτε μὲν χροῖνι πύλατο που-
λυβοτείρη,
"Ἄλλοτε δ' αἰζῆσκει μετήρα.

110. *Fulvæ nimbus arenæ tollitur.*] Thus Homer:

—— 'Υπὸ δὲ στέροισι κόνη
"Ἴσαστ' αἰρομένη ὥστε νέφος ἢ θύελλα:

And again:

—— Οἱ δ' ἐπίτοντο κόνιοντες πεδίω.

111. *Humescunt spumis, flatuque sequentum.*] Thus also Homer:

Πνοιῆ δ' Εὐμήλοιο μετὰφρενον εὐρέε τ' ἄμω
Θέριμτ'.

Mr. Pope, in his translation of the passage in Homer, which Virgil here imitates, has greatly improved his author's original by borrowing beauties from the copy.

At once the coursers from the barriers
bound,
The lifted scourges all at once resound;
Their heart, their eyes, their voice they
send before;
And up the champain thunder from the
shore.
Thick, where they drive, the dusty
clouds arise,
And the lost courser in the whirlwind
flies:

Loose on their shoulders the long manes
reclin'd,
Float in their speed, and dance upon the
wind:
The smoking chariots rapid as they
bound,
Now seem to touch the sky, and now
the ground.
While hot for fame, and conquest all
their care,
(Each o'er his flying courser hung in air,)
Erect with ardour, pois'd upon the rein,
They pant, they stretch, they shout along
the plain.

The smoking chariots rapid as they bound, is taken from *volat vi fervidus axis*; for Homer says no more than simply *the chariots*. Each o'er his flying courser hung in air, and pois'd upon the rein, are not in the Greek, but are taken from *pronidant lora*. Erect with ardour is taken from *spes arreclæ juvenum*, for Homer only says, *the charioteers stood upon their seats*. Had Mr. Pope favoured us with a translation of this passage of Virgil, I believe every impartial reader would have given the preference to the Latin Poet. But as we cannot shew Virgil in the English language with equal advantage; I shall represent the passage in Homer, under the same disadvantages of a literal translation: "They all at once lifted up their whips over the horses, and lashed them with their reins, and earnestly encouraged them with words. They run swiftly over the plain, and are soon distant from the ships. The scattered dust rises under their breasts, like a cloud or storm, and their manes float wav-

Tantus amor laudum, tantæ est victoria curæ.

Primus Ericthonius currus et quatuor ausus 113

Jungere equos, rapidisque rotis insistere victor.

Fræna Pelethronii Lapithæ, gyrosque dedere

So great is the love of praise, so great is the desire of victory. Ericthonius was the first who dared to join four horses to a chariot, and to sit victorious over the rapid wheels. The Pelethronian Lapithæ mounting the horses' backs, invented bridles and managing,

“ing in the wind. The chariots now approach the foodful earth, and now leap up on high, and the drivers stand upon their seats, and every one's heart beats with desire of victory, each encourages his horses, and they fly along the plain, raising up the dust.” The reader will now easily observe how much more animated Virgil's description is, than that of Homer. The chariots do not barely run over the plain, but they seize it, they pour from the barriers and rush along, and the fervid axle flies. They do not only leap up on high, but seem to be carried on high through the plains of air, and to mount up to the skies. The drivers do not only stand upon their seats, but their hopes are elevated, and they hang over their horses with slackened reins. Nor do their hearts merely beat with desire of victory, but thrilling fear rends their beating hearts.

113. *Ericthonius.*] The first inventors of things are very doubtfully delivered down to us by the ancients. Cicero, in his third book *de Natura Deorum*, ascribes the invention of the *quadrigæ* to the fourth Minerva: “Minerva prima quam Apollinis matrem supra diximus: secunda orta Nilo, quam Ægyptii Saitæ colunt: tertia illa quam Jove generatam supra diximus: quarta Jove nata et Coryphe, Oceani filia, quam Arcades Coriam nominant, et quadrigarum inventricem ferunt.” Ericthonius however is generally allowed to have been the inventor

of chariots, to hide the deformity of his feet. The commentators tell a ridiculous story of his being produced by a vain endeavour of Vulcan to enjoy Minerva, who resisted his attempts: and derive his name from *ἔρις* strife, and *χθών* the earth. They make him the fourth king of the Athenians. But Sir Isaac Newton suspects this Ericthonius to be no other than Erectheus, and to be falsely added as a different king of Athens, to lengthen their chronology. I rather believe the Ericthonius here meant is the son of Dardanus and father of Tros; because Pliny mentions him with the Phrygians, to whom he ascribes the invention of putting two horses to a chariot, as Ericthonius invented the putting four. “Bigas primum junxit Phrygum natio, quadrigas Ericthonius.”

114. *Rapidis.*] Pierius says it is *rapidus* in the Roman manuscript. I find the same reading in one of the Arundelian manuscripts. Servius also and Heinsius read *rapidus*.

115. *Fræna Pelethronii Lapithæ, gyrosque dedere.*] Servius says Peletronium is the name of a town of Thessaly, where the breaking of horses was first invented. This interpretation is generally received, and therefore I have adhered to it in my translation. But Pliny makes Pelethronius the name of a man, and says Bellerophon invented the backing of horses, Pelethronius bridles and the furniture of horses, and the Centaurs of Thessaly the fighting on horseback: “Equo

and taught the horsemen under arms to paw the ground, and curvet and prance proudly. Alike are these labours, alike do the masters require a young horse,

Impositi dorso, atque equitem docuere sub armis
 Insultare solo, et gressus glomerare superbos.
 Æquus uterque labor; æque juvenemque magistri

“ vehi Bellerophonem, frænos et
 “ strata equorum Pelethronium,
 “ pugnare ex equo Thessalos, qui
 “ Centauri appellati sunt, habi-
 “ tantes secundum Pelium mon-
 “ tem.” Ovid however plainly uses
 Pelethronium in the sense which
 Servius has given it :

Vectæ Pelethronium Macareus in pectus
 adacto
 Stravit Erigidupum.

Gyrus signifies properly a *wheeling about*. Thus it is used, in the seventh Æneid, for the wheeling round of a top :

Ceu quondam torto volitans sub verberè
 turbo,
 Quem pueri *magno in gyro* vacua atria
 circum
 Intenti ludo exercent.

In the tenth Æneid, when Mezentius throws several darts at Æneas, and then takes a great round, as it is expressed by *volat ingenti gyro*.

— Dixit, telumque intorsit in hostem
 Inde aliud super atque aliud figitque *vo-*
latque
Ingenti gyro.

It is used in the same manner, in the eleventh Æneid, to express Camilla's flying from Orsilochus, and wheeling round, till she comes behind him :

Orsilochum fugiens, *magnumque agitata*
per orbem
 Eludit *gyro* interior, sequiturque sequen-
 tem.

In this place therefore it signifies the managing a horse, and teaching all the proper rounds and turns. May has translated this passage,

The Pelethronian Lapithes first found
 The use of backing horses, taught them
 bound,
 And run the ring; taught riders t' exercise
 In martial ranks.

Dryden's translation is,

The Lapithæ to chariots, add the state
 Of bits and bridles; taught the steed to
 bound,
 To run the ring, and trace the mazy
 round.
 To stop, to fly, the rules of war to
 know:
 T' obey the rider; and to dare the foe.

Dr. Trapp's is,

The Lapithæ first, mounting on their
 backs,
 Added the reins; and taught them un-
 der arms,
 Graceful to form their steps, to wheel,
 and turn,
 Insult the ground, and proudly pace the
 plain.

116. *Equitem*.] Aulus Gellius contends that *equus* signifies the same with *equus*, and quotes a verse of Ennius where *equus* was evidently used for a horse :

Denique vi magna *quadrupes equus* atque
 elephanti
 Projiciunt sese.

Without doubt, it is the horse, that paws, curvets, and prances, but the Poet might very well apply these actions to the man who rides the horse, and makes him perform them.

118. *Æquus uterque labor*.] That is, the labours of driving chariots, and managing the single horse, are equal.

Exquirunt, calidumque animis, et cursibus
acrem.

Quamvis sæpe fuga versos ille egerit hostes, 120
Et patriam Epirum referat, fortesque Mycenæ;
Neptuniquè ipsa deducat origine gentem.

one that is full of mettle, and eager in running. Though he may often have turned his enemies to flight; and may boast of Epirus or strong Mycenæ for his country; and may derive his family from the very original of Neptune.

119. *Calidum.*] In one of the Arundelian manuscripts it is *calidis*.

120. *Quamvis sæpe fuga, &c.*] That is, let the horse's qualifications have been ever so good, let him have come from the best country in the world, let him be descended from the noblest race, yet he must still be in the flower of his age; or else good judges will never make choice of him, either for riding, or racing. In like manner must we be careful, not to choose an old horse for a stallion.

121. *Epirum.*] In one of Dr. Mead's manuscripts it is *Cyprum*. Epirus was famous for horses. See note on book i. ver. 59.

Fortesque Mycenæ.] Mycenæ was a city of Argia, a region of Peloponnesus, in which Agamemnon reigned. This country was famous for good horses. Thus Horace:

— Plurimus in Junonis honorem
Aptum dicit equis Argos, ditesque *My-*
cenas.

122. *Neptuniquè ipsa deducat origine gentem.*] In both the Arundelian manuscripts it is *ipsam* instead of *ipsa*. Pierius says it is *nomen* instead of *gentem* in the Roman manuscript. I have found *mentem* in an old edition, printed at Venice, in 1475.

Neptune is said to have smitten the earth with his trident, and thereby to have produced a fine horse, to which the Poet alludes, in the first book:

— Tuque o, cui prima frementem

Fudit equum tellus, magno percussa tri-
denti,
Neptune.

There is another fable, that Ceres, to avoid the addresses of Neptune, took upon her the form of a mare: but Neptune discovering her, turned himself into a horse, and enjoyed her; after which she was delivered of a fine horse, which some say was the famous Arion. Dryden, in his translation, seems to make Virgil allude to both fables:

But once again the batter'd horse beware,
The weak old stallion will deceive thy
care:

Though famous in his youth for force
and speed,

Or was of Argos or Epirian breed,
Or did from Neptune's race or *from*
himself proceed.

I suppose by *himself* he must mean *Neptune himself*, who was the natural father of the horse, according to the latter fable. May adheres to the former:

Though nere so nobly born, though oft
in game

They won the prize, and for their coun-
try claime

Epire, or fam'd Mycenæ, or else tooke
Their birth at first from *Neptune's tri-*
dent's stroke:

And Dr. Trapp:

If youth and strength he want, th' at-
tempt is vain;

Though oft victorious he has turn'd the
foes

To flight, and boasts Epirus, fam'd for
steeds,

Or brave Mycenæ, as his native soil,
And ev'n from *Neptune's breed* his race
derives.

These things being well observed, they are very diligent about the time of generation, and

His animadversis, instant sub tempus et omnes

123. *His animadversis, &c.*] The Poet having already described the excellency of those two noble creatures, the bull and the horse, now acquaints us with the method of preparing them, for the propagation of their species; the male is to be well fed, to make him plump and lusty, but the female is to be kept lean, by a spare diet, and much exercise.

This passage is commonly understood to relate only to *horses* and *mares*. Thus Grimoaldus paraphrases it: "Postquam mores *equorum*, et annos deprehenderint agricolæ Insuper armentarii diligentes dedita opera et de *industria equas* emacerabunt." Thus also May translates it:

These things observ'd, at covering time,
they care
To make their *stallion* strongly fat and faire.

And Dryden :

These things premis'd, when now the
nuptial time
Approaches for the stately *steed* to climb ;
.
Instructed thus, produce him to the fair;
And join in wedlock to the longing *mare*.

But La Cerda contends, that this whole passage relates to *bulls* and *cows*, which opinion he confirms by the Poet's mentioning the *asilus* and the calves soon after. To me it appears that this precept relates to both species, for, at ver. 49. where Virgil begins his subject, he professes to treat of *horses* and *bullocks* together :

Seu quis, Olympiæ miratus præmia
palmæ,
Pascit *equos*, seu quis fortes ad aratra
juvencos
Corpora præcipue matrum legat.

He then proceeds to describe the good qualities of a cow :

— Optima torvæ
Forma bovis :

And immediately afterwards subjoins those of a horse :

Nec non et pecori est idem delectus equino.
Tu modo quos in spem status submittere gentis,
Præcipuum jam inde a teneris impende laborem.

After his long description of the good qualities of a horse, he now comes to consider the generation of these animals, and seems to me to blend both species together. In the passage now under consideration, the fatiguing the females with running before copulation, and in the next passage, the restraining them from leaping, seems most applicable to *mares*; and the mention of the calves, and the *asilus* soon after, and the time assigned for the copulation, evidently belong to *cows*.

123. *Instant sub tempus, &c.*] Varro says he used to feed his bulls well for two months before the time: "Tauros duobus mensibus ante admissuram herba, et palea, ac fœno facio pleniore, et a fœminis secerno." Columella also says the bull should be well fed: "Pabulum . . . tauris adjicitur, quo fortius ineant." He says the same of horses: "Eoque tempore, quo vocatur a fœminis, roborandus est largo cibo, et appropinquante vere ordeo, ervoque saginandus, ut veneri supersit, quantoque fortior inierit, firmiora semina præbeat futuræ stirpi:" and Palladius also: "Hoc mense [Martio] saginati, ac pasti ante

Impendunt curas denso distendere pingui, 124
 Quem legere ducem, et pecori dixere maritum :
 Pubentesque secant herbas, fluviosque minis-
 trant,
 Farraque, ne blando nequeat superesse labori,
 Invalidique patrum referant jejunia nati.
 Ipsa autem macie tenuant armenta volentes : 129
 Atque ubi concubitus primos jam nota voluptas

bestow all their care in plumping the leader and husband of the herd with firm fat ; and cut tender grass for him, and give him plenty of water, and corn ; lest he should be deficient in his pleasing labour, and lest the puny race should betray the weakness of their fathers. But as for the females, they purposely make them lean : and when now the new known desire solicits their first enjoyment,

“ admissarii generosis equabus admittendi sunt.”

125. *Dixere.*] It is *duxere* in the Cambridge manuscript, and in an old edition, printed at Venice, in 1482.

126. *Pubentes.*] The King’s, the Cambridge, the Bodleian, one of the Arundelian, and both Dr. Mead’s manuscripts, have *florentes*. Most of the old editions have the same reading. Pierius says it is *pubentes* in some ancient manuscripts ; which reading is admitted also by Heinsius, Masvicius, Ruæus, and several other good editors. La Cerda has *florentes*, but he thinks *pubentes* better : “ Melius legas *pubentes*. Nam prata magis conveniunt, quæ delicatis et mollibus herbis abundant, quam proceris.” This agrees with what Columella says of the feeding of horses, who recommends tender grass, rather than that which is ripe : “ Gregibus autem spatiosa et palustria, nec non montana pascua eligenda sunt, rigua, nec unquam siccanæ, vacuave magis, quam stirpibus impedita, frequenter *mollibus* potius quam proceris herbis abundantia.”

127. *Nequeat.*] Pierius says it is *nequeat* in the Roman and other most ancient manuscripts. The King’s, one of the Arundelian, and one of Dr. Mead’s manuscripts have

nequeant. The same reading is admitted by Paul Stephens, Schrevelius, and several of the old editors, but *nequeat* is generally received.

129. *Macie tenuant armenta.*] This precept of making the females lean, is delivered also by the prose writers. Varro says he fed his cows sparingly for a month : “ Propter fœturam hæc servare solemus, ante admissuram mensem unum, ne cibo, et potione se impleant, quod existimantur facilius macræ concipere.” Columella says the cows are fed sparingly, lest too great fatness should make them barren : “ Sed et pabulum circa tempus admissuræ subtrahitur fœminis, ne eas steriles reddat nimia corporis obesitas.”

130. *Ubi concubitus primos jam nota voluptas sollicitat.*] The critics are not agreed about the sense of this passage. Servius says that the word *nota* is put to signify that the mares had been covered before, because the first time a young mare is covered she ought not to be lean : “ Dicendo *nota* per transitum tetigit rem ab aliis diligenter expressam. Nam equæ pullæ cum primum coeunt, si macræ sunt, et debilitantur, et debiles creant : post primum autem partum tenues esse debent.” But I do not find this distinction made by the writers on husbandry. Ruæus says *primos*

they both deny them fodder,
and drive them from the
springs.

Sollicitat, frondesque negant, et fontibus ar-
cent.

and *jam nota* are inconsistent, unless *primos* relates, not to the first covering, but to the beginning of the year: "Pugnant hæc verba, "*primos* et *jam nota*. Nisi juxta "*alios intelligamus primos*, non "*omnino de primo concubitu*; sed "*tantum de primo et novo anni "*cujusque redeuntis*." Accordingly his interpretation is, "Et "*cum voluptas prius cognita suadet "*novum coitum*." Dr. Trapp translates Ruæus's note, and adds "and that is very untoward." Grimouldus interprets it, "*ubi primum "*coire cupient*:" and La Cerda, "*ubi jam sollicitantur voluptate ad "*coitum*," taking no notice either of *primos* or *jam nota*. Thus also May translates it:****

— And when they have an appetite
To venery.

Dryden follows Ruæus:

When conscious of their past delight,
and keen
To take the leap, and prove the sport
agen.

Dr. Trapp translates *jam nota*, but takes no notice of *concupitus primos*:

— When now the known delight
Solicits their desires.

Mr. B——, in his preface to the Georgicks, prefixed to the second book, gives quite a new interpretation of this passage. "Mr. Dryden," says he, "very unlearnedly applies "*nota voluptas* to the mare, not "considering that Virgil speaks "here in the person of a groom or "farmer, very well acquainted with "the passion those creatures are "most subject to; and therefore

"*nota voluptas* relates to the farmer's knowledge, beyond all "manner of doubt; and it is worth "observation, through all the "Georgicks, that though the piece "is what the grammarians call "*Didactic*, yet the style is generally "Epic." He then gives his own translation of the passage now before us, in the following words:

As for the herd, they strive to keep them
bare,
And pinch, and draw them down with
scanty fare;
And when the *well known passion* of their
race
Solicits instantly the first embrace,
Then they forbid them wandering in the
woods,
Cropping the browse, and haunting
lonely floods:
Oft in the scorching sun they waste their
force,
And urge them panting in the furious
course:
Then groans the floor, to pounded sheaves
resign'd,
And empty straws are spurn'd against
the wind.

The whole difficulty, about interpreting this passage, seems to have risen from not considering, that *voluptas* signifies not only what we call *pleasure*, but also a *desire of enjoying*. In this sense it is plainly used in the second Eclogue:

Torva læna lupum sequitur, lupus ipse
capellam:
Florentem cytisum sequitur lasciva ca-
pella:
Te Coridon, o Alexi: trahit sua quem-
que *voluptas*:

And in the tenth Æneid:

Tantane me tenuit vivendi, nate, vo-
luptas?

where Ruæus interprets *vivendi vo-*

Sæpe etiam cursu quatiant, et sole fatigant,
 Cum graviter tunsis gemit area frugibus, et cum

They often shake them also with running, and fatigue them in the sun, when the floor groans heavily with threshing, and when

luptas, cupido vitæ; and Dryden translates it;

What joys, alas! could this frail being give,
 That I have been so *covetous* to live?

Voluptas therefore, in the passage now under consideration, signifies the *desire* which now first begins to be known by the young mare, and requires the care of the farmer, to keep her from growing fat. This would still be more evidently the sense of the passage, if we were to read *nata* instead of *nota*, as it is in the Cambridge manuscript.

131. *Frondesque negant, et fontibus arcent.*] This is put in opposition to

Pubentesque secant herbas, fluviosque ministrant.

Pierius says that in some ancient manuscripts it is *frondibus*, instead of *fontibus*; which he justly condemns.

133. *Cum graviter tunsis, &c.*] Pierius found *tunsis* in some manuscripts: I find the same reading in the Cambridge manuscript, and in some of the oldest printed editions.

The time here mentioned agrees better with cows than with mares. The beginning of the Roman harvest was about the latter end of their June; and therefore we cannot suppose their threshing time to have been earlier than July. Now this was the very time, when they allowed the bull to be admitted to the cows. Varro says the time for this was from the rising of the Dolphin to about forty days afterwards: "Maxime idoneum tempus ad concipiendum a Delphini ex-
 ortu, usque ad dies quadraginta,

"aut paulo plus. Quæ enim ita
 "conceperunt, temperatissimo anni
 "tempore pariunt. Vaccæ enim
 "mensibus decem sunt prægnantes."
 This rising of the Dolphin mentioned by Varro, cannot be the morning rising, which began on the twenty-seventh of December, according to Columella: "Sexto
 "Calendas Januarias Delphinus incipit oriri mane:" or on the fourth of January according to Pliny: "Pridie Nonas Delphinus
 "matutino exoritur." It must be the evening rising, which was on the tenth of June, according to both Columella and Pliny: "Quarto
 "Idus Delphinus vespere exoritur." Therefore the time allotted by Varro is from the tenth of June to about the twentieth of July. The barley harvest was reckoned to begin about the latter end of June, or the beginning of July. Thus the cows might be employed in treading out the barley, before the bull was admitted to them. Columella expressly mentions July as the proper time: "Mense Julio
 "fœminæ maribus plerumque permittendæ, ut eo tempore conceptos proximo vere adultis jam partibus edant. Nam decem mensibus ventrem perferunt." Palladius also assigns the month of July as the proper season: "Hoc tempore maxime tauris submit-
 tendæ sunt vaccæ, quia decem mensium partus sic poterit maturo vere concludi." But the time for covering mares is much earlier, and by no means agrees with the time of harvest. According to Varro, it is from the vernal equinox to the solstice, that is, from the twenty-fourth or twenty-

the empty chaff is tossed to the rising zephyrs. This they do that the use of the genial field may not be blunted with too much indulgence, and overspread the sluggish furrows; but that it may greedily devour the joy, and receive it into the inmost recesses. Again the care of the sires begins to cease, and that of the dams to begin. When they rove about, in a state of pregnancy, and are near their time, let no one suffer them to draw the yokes of the heavy waggons, or leap across the way, and run swiftly

Surgentem ad zephyrum paleæ jactantur inanes.
Hoc faciunt, nimio ne luxu obtusior usus 135
Sit genitali arvo, et sulcos oblimet inertes :
Sed rapiat sitiens Venerem, interiusque recondat.
Rursus cura patrum cadere, et succedere ma-
trum

Incipit. Exactis gravidæ cum mensibus errant,
Non illas gravibus quisquam juga ducere
plaustris, 140
Non saltu superare viam sit passus, et acri

fifth of their March to the twenty-fourth or twenty-fifth of June: "Horum fœturæ initium admissionis facere oportet, ab æquinoctio verno ad solstitium, ut partus idoneo tempore fiat. Duodecimo enim mense, die decimo aiunt nasci." According to Columella, the time is about the vernal equinox: "Generosis circa vernum æquinoctium mares jungentur, ut eodem tempore, quo conceperint, jam lætis et herbidis campis post anni messem parvo cum labore fœtum educent. Nam mense duodecimo partum edunt." Palladius sets down March as the season: "Hoc mense saginati, ac pasti ante admissarii generosis equabus admittendi sunt."

135. *Hoc faciunt, &c.*] In these lines the modesty of the Poet is very remarkable. His expressions are glowing and poetical; and at the same time not offensive to the chastest ear. Some of his commentators however have been careful to explain in the clearest manner what their author took care to veil decently with figures. Dryden's translation is abominably obscene, for which he has been justly corrected by Mr. B——. Dr. Trapp,

through fear of offending in the same manner, has comprised these three in two very dull lines :

Lest too much luxury and ease should
close
The pores, and dull the hymeneal soil.

136. *Sit.*] In one of Dr. Mead's manuscripts it is *sint*, which cannot be right.

Arvo.] In an old edition, printed at Venice, in 1475, it is *auro*.

Et sulcos.] In the Basil edition of 1586, it is *sulcosque*.

137. *Rapiat Venerem.*] Thus Horace :

— *Venerem incertam rapientis.*

138. *Rursus cura patrum, &c.*] The Poet having given us full instructions about the care of the male, now tells us that after conception, the whole care is to be transferred to the female. He then takes occasion to mention the Asilus, which is a terrible plague to the cows in Italy.

140. *Non illas gravibus quisquam juga ducere plaustris . . . sit passus.*] Thus Varro: "Cum conceperunt equæ, videndum ne aut laborent plusculum, &c."

In one of Dr. Mead's manuscripts it is *gravidis* instead of *gravibus*.

Carpere prata fuga, fluviosque innare rapaces.
 Saltibus in vacuis pascant, et plena secundum
 Flumina, muscus ubi, et viridissima gramine ripa:
 Speluncæque tegant, et saxea procubet umbra.
 Est lucos Silari circa, ilicibusque virentem 146
 Plurimus Alburnum volitans, cui nomen asilo
 Romanum est, Æstron Graii vertere vocantes;

over the meadows, and swim the rapid streams. Let them feed in open lawns, and near full rivers; where the banks are mossy, and green with grass; and let there be caves to shelter, and rocks to shade them. About the groves of Silarus, and Alburnus, green with holm-oaks, there is great plenty of a sort of flying insects, which the Romans call *Asilus*, but the Greeks have formed the name *Æstros* for it:

143. *Saltibus.*] See the note on verse 471. of the second Georgick.

Pascant.] In one of the Arundelian manuscripts it is *pascunt*.

Plena secundum flumina.] The Poet recommends full rivers, that the pregnant cattle may not strain themselves with stooping to drink.

144. *Viridissima gramine ripa.*] Thus Varro, speaking of cows, "Eas pasci oportet in locis viridibus, et aquis."

In one of Dr. Mead's manuscripts it is *germine* instead of *gramine*.

146. *Est lucos.*] Seneca reads *Et lucum*.

Silari.] *Silarus* was the name of a river, which divided the country of the *Picentini*, from that of the *Lucani*. Is now called *Selo*.

Circa.] Seneca reads *juxta*.

Ilicibusque virentem.] The epithet *virentem* is very proper; for the *holm-oak*, or *ilex*, is an evergreen.

147. *Plurimus.*] "This *plurimus*," says Dr. Trapp, "may seem odd: for *Asilus* is plainly understood as agreeing with it. And then *Asilus*, cui nomen *Asilo* looks strange. But we must recur to the sense; which is the same, as if it had been *Plurima musca cui nomen Asilo.*" *Asilus cui nomen Asilo* is La Cerda's interpretation, which, I must acknowledge, seems a little strange. But surely *plurimus* agrees with *volitans*, which is used here as a noun substantive. Thus Servius interprets this pas-

sage: "Ordo talis est, circa lucos *Silari fluminis Lucaniæ, et Alburnum ejus montem est plurimus volitans: ac si diceret, est multa musca. Volitans autem modo nomen est, non participium."*

147. *Alburnum.*] *Alburnus* was the name of a mountain near the river *Silarus*.

Cui nomen Asilo.] *Asilo* is here put in the dative case, after the manner of the Greeks. Thus we find in the fourth Georgick:

Est etiam flos in pratis, cui nomen *Amello*
 Fecere Agricolaë:

And in the first *Æneid*:

At puer *Ascanius, cui nunc cognomen Iulo*
 Additur:

And in the ninth:

— Fortemque manu fudisse *Numa-num*
Cui Remulo cognomen erat.

148. *Romanum est.*] *Est* is left out in the King's, in one of the Arundelian, and in one of Dr. Mead's manuscripts.

Æstron Graii vertere vocantes.] Servius understands these words to mean, that the Greeks called this insect *ἄστρος*, from its whizzing noise: for he thinks it cannot be the Poet's meaning, that the Greeks translated it from the Latin, because the Greek is the more ancient language: "Vertere ex soni similitudine, onomatopoeiam fe-

it stings, and makes a whizzing noise; with which whole herds being terrified fly out of the woods;

Asper, acerba sonans; quo tota exterrita sylvis

“cere. Non enim possumus accipere, ex Latina lingua mutavere, cum constet Græcam primam fuisse.” It is probable, however, that this insect might have been first taken notice of by the ancient inhabitants of Italy. For that country was anciently celebrated for the finest kine: and Timæus, as he is quoted by Varro, informs us, that the ancient Greeks called bulls *ἰταλὸς*, and thence called the country Italy, because it abounded with the finest bulls and calves: “Vide quid agas, inquam, Vacci. Nam bos in pecuaria, maxima debet esse auctoritate: præsertim in Italia, quæ a bubus nomen habere sit existimata. Græcia enim antiqua, ut scribit Timæus, tauros vocabant *ἰταλὸς*, a quorum multitudine, et pulchritudine, et fœtu vitulorum Italiam dixerunt.” To this we may add, that Seneca understood the Poet to mean, that *Asilus* was the ancient name, but that the Greek name *æstrus* or *æstrum* was then received instead of it: “Hunc quem Græci *æstrum* vocant, pecora peragentem, et totis saltibus dissipantem, *asilum* nostri vocabant. Hoc Virgilio licet credas:

“Et lucum Silari juxta, ilicibusque virentem

“Plurimum Alburnum volitans, cui nomen asilo

“Romanum est, æstrum Græci vertere vocantes,

“Asper, acerba sonans, quo tota exterrita sylvis

“Diffugiunt armenta.

“Puto intelligi istud verbum interisse.”

Varro calls this insect *Tabanus*: “Itaque quod eas æstate *tabani* concitare solent, et bestiolæ quædam minutæ sub cauda, ne con-

“citentur, aliqui solent includere septis.” And Pliny informs us, that it is called both *Tabanus* and *Asilus*: “Reliquorum quibusdam aculeus in ore, ut *asilo*, sive *tabanum* dici placet.”

The history of this insect has been delivered in so confused a manner by authors, that I could meet with no satisfaction about it, till I was favoured by Sir Hans Sloane, Bart. with the perusal of a book intitled *Esperienze, ed Osservazioni intorno all' Origine, Sviluppo, e Costumi di varj Insetti, con altre spettanti alla Naturale, e Medica Storia, fatte da Antonio Vallisneri, Publico Professore primario di Medicina Teorica nell' Università di Padoa*: printed at Padua, in 1723, in 4to. This curious author informs us, from his own observation, that the *Assillo*, as he calls it, is a flying insect, in shape somewhat resembling a wild bee or wasp, without any sting, or proboscis in the mouth. It has two membranaceous wings, with which it makes a most horrible whizzing. The belly is terminated by three long riugs, one less than another, from the last of which proceeds a formidable sting. This sting is composed of a tube, through which the egg is emitted, and of two augers, which make way for the tube to penetrate into the skin of the cattle. These augers are armed with little knives, which prick with their points, and cut with their edges, causing intolerable pain to the animal, that is wounded by them. But this pain is not all; for at the end of the sting, as at the end of a viper's tooth, and of the sting of wasps, bees, and hor-

Diffugiunt armenta; furit mugitibus æther 150 their bellows furiously
shake the sky,

nets, issues forth a venomous liquor, which irritates, and inflames the fibres of the wounded nerves, and causes the wound to become fistulous. This fistula seems to be kept open by the egg, after the manner of an issue.

The egg is hatched within the fistula, and the worm continues there, till it is ready to turn to a chrysalis, receiving its nourishment from the juice, which flows from the wounded fibres. These worms remain nine or ten months under the skin, and then being arrived almost to perfection, they come out of their own accord, and creep into some hole, or under some stone, and there enter into the state of a chrysalis, in which condition they lie quiet for some time, and at last come forth in the form of the parent fly.

149. *Asper.*] I take this word to be designed to express the sharpness of the sting.

Acerba sonans.] This relates to the horrible whizzing of this animal.

Quo tota exterrita sylvis, &c.] Homer represents the suitors, who had long fought with Ulysses, on Minerva's raising up her shield, flying like oxen from the *æstrus*.

Δὴ τότε Ἀθηναίη φεισίμβροτος Αἰγίδα ἄνισχεν

Ἵψόθεν ἐξ ἄροφῆς· πῶν δὲ φρένες ἐπταίοιθεν.

Οἱ δ' ἐφίβοντο μετὰ μέγαρον βόες ὡς ἀγελαῖαι,

Τὰς μὲν τ' αἰόλος οἴστρος ἐφορμηθεὶς ἰδόντην
Ἔρη ἐν ἰαρινῇ, ὅτε τ' ἤματα μακρὰ πέλονται.

Now Pallas shines confess'd; aloft she spreads

The arm of vengeance o'er their guilty heads;

The dreadful Ægis blazes in their eye;

Amaz'd they see, they tremble, and they fly:

Confus'd, distracted, thro' the rooms they fling,

Like oxen madd'd by the breeze's sting,

When sultry days, and long, succeed the gentle spring.

MR. POPE.

Vallisneri relates, that as four oxen were drawing a very heavy carriage, one of them being stricken in the back by an Assillo, all four ran so furiously, that being come to a river's side, they threw themselves in headlong. The same author tells us, that in a fair of cattle, on the mountains of Reggio, the oxen hearing the noise of some of these animals, though they were tied, and had their keepers by them, began first to roar, then to toss, and wreathe themselves about in a strange manner: at last they broke loose, did a vast deal of mischief, drove all the people out of the fair, and fled away themselves with horrid bellowsings.

He observes that these insects sometimes infest horses, that live in mountainous places, and feed at large in the groves and fields: but not those which are kept in stables and curried. This confirms what Varro relates, that some keep their oxen in the stalls, to preserve them from these insects. Rubbing the cattle well preserves them from this plague: for, as Vallisneri tells us, they are never found in the legs, or other parts, where the cattle can reach with their tongue or their tail; but on the back and flanks, and sometimes about the shoulders and on the neck.

and the woods, and the banks of dry Tanagrus. With this monster did Juno formerly exercise severe wrath, when she studied a plague for the Inachian heifer. Do you also take care to drive it from the pregnant cattle, and feed your herds, when the sun is newly risen, or when the stars lead on the night; for it is most severe in the noon-day heat. After the cow has brought forth, all the care is transferred to the calves: and first they mark them with burning irons, to distinguish their sorts; which they choose to keep for breeding, which they keep consecrated to the altars, and which to cleave the ground,

Concussus, silvæque, et sicci ripa Tanagri.
 Hoc quondam monstro horribiles exercuit iras
 Inachiæ Juno pestem meditata juvencæ.
 Hunc quoque, nam mediis fervoribus acrior
 instat,
 Arcebis gravido pecori, armentaque pasces 155
 Sole recens orto, aut noctem ducentibus astris.
 Post partum, cura in Vitulos traducitur omnis:
 Continuoque notas, et nomina gentis inurunt:
 Et quos aut pecori malint submittere habendo,
 Aut aris servare sacros, aut scindere terram, 160

151. *Sicci ripa Tanagri.*] The *Tanagrus* or *Tanager*, now called *Negro*, is a river of Lucania, rising from the mountain *Alburnus*.

Dryden's translation makes these words an extravagant rant:

Tanagrus hastens thence: and leaves his channel dry.

152. *Hoc quondam monstro, &c.*] Io the daughter of Inachus was beloved by Jupiter, who, to conceal her from Juno, turned her into a cow. But Juno discovering the deceit sent an *æstrus* to torment Io, with which being stung she fled into Egypt, where being restored to her former shape, she was married to king Osiris, and after her death was worshipped as a goddess, under the name of Isis.

155. *Pecori.*] In both Dr. Mead's manuscripts it is *pecorique*: but the *que* is injudiciously added, to avoid a synalœpha. See the note on book i. ver. 4.

156. *Astris.*] In the Cambridge manuscript, and in some of the old printed editions, it is *austis*.

157. *Post partum, &c.*] The Poet having first described the care that is to be taken of the sire before copulation, then of the dam

during her pregnancy, now tells us, that all our care is to be bestowed on the young ones, as soon as they are brought into the world, and begins with the calves. Pierius reads

Post partum in vitulos cura traducitur omnis:

but he says it is

Post partum cura in vitulos traducitur omnis

in the Roman, the Medicean, the Lombard, and some other manuscripts. He says also, that in the oblong manuscript, which Pomponius Lætus called his *deliciæ*, it is *deducitur*, instead of *traducitur*; but he thinks the common reading is best.

158. *Continuo.*] See the note on ver. 75.

Notas et nomina gentis inurunt.] The burning marks upon cattle is a very ancient custom, to which we find frequent allusions.

159. *Malint.*] In one of Dr. Mead's manuscripts it is *malit*; in the other it is *malunt*.

160. *Sacros.*] The King's, the Bodleian, one of the Arundelian manuscripts, most of the old edi-

Et campum horrentem fractis invertere glebis.
Cætera pascuntur virides armenta per herbas :

and turn up the rugged soil with broken clods. The rest of the herd graze in the green meadows:

tions, and Paul Stephens, have *sacris*. Pierius reads *sacris*; but he says it is *sacros* in the Roman and Medicean manuscripts, which he thinks a good reading. He adds, that it was *sacros* in the Lombard manuscript, but had been altered to *sacris*. *Sacros* is generally received, and is more poetical.

162. *Cætera pascuntur virides armenta per herbas.*] This is generally understood to mean, that the cattle which are not designed either for breeding, sacrifices, or labour, have no mark set upon them, and so are suffered to graze undistinguished. Thus Grimoaldus paraphrases it: "At hæc quidem animalia domi, et ad manum servant, et custodiunt, cætera, quæ neque sunt admissuræ idonea, nec sacrificiis apta, nec agriculturæ accommodata, in agris, pratisque, sine ulla domandi cura, libere vagari sinunt." Thus also Dryden translates it:

The rest for whom no lot is yet decreed,
May run in pastures, and at pleasure feed :

and Dr. Trapp:

The rest promiscuous, and unnoted feed
On the green meadows.

"Unnoted," says he, "for that is manifestly implied; though not expressed. *Cætera pascuntur*, &c. subaud. *indiscriminatim*. Those of which he was speaking before were to have marks set upon them: and these by the word *cætera* are set in opposition to them." La Cerda observes, that this is the general interpretation received by all the commentators; with which however he declares

himself not to be satisfied. He is at a loss to understand, what fourth sort is meant, that is not intended either for breeding, sacrifice, or labour; unless any one should pretend it is designed for the shamble. But then, says he, these are bred at home, and not suffered to feed at large. He then proposes a new interpretation, that by *armenta* the Poet means *cow-calves*. This he confirms by a preceding passage in this Georgick, where we are told that the bull is to be well fed, but the cow to be kept lean:

Ipsa autem macie tenuant armenta volentes.

Here, says he, the cows are called *armenta*, as distinct from the bulls. It is therefore this learned commentator's opinion, that the Poet would have the bull-calves kept at home, and brought up with great care, but that he has no regard for the cow-calves, and allows them to ramble at large in the meadows. I take neither of these interpretations to be the Poet's meaning. The first is sufficiently refuted already by La Cerda: and the other seems to labour under some difficulties. The cow-calves are surely as much to be preserved for breeding, as the bull-calves: and our Poet himself seems, in another place, to think the greatest regard is to be had to the cows:

— Seu quis fortes ad aratra juvencos;
Corpora præcipue matrum legat.

I have thought therefore of another interpretation, which seems to me to express the Poet's true meaning. He has just told us, the

but those which you would form for the design and use of agriculture, you must teach whilst they are yet but calves; and begin to tame them, whilst their young minds are tractable, whilst their age is governable. And first hang loose collars of slender twigs about their necks; and when their free necks have been accustomed to servitude, match bullocks of

Tu quos ad studium, atque usum formabis
 agrestem,
 Jam vitulos hortare, viamque insiste domandi,
 Dum faciles animi juvenum, dum mobilis ætas.
 Ac primum laxos tenui de vimine circos 166
 Cervici subnecte; dehinc, ubi libera colla
 Servitio assuerint, ipsis e torquibus aptos

calves are to be distinguished into three classes, in ver. 159, 160, and 161. I take a new sentence to begin with ver. 162. *Cætera pascuntur*, &c. *The rest of the herd*, that is, those which are designed for breeding, or sacrifice, may feed at large in the meadows, for they need no other care, than to furnish them with sufficient nourishment, till they arrive at their due age. But those, which are designed for agriculture, require more care: they must be tamed, whilst they are but calves, and tractable in their tender years. According to this interpretation, the Poet has mentioned how all the three sorts are to be treated, and has not omitted two of them, as La Cerda imagines: "Dixit destinandos alios ad sobolem, alios ad sacra, alios ad agriculturam: nunc, omissis primis et mediis, loquitur de extremis, qui servantur ad agriculturam."

163. *Tu quos ad studium, &c.*] Dryden's translation represents the Poet speaking after a manner most strangely figurative. He talks of sending the calf to school, keeping him from seeing the bad examples of the world, and instructing him with moral precepts. For all this he has not the least countenance from his author, except it be in the words *studium* and *juvenum*:

Set him betimes to school; and let him
 be

Instructed there in rules of husbandry:

While yet his youth is flexible and green;
 Nor bad examples of the world has seen.
 Early begin the stubborn child to break;

Thy flattering method on the youth pursue;

Join'd with his school-fellows by two and two.

E'er the licentious youth be thus restrain'd,

Or moral precepts on their minds have gain'd.

164. *Jam vitulos hortare.*] Columella says they ought not to be younger than three, or older than five years: "Verum neque ante tertium, neque post quintum annum juvenocos domari placet, quoniam illa ætas adhuc tenera est, hæc jam prædura." That author gives a particular account of the manner in which the ancients tamed their bullocks, too long to be here inserted. The reader may consult the second chapter of the sixth book.

166. *Laxos.]* In the King's manuscript it is *laxos*.

167. *Dehinc.]* In one of Dr. Mead's manuscripts it is *deinde*.

168. *Ipsis e torquibus.]* This particular instruction, of fastening the bullocks by the collars, may seem superfluous to those, who are not informed, that it was a custom among the ancients, to yoke the bullocks together by the horns. This is mentioned by Columella, as being in use in his days, in some of the provinces; though, he says, it was justly condemned by most

Junge pares, et coge gradum conferre juvencos.
 Atque illis jam sæpe rotæ ducantur inanes 170
 Post terram, et summo vestigia pulvere signent.
 Post valido nitens sub pondere faginus axis
 Instrepat, et junctos temo trahat æreus orbes.

equal strength together, and take care to fasten them by the collars, and make them step together. And now let them often draw empty wheels along the ground, and mark the top of the dust with their footsteps. Afterwards let the beechen axle labouring groan under a heavy load, and let the brazen pole draw the joined wheels.

writers of agriculture: "Nam illud, " quod in quibusdam provinciis " usurpatur, ut cornibus illigetur " jugum, fere repudiatum est ab " omnibus, qui præcepta rusticis " conscripserunt, neque immerito: " plus enim queunt pecudes collo " et pectore conari, quam cornibus. " Atque hoc modo tota mole cor- " poris, totoque pondere nitantur: " at illa, retractis et resupinis capi- " tibus excruciantur, ægreque terræ " summam partem levi admodum " vomere saucibus."

" In the most ancient oblong " manuscript, it is *de torquibus*; in " the Lombard manuscript, it is " *ipsis et torquibus aptos*." PIERIUS. In the King's manuscript it is *ex torquibus*, and in one of Dr. Mead's it is *cum torquibus*.

Aptos.] The critics agree, that *aptos*, in this place, signifies the same as *aptatos* or *ligatos*; for it is derived from ἄπτω, to bind.

169. *Junge pares*.] Varro says you must yoke bullocks of equal strength, lest the stronger should wear out the weaker: " Ut viribus " magnis sint, ac pares, ne in opere " firmior imbecillioem conficiat." Columella also delivers the same precept: " Item custodiendum est, " ne in corporatione, vel statura, " vel viribus impar cum valentiore " jungatur: nam utraque res in- " feriori celeriter affert exitium."

170. *Rotæ ducantur inanes*.] In one of Dr. Mead's manuscripts it is *ducuntur*.

By empty wheels is meant either empty carriages, or wheels without

any carriage laid upon them. Varro mentions drawing empty carts: " Quos ad vecturas item instituen- " dum, ut inania primum ducant " plaustra." Columella advises, that they should first draw only a branch of a tree, with sometimes a weight added to it, then be put to a cart, and, when they are quite tame, to a plough: " Per hæc " blandimenta triduo fere mansues- " cunt, jugumque quarto die acci- " piunt, cui ramus illigatur, et " temonis vice trahitur: interdum " et pondus aliquod injungitur, ut " majore nisu laboris exploretur " patientia, post ejusmodi experi- " menta vacuo plostro subjungendi, " et paulatim longius cum oneribus " producendi sunt. Sic perdomiti " mox ad aratrum instituantur, sed " in subacto agro, ne statim difficul- " tatem operis reformident, neve " adhuc tenera colla dura proscis- " sione terræ contendant."

171. *Summo vestigia pulvere signent*.] These words are used to express the lightness of the carriage, which the untamed bullocks are first put to draw. The weight is to be so inconsiderable, that it will not cause them to make deep impressions in the dust.

172. *Valido nitens sub pondere*.] After they have been tried with empty carriages, they are to be put to draw such as are heavy, as we have seen just now, in the quotation from Columella.

173. *Junctos temo trahat æreus orbes*.] Pierius found *vinctos*, in the ancient manuscripts, instead of *junctos*

In the mean time let the untamed bullocks not only be fed with grass, or the tender leaves of willows, or marshy sedge,

Interea pubi indomitæ non gramina tantum,
Nec vescas salicum frondes, ulvamque palustrem,

175

Brazen is frequently used to signify *strong*. Dr. Trapp translates *æreus*, bound with brass:

Then let the beachen axis, bound with brass,

Move slow, and groan beneath the ponderous load.

175. *Ulvamque palustrem*.] "It is *sylvam* in the Roman manuscript: but *ulvam* is generally "received." PIERIUS.

It is not certain what plant is the *ulva* of the ancients: I have interpreted it *sedge*; which is a general name for large weeds, that grow in marshes, and near the banks of rivers. Most writers suppose the *ulva* to be much like the *alga*, or *sea-wrack*; and that they differ chiefly in this; that the *alga* grows in salt water, and the *ulva* in fresh. But this, I think, is certain; that there is no fresh-water plant, which resembles the *sea-wrack*, and at the same time agrees with what the ancients have said of their *ulva*. Cæsalpinus supposes, and not without reason, that the *ulva* is the same with the *typha*, which we call *cat's-tail*, or *reed-mace*. It is a very common weed with us, and in Italy also, in stagnant waters: it grows to a considerable height, and bears a head at the top of the stalk, which when ripe affords a great deal of down. In the passage now under consideration, it is called a marshy plant, "*ulvamque palustrem*." In the eighth Eclogue it is described as growing near a rivulet:

Propter aquæ rivum viridi procumbit in
ulva.

In the second Æneid Sinon men-

tions his lying hid amongst the *ulva*, in a muddy lake:

*Limosoque lacu, per noctem, obscurus in
ulva,
Delitui.*

The *cat's-tail* grows only where there is mud, and is tall enough to conceal any person. In the sixth Æneid it is represented as growing by a muddy river's side, and the colour is said to be glaucous, or bluish green, which agrees also with the *cat's-tail*:

Tandem trans fluvium incolumes vatem-
que virumque
Informi limo, glaucaque exponit in ulva.

Ovid makes frequent mention of the *ulva*, as a marshy plant. In the fourth book of the *Metamorphosis*, a pool is described as being remarkably clear, by the negative quality of not having any *ulva* in it:

— Videt hic stagnum lucentis ad
imum
Usque solum lymphæ: non illic canna
palustris,
Nec sterile *ulvæ*, nec acuta cuspidè
junci.

In the sixth book, it is called *delightful to the marshes*:

— Agrestes illic fruticosa legebant
Vimina cum juncis, gratamque paludibus
ulvam.

We find it mentioned also as a water plant, in the eighth book:

— Tenet ima lacunæ
Lenta salix, *ulvæque* leves:

And in the fourteenth:

— Læva de parte canori
Æolidæ tumulum, et loca fœta palustri-
bus *ulvis*

Sed frumenta manu carpes sata : nec tibi fœtæ,
 More patrum, nivea implebunt multraria
 vaccæ ;

Sed tota in dulces consument ubera natos.

Sin ad bella magis studium, turmasque feroces,

but gather corn for them with your hand; and let not your fruitful cows, as in the days of our fathers, fill the pails with snowy milk; but let them spend all their odors on their beloved offspring. But if your study bends rather to war, and fierce troops,

Littora Cumarum, vivacisque antra Si-
 byllæ
 Intrat.

In the eighth book, he speaks of a bed being made of the *ulva* :

— In medio torus est de mollibus
 ulvis
 Impositus lecto, sponda, pedibusque
 salignis.

This agrees with what Matthioli tells us, that the poorer people in Italy make their beds of the down of the cat's-tail, instead of feathers : and the same author informs us, that there is hardly a standing water in Italy, which does not abound with cat's-tail.

176. *Frumenta manu carpes sata.*] Servius interprets this *farrago*, that is, a mixed provender of wheat bran, and barley meal. Grimoaldus also paraphrases it *farrā suppeditabis et ordea*. La Cerda is of the same opinion : which he strengthens by a quotation from Varro, where he tells us, a calf of six months old is to be fed with wheat bran, barley meal, and tender grass : “ Se-
 mestribus vitulis objiciunt fur-
 fures triticeos, et farinam ordea-
 ceam, et teneram herbam.” Ruæus differs from the other commenta-
 tors : he understands the Poet to mean young corn. This he con-
 firms by the words *carpes sata*, which plainly express the gather-
 ing of the tender blade ; and by ver. 205, where he forbids giving *farrago* to the cattle before they are tamed. Hence he concludes, either that Virgil contradicts Varro, or

else that he means that the *farrago* should be given sparingly to the cattle, before they are tamed, and plentifully afterwards. Dryden fol-
 lows Ruæus :

Their wanton appetites not only feed
 With delicates of leaves, and marshy
 weed,
 But with thy sickle reap the rankest land,
 And minister the blade, with bounteous
 hand.

Dr. Trapp is of the same opinion :

Meanwhile with grass alone, and leaves,
 and sedge
 Feed not thy untam'd bullocks ; but
 with corn
 Cropp'd in the blade.

Nec tibi fœtæ, &c.] The people in the earliest ages lived much upon milk ; and therefore defrauded their calves of great part of their natural nourishment. This practice Virgil condemns, and advises those, who breed calves, to let them suck their fill.

177. *Multraria.*] So I read with Heinsius, and some of the oldest editors. I find the same reading in the King's, the Cambridge, and both Dr. Mead's manuscripts. Pierius found *multraria* also in the Roman, the oblong, and some other manuscripts. In the Medicæan and some others he found *multralia*. He found *mulgaria* also in some of the most ancient copies ; and observes, that in the Lombard manuscript *multraria* had been slightly erased, and *mulgaria* substituted for it.

179. *Sin ad bella, &c.*] The

or to whirl along the Alphean streams of Pisa, and to drive the flying chariots in the grove of Jupiter; the first labour of the horse is to see the spirit and arms of warriors, and to endure the trumpets, and to bear the rattling wheel, and to hear the sounding bridle in the stable; then to rejoice more and more at the kind applauses of his master, and to love the sound of clapping his neck. Let him hear these, when he is first of all weaned from his dam, and let him yield his mouth to soft bits, whilst he is weak, and yet trembling, and yet of tender years. But when three summers are past and the fourth is begun,

Aut Alpheæ rotis prælabi flumina Pisæ, 180
 Et Jovis in luco currus agitare volantes;
 Primus equi labor est, animos atque arma videre
 Bellantum, lituosque pati, tractuque gementem
 Ferre rotam, et stabulo frænos audire sonantes.
 Tum magis atque magis blandis gaudere ma-
 gistri 185
 Laudibus, et plausæ sonitum cervicis amare.
 Atque hæc jam primo depulsus ab ubere matris
 Audiat, inque vicem det mollibus ora capistris
 Invalidus, et jamque tremens, et jam inscius æv i
 At, tribus exactis, ubi quarta accesserit æstas,

Poet now proceeds to give an account of the breeding of horses.

180. *Alpheæ.*] See ver. 19.

Pisæ.] Strabo tells us, that it has been questioned, whether there ever was such a city as Pisa, affirming it to have been the name only of a fountain: Τινὲς δὲ πόλιν μὲν οὐδὲμίαν γεγενῆσθαι Πίσσαν φασίν. εἶναι γὰρ ἂν μίαν τῶν ὀκτώ. κρήνην δὲ μόνην, ἣν νῦν καλεῖσθαι Βῖσαν, Κυκησίου πλησίον πόλεως μεγίστης τῶν ὀκτώ. It is confessed however, that it was anciently the name of a country in that part of Elis, through which the river Alpheus flowed, and in which stood the famous temple of Jupiter Olympius.

181. *Et Jovis in luco.*] In one of Dr. Mead's manuscripts it is *si* instead of *et*.

The commentators seem to have passed over this grove of Jupiter in silence. We learn however from Strabo, that it belonged to the temple of Jupiter Olympius. He says the Olympian temple is in the Pisean region, not quite three hundred stadia from the city Elis; that it has a grove of wild olives before it, in which is a place for races: Λοιπὸν δ' ἐστὶν εἰπεῖν περὶ τῆς Ὀλυμπίας καὶ τῆς εἰς τοὺς Ἡλείους ἀπάντων μεταπτώσεως.

Ἔστι δ' ἐν τῇ Πεισαίτιδι τὸ ἱερὸν στάδιον τῆς Ἡλίδος ἐλάττους ἢ τριακοσίους διέχον. πρόκειται δ' ἄλλος ἀγριελαίων ἐν ᾧ στάδιον. παραρρεῖ δ' ὁ Ἀλφειὸς ἐκ τῆς Ἀγκυρίας ῥέαν εἰς τὴν Τριφυλιακὴν θάλασσαν μεταξὺ δύσεως, καὶ μσημβρίας.

185. *Lituos.*] I have translated *lituos trumpets* for want of a proper English word. The *tuba* is generally thought to have been the same instrument with our *trumpet*: but the *lituus* was different from it, being almost straight, only turning a little in at the end: the *cornu* and the *buccinum* were bent almost round.

184. *Stabulo frænos audire sonantes.*] In one of Dr. Mead's manuscripts it is *stabulis*.

Varro also says the colts should be accustomed to the sight and sound of bridles: “Eademque causa ibi frænos suspendendum, ut equuli consuescant et videre eorum faciem, et e motu audire crepitu.”

189. *Invalidus.*] In the King's manuscript it is *invalidusque*.

Et jam.] So I read with Heinsius. Pierius found the same reading in some ancient copies. The common reading is *etiam*.

190. *At tribus exactis.*] In the

Carpere mox gyrum incipiat, gradibusque sonare let him immediately begin to run the round, and prance with regular steps,

King's manuscript it is *ac* instead of *at*.

Varro says some would break a horse at a year and half old: but he thinks it is better to stay till he is three years of age: "Cum jam ad manus accedere consuerint, interdum imponere iis puerum bis, aut ter pronum in ventrem, postea jam sedentem, hæc facere cum sit *trimus*: tum enim maxime crescere, ac lacertosum fieri. Sunt qui dicant post annum et sex menses equulum domari posse, sed melius post *trimum*, a quo tempore farrago dari solet." Columella makes a distinction between those which are bred for domestic labour, and those which are bred for races; he says the former should be tamed at two years, and the latter not till he is past three: "Equus bimus ad usum domesticum recte domatur, certaminibus autem *expleto triennio*, sic tamen ut post quartum demum annum labori committatur."

Ubi quarta accesserit æstas.] "Almost all the ancient manuscripts have *ætās*, except only that most ancient one, which we call the Roman, in which we find *ubi quarta acceperit æstās*. But Servius acknowledges *ætās*, and explains it *quartus annus* But for my part I neither dislike *acceperit* nor *ætās*, as we have the testimony of so ancient a manuscript, which I think may be depended upon in whole words, though it is often very corrupt in letters." PIERIUS.

The King's, the Cambridge, the Bodleian manuscripts, and the old Nurenberg edition, have *ætās*. Both the Arundelian, both Dr. Mead's manuscripts, several of the old editions, Heinsius, Masvicius, Ruæus,

and most of the later editors, read *ætās*. La Cerda reads *ætās*; but he thinks *ætās* not amiss, which he says is a phrase used by Virgil, twice in the first *Æneid*, and once in the fifth. The first of these passages is not to our purpose, for he does not use *ætās* for a year, but only for a summer:

Tertia dum Latio regnantem viderit
ætās,
Ternaque transierint Rutulis hyberna
subactis.

Here three summers are joined to three winters, in order to express three years. The second and third passages appear to me to come up to the point: though some critics contend that they mean only the summer season:

—— Nam te jam septima portat
Omnibus errantem terris et fluctibus
ætās:

And

Septima post Trojæ excidium jam vertitur
ætās.

Here *ætās* cannot, without great violence, be construed to signify the summer season. It was winter when *Æneas* was at Carthage:

Indulge hospicio, causasque innecte morandi:
Dum pelago desævit hyems, et aquosus Orion;
Quassatæque rates, et non tractabile cælum.

And

Nunc hyemem inter se luxu, quam longa, fovere.

And

Quin etiam hyberno moliris sidere classem,
Et mediis properas aquilonibus ire per altum.

and let him bend the alternate foldings of his legs; and let him seem to labour; then let him rival the winds in swiftness; and flying through the plains, as if unbridled, let him scarce print his footsteps on the top of the sand. As when the strong north wind rushes from the Hyperborean coasts, and dissipates

Compositis, sinuetque alterna volumina crurum;
Sitque laboranti similis: tum cursibus auras
Provocet, ac per aperta volans, ceu liber ha-
benis,

Æquora, vix summa vestigia ponat arena. 195
Qualis Hyperboreis Aquilo cum densus ab oris

The passage from Carthage to Sicily is very short, and the games in honour of Anchises, were celebrated on the tenth day after the arrival of Æneas in Sicily. Iris therefore, in the form of Beroë, could not mean it was the summer season, when these games were celebrated; since it has been evidently proved that it was the winter season, or, at most, early in the spring.

Æstas however, in the passage now under consideration, may mean only the summer, which is the very same, as if he had said *annus*. The time for covering mares, according to Varro, as I have quoted him, in the note on ver. 133, is from the vernal equinox to the summer solstice: and the mares, according to the same author, bring forth in eleven months and ten days. The time therefore of a colt's coming into the world is from the beginning of March to the beginning of June. The summer was reckoned to begin a little before the middle of May. Thus the fourth summer of a colt's life will be when he is completely three years, old.

191. *Gyrum*.] See the note on ver. 115.

193. *Cursibus*.] In the old Nurenberg edition it is *cruribus*.

194. *Provocet*.] In one of the Arundelian manuscripts it is *advocet*.

196. *Hyperboreis*.] The Hyperboreans are a people of whom not

only the seat, but even the existence is called in question. The mention of them is very ancient, for we find Herodotus denying that there were any such people; and not without reason, if by Hyperborean be meant, as he understands the word, a people who lived beyond the rising of the north wind. But others, as Strabo tells us in his first book, call those Hyperboreans, who live in the most northern parts of the world: Τοῦ γὰρ Ἡροδότου μηδέναι Ὑπερβορείους εἶναι φήσαντος . . . Εἰ δ' ἄρα, τοῦ Ἡροδότου τοῦτ' ἐχρῆν αἰτιῶσθαι ὅτι τοὺς Ὑπερβορείους τούτους ὑπέλαβε λέγεσθαι, παρ' οἷς ὁ Βορρῆας οὐ πνεῖ. καὶ γὰρ εἰ οἱ ποιηταὶ μυθικώτερον οὕτω φασίν, οἱ τ' ἐξηγούμενοι τὸ ὑγιὲς ἀν' ἀκούσαν, Ὑπερβορείους Βορριοτάτους φασὶ λέγεσθαι. In his seventh book he treats them as fabulous: Διὰ δὲ τὴν ἄγνοιαν τῶν τόπων τούτων, οἱ τὰ Ῥιπαῖα ὄρη, καὶ τοὺς Ὑπερβορείους μυθοποιούντες. In his eleventh book he tells us that the ancient Grecians called all the northern nations Scythians and Celto-Scythians; but that the most ancient of all called those which lie to the north of the Black Sea, the Danube, and the Gulph of Venice, Hyperboreans, Sauromatæ, and Arimaspians: Ἀπαντας μὲν δὲ τοὺς προσδιόρους, κοινῶς οἱ παλαιοὶ τῶν Ἑλλήνων συγγραφεῖς, Σκυθίας καὶ Κελτοσκυθίας ἐκάλου. Οἱ δ' ἔτι πρότερον διελόντες, τοὺς μὲν ὑπὲρ τοῦ Εὐξείνου, καὶ Ἰστροῦ, καὶ Ἀδρίου κατοικοῦντας, Ὑπερβορείους ἕλεγον, καὶ Σαυρομάτας, καὶ Ἀριμασπούς. Pliny mentions the

Incubuit, Scythiæque hyemes atque arida differt the Scythian storms and dry

Hyperboreans as fabulous, and places their supposed habitation at the very pole; "At per oram ad Tanaim usque Mæotæ, a quibus lacus nomen accepit: ultimique a tergo eorum Arimaspi. Mox Riphæi montes, et assiduo nivis casu pinnarum similitudine, Pterophoros appellata regio: pars mundi damnata a natura rerum, et densa mersa caligine: neque in alio quam rigoris opere gelidisque Aquilonis conceptaculis. Pone eos montes, ultraque Aquilonem, gens felix, si credimus, quos Hyperboreos appellavere, annoso degit ævo, fabulosis celebrata miraculis. Ibi creduntur esse cardines mundi, extremique siderum ambitus, semestri luce et una die solis aversi: non, ut imperiti dixere, ab æquinoctio verno in autumnum. Semel in anno solstitio oriuntur iis soles; brumaque semel occidunt." We find here that the Arimaspians lived to the northward of the river Tanais, and the lake Mæotis. They inhabited therefore the country which is now called Muscovy. On the north part of this country were situated the Riphæan mountains, where the snow is continually falling, in the shape of feathers, by which perhaps were meant the mountains of Lapland, on the north side of which the Hyperboreans were supposed to inhabit. Virgil also mentions the Hyperboreans and the Tanais together, in the fourth Georgick:

Solus Hyperboreas glacies, Tanaimque
nivalen

Arvaque Riphæis nunquam viduata pru-
inis

Lustrabat.

We find in the foregoing passage of Pliny, that the Riphæan mountains

were imagined to be the source of the north wind, and that the Hyperboreans dwelt still farther northward: which opinion, however absurd, seems to have been the origin of their name. These Hyperboreans were said to live to a great age, in wonderful felicity, and to dwell in woods and groves, without diseases or discord. This is true of the Laplanders, as all travellers testify. I shall content myself with quoting the authority of my learned friend Dr. Linnæus of Upsal, who travelled thither in 1732, and was pleased to send me an excellent account of the plants of that country, under the title of *Flora Laponica*, printed at Amsterdam, in 1737, in 8vo. Speaking of a dwarf sort of birch, which is greatly used in the Lapland œconomy, he takes occasion to extol the felicity of the Laplanders. He says they are free from cares, contentions, and quarrels, and are unacquainted with envy. They lead an innocent life, continued to a great age, free from myriads of diseases, with which we are afflicted. They dwell in woods, like the birds, and neither reap nor sow: "O felix Lappo, qui in ultimo angulo mundi sic bene lates contentus et innocens. Tu nec times annonæ charitatem, nec Martis prælia, quæ ad tuas oras pervenire nequeunt, sed florentissimas Europæ provincias et urbes, unico momento, sæpe dejiciunt, delent. Tu dormis hic sub tua pelle ab omnibus curis, contentioneibus, rixis liber, ignorans quid sit invidia. Tu nulla nosti, nisi tonantis Jovis fulmina. Tu ducis innocentissimos tuos annos ultra centenarium numerum cum facili senectute et summa sanitate. Te

clouds; then the tall corn, and waving fields shake with gentle blasts, and the tops of the woods rustle, and the long waves press towards the shore; the wind flies swift along, sweeping the fields and seas at the same time in his flight. Such a horse will either sweat at the goals and largest rings of the Elean plain,

Nubila: tum segetes altæ, campique natantes
 Lenibus horrescunt flabris, summæque sonorem
 Dant sylvæ, longique urgent ad littora fluctus.
 Ille volat, simul arva fuga, simul æquora verrens.
 Hic vel ad Elei metas et maxima campi 202

“ latent myriades morborum nobis
 “ Europæis communes. Tu vivis
 “ in sylvis, avis istar, nec sementem
 “ facis, nec metis, tamen alit te
 “ Deus optimus optime. Tua orna-
 “ namenta sunt tremula arborum
 “ folia, graminisque luci. Tuus
 “ potus aqua chrySTALLINÆ pelluci-
 “ ditatis, quæ nec cerebrum insania
 “ adfcit, nec strumas in Alpibus
 “ tuis producit. Cibus tuus est vel
 “ verno tempore piscis recens, vel
 “ æstivo serum lactis, vel autum-
 “ nali tetrao, vel hyemali caro re-
 “ cens rangiferina absque sale et
 “ pane, singula vice unico constans
 “ ferculo, edis dum securus e lecto
 “ surgis, dumque eum petis, nec
 “ nosti venena nostra, quæ latent
 “ sub dulci melle. Te non obruit
 “ scorbutus, nec febris intermittens,
 “ nec obesitas; nec podagra, fibroso
 “ gaudes corpore et alacri, animo-
 “ que libero. O sancta innocentia,
 “ estne hic tuus thronus inter Fau-
 “ nos in summo septentrione, inque
 “ vilissima habita terra? numne
 “ sic præfers stragula hæc betulina
 “ mollibus serico tectis plumis?
 “ Sic etiam credidere veteres, nec
 “ male.” The learned reader will
 compare this with the latter part of
 the twelfth chapter of the fourth
 book of Pliny’s Natural History.

197. *Scythiæ.*] See the note on
 book i. ver. 240.

Arida differt nubila.] Thus Lu-
 cretius :

— Venti vis verberat incita pontum
 Ingentesque ruit na ves et nubila differt.

In the most northern countries the
 mists hang about the tops of the

mountains, till they are dispelled
 by the north wind. Thus M. de
 Maupertuis observed under the
 arctic circle: “ Je ne scai si c’est
 “ parce que la présence continue
 “ du soleil sur l’horizon, fait élever
 “ des vapeurs qu’ aucune nuit ne
 “ fait descendre; mais pendant les
 “ deux mois que nous avons passé
 “ sur les montagnes, le ciel étoit
 “ toujours chargé, jusqu’ à ce que
 “ le vent de Nord vint dissiper les
 “ brouillards.”

198. *Tum.*] In the King’s ma-
 nuscript it is *cum*; in one of the
 Arundelian, and in one of Dr.
 Mead’s manuscripts it is *dum*.

200. *Longi.*] Pierius says it is
longe in the Medicean and some
 other ancient manuscripts.

201. *Ille.*] In one of the Arun-
 delian manuscripts it is *ipse*.

Arva.] It is *arma* in the King’s
 manuscript; which must be an
 error of the transcriber.

202. *Hic vel ad.*] “ In the Lom-
 “ bard manuscript, and in another
 “ very ancient one, it is *hic vel ad*,
 “ as we read in the common copies.
 “ In the Roman manuscript it is
 “ *hinc et ad Elei*. In the oblong
 “ manuscript also it is *et*, not *vel*.”
 PIERIUS.

Elei campi.] Servius tells us,
 that Elis is a city of Arcadia, where
 the chariot-races were celebrated:
 but it is certain that the Olympic
 games were celebrated, not at Elis,
 but at Olympia. The Pisæans, in
 whose country Olympia was situ-
 ated, had many contentions with
 the Eleans, about the government
 of the Olympic games: but at last,

Sudabit spatia, et spumas aget ore cruentas :
Belgica vel molli melius feret esseda collo.

and will champ the bloody
foam; or will better bear the
Belgic chariots with his obe-
dient neck.

the Eleans prevailing, the whole country between Achaia, Messenia, and Arcadia, came to be called Elis. The reader will find a long account of this in the eighth book of Strabo's Geography. The plains of Elis therefore are not the plains about the city of Elis, as Servius erroneously imagines, but the plains about Olympia, in the region of Elis.

203. *Spatia.*] See the note on book i. ver. 513.

204. *Belgica vel molli melius feret esseda collo.*] This is generally understood to mean, that the horse will be better for drawing common carriages: thus Dryden translates it:

Or, bred to Belgian waggons, lead the way;
Untir'd at night, and cheerful all the day.

But I think it is plain that the Poet speaks only of the generous horse, which is fit either for the races or war:

Sin ad bella magis studium, turmasque
feroces,
Aut Alphae rotis prælabi flumina Pisæ,
Et Jovis in luco currus agitare volantes.

Here is no mention of domestic labour, but only of chariots and war. La Cerda observes that the *essedæ* were used by private persons, in travelling, as well as in war; as appears from one of Cicero's Epistles: "Hic Vedius venit mihi obviam cum duobus *essedis*, et rheda equis juncta, et lectica, et familia magna." There is another passage of the same kind in the second Philippic oration: "Vehebatur in *essedo* tribunus plebis." But Virgil shews that he does not

mean the common chariots, or *essedæ*, by adding the epithet *Belgica*, or perhaps *bellica*, as it is in one of Dr. Mead's manuscripts, for we do not find the chariots of war ascribed to the Gauls, but to the Britons. Cicero mentions them in some of his Epistles to Trebatius, who was in Britain with Cæsar: "Tu qui cæteris cavere didicisti, in Britannia ne ab *essedariis* decipiaris, caveto:" and "In Britannia nihil esse audio, neque auri, neque argenti. Id si ita est, *essedum* aliquod suadeo rapias, et ad nos quam primum recurras:" and "Sed tu in re militari multo es cautior, quam in advocacionibus: qui neque in oceano natæ volueris, studiosissimus homo nantandi, neque spectare *essedarios*." Cæsar does not once mention the *essedum*, in his war with the *Belgæ*: but we find them taken notice of, as soon as he approaches the British shore: "At barbari, consilio Romanorum cognito, præmisso equitatu, et *essedariis*, quo plerumque genere in præliis uti consuerunt, reliquis copiis subsecuti, nostros navibus egredi prohibebant." A little afterwards we find him describing the manner in which the Britons fought with these *essedæ*, as if he had not met with them in his other wars. I must therefore confess, I do not understand why Virgil calls them *Belgica*; and would willingly read *Bellica*, according to Dr. Mead's manuscript, if I did not think it too presumptuous to alter the text, which has been generally received, upon the authority of a single manuscript.

Molli.] "Domito: ut *molliæ* colla reflectunt." SERVIUS.

"I take *molli* for *domito*, in op-

Then at last when they are tamed, let their ample bodies be distended with plenty of mix'd provender; for if they are high fed before they are tamed, they will be too full of mettle, and refuse to bear the tough whips, and to obey the biting curbs. But no industry, that you can use, more confirms their strength, than to keep them from venery, and the stings of blind lust: whether you delight more in bulls or in horses; and therefore the bulls are removed to a distance, and into solitary pastures, behind the obstacle of a mountain, and beyond broad rivers; or are kept shut up within at full stalls. For the female by being seen consumes their strength, and wastes them by degrees,

Tum demum crassa magnum farragine corpus
Crescere jam domitis sinito: namque ante do-
mandum 206

Ingentes tollent animos, prensique negabunt
Verbera lenta pati, et duris parere lupatis.

Sed non ulla magis vires industria firmat,
Quam Venerem et cæci stimulos avertere
amoris: 210

Sive boum, sive est cui gratior usus equorum.
Atque ideo taurus procul, atque in sola relegant
Pascua, post montem oppositum, et trans flu-
mina lata:

Aut intus clausos satura ad præsepia servant.
Carpit enim vires paullatim, uritque videndo

“position to *reluctanti*,” &c. Dr. TRAPP.

205. *Tum*.] It is *tu* in the King's manuscript.

208. *Lenta*.] In the King's manuscript it is *dura*.

Lupatis.] The curb is said to have been called *lupatum*, because it had unequal iron teeth, like the teeth of wolves. This strongly expresses the mettle of a headstrong horse, that he cannot be governed by such severe curbs, as we find used by the ancients. It is here put in opposition to *mollibus capistris*, mentioned before, by which perhaps is meant what we call a *snaffle bit*, as Dryden translates it:

And then betimes in a soft *snaffle* wrought.

209. *Sed non ulla magis*, &c.] Having just mentioned the strengthening of horses with rich food, the Poet takes occasion to tell us that nothing preserves the strength either of horses or bulls so much as keeping them from venery. Hence he slides into a beautiful account of the violent effects of

lust on all the animated part of the creation. He first begins with bulls, describes their fighting for the female, and the various passions, with which the vanquished bull is agitated.

Firmat.] Pierius says it is *servat* in some ancient manuscripts: but that it is *firmat* in much the greater number.

211. *Equorum*.] Columella advises, that the good horses should be kept separate from the mares, except at the time designed for covering: “*Equos autem pretiosos reliquo tempore anni removere oportet a fœminis, ne aut cum volent, ineant, aut si id facere prohibeantur, cupidine sollicitati noxam contrahant. Itaque vel in longinqua pascua marem placet ablegari, vel ad præsepia contineri.*” These last words are almost the same which Virgil has used, with relation to bulls:

Atque ideo tauros procul, atque in sola
relegant
Pascua. _____
Aut intus clausos satura ad præsepia
servant.

Fœmina: nec nemorum patitur meminisse,
nec herbæ. 216

Dulcibus illa quidem illecebris, et sæpe superbos
Cornibus inter se subigit decernere amantes.

Pascitur in magna sylva formosa juvenca:
Illi alternantes multa vi prælia miscent 220

Vulneribus crebris: lavit ater corpora sanguis,
Versaque in obnixos urgentur cornua vasto

Cum gemitu, reboant sylvæque et magnus
Olympus.

Nec mos bellantes una stabulare: sed alter
Victus abit, longæque ignotis exulat oris, 225

Multa gemens ignominiam, plagasque superbi
Victoris; tum quos amisit inultus amores;

Et stabula aspectans regnis excessit avitis.
Ergo omni cura vires exercet, et inter

Dura jacet pernix instrato saxa cubili, 230

and makes them forget the groves and pastures. She also with sweet allurements often impels the proud lovers to contend with their horns. The beauteous heifer feeds in the spacious wood, whilst they mutually engage with great force in battle with frequent wounds; the black gore distains their bodies; their horns are violently urged against each other, with vast roaring, and the woods and great Olympus rebellow. Nor do the warriors use to dwell together; but the vanquished retires, and becomes an exile in unknown distant coasts, grievously lamenting his disgrace, and the wounds of the proud victor, and his loves which he has lost unrevengeed, and casting his eye back at the stalls, departs from his hereditary realms. Therefore with all diligence he exercises his strength, and obstinately makes his bed on the hard stones,

216. *Meminisse nec herbæ.*] “In the oblong manuscript it is *neque*, which seems softer.” PIERIUS.

219. *Sylva.*] Servius says that some would read *Sila*, a mountain of Lucania; which alteration he justly thinks unnecessary.

220. *Illi alternantes multa vi prælia miscent.*] Thus in the twelfth Æneid:

Illi inter sese multa vi vulnera miscent,
Cornuaque obnixi infigunt, et sanguine largo

Colla armosque lavant: gemitu nemus omne remugit.

It is *tollunt* instead of *miscent* in one of Dr. Mead’s manuscripts.

226. *Multa.*] It is generally thought to be put adverbially: but La Cerda is of another opinion, who thus paraphrases this passage: “Gemit doletque multa, videlicet ignominiam amissæ gloriæ, ac ceptas plagas, amores perditos.”

230. *Pernix.*] So I read with Servius, who explains *pernix perseverans*, and derives it a *pernitendo*. Pierius says it is *pernix* in all the manuscripts which he had seen, and speaks of *pernox* as an innovation. The King’s, and one of the Arundelian manuscripts, most of the old editions, Paul Stephens, La Cerda, Heinsius, and Masvicius, have *pernix*. The Cambridge, the Bodleian, the other Arundelian, and both Dr. Mead’s manuscripts have *pernox*. Ruæus contends, that it ought to be *pernox*, and affirms that *pernix* has no where the signification which Servius assigns to it, but always means swift, as *pernix Saturnus*, and *pedibus celerem et pernicibus alis*. He says it cannot be supposed that Virgil would call his wearied bull *swift*, and therefore he reads *pernox* with the two Scaligers. Grimoaldus also reads

and feeds on rough leaves and sharp rushes; and tries himself, and practises his horns against the trunk of a tree; and pushes against the wind, and spurning the sand prepares to fight. Afterwards, when his strength is collected, and his force regained, he marches on, and rushes headlong on his unsuspecting enemy.

Frondebis hirsutis, et carice pastus acuta :

Et tentat sese, atque irasci in cornua discit

Arboris obnixus trunco : ventosque lacessit

Ictibus, et sparsa ad pugnam proludit arena.

Post, ubi collectum robur, viresque receptæ, 235

Signa movet, præcepsque oblitum fertur in hostem.

pernox. La Cerda says all the old copies read *pernix*, which he explains *laboriosus, obstinatus, pertinax*, and derives from the old verb *pernitor*, with Servius. If *pernox* be admitted, our translation must be, “and makes his bed *all night* “on the hard stones.”

231. *Carice acuta*.] This plant has so little said of it by the Roman writers, that it is hard to ascertain what species we are to understand by the name *carex*. It is here called *sharp*, which, if it be meant of the end of the stalk, is no more than what Ovid has said of the *juncus*, or *common rush*; “*acuta cuspidè junci* :” it is mentioned but once more by Virgil;

———— Tu post *carecta* latebas :

From which passage we can gather no more, than that these plants grew close enough together for a person to conceal himself behind them. Catullus mentions the *carex* along with the *juncus*, as being used to thatch a poor cottage :

Hunc ego juvenes locum, villulamque palustrem,

Tectam vimine junceo, *caricisque* manipis,

Quercus arida, rustica conformata securi Nutrivi.

Columella mentions the *carex* together with fern, and tells what season is best to destroy them: “*Filix quoque, aut carex ubicunque nascitur, Augusto mense*

“*recte extirpatur, melius tamen circa Idus Julias ante caniculæ exortum.*” Since therefore it is difficult to determine what the *carex* is, from what the ancients have said of it; we must depend upon the authority of Anguillara, who assures us that about Padua and Vincenza they call a sort of *rush, careze*, which seems to be the old word *carex* modernized. Caspar Bauhinus says it is that sort of *rush* which he has called *Juncus acutus panicula sparsa*. It is therefore our *common hard rush*, which grows in *pasturès*, and by way sides, in a moist soil. It is more solid, hard, and prickly at the point, than our *common soft rush*, which seems to be what the ancients called *juncus*.

232. *Irasci in cornua, &c.*] Thus also in the twelfth *Æneid* :

Mugitus veluti cum prima in prælia taurus

Terrificos ciet, atque *irasci in cornua* tentat,

Arboris obnixus trunco, ventosque lacessit Ictibus, et sparsa ad pugnam proludit arena.

234. *Et.*] Pierius says it is *ant* in the Roman manuscript, but he does not approve of it.

235. *Receptæ.*] Fulvius Ursinus says it is *refectæ* in the old Colotian manuscript. Heinsius acknowledges the same reading, in which he is followed by Masvicius.

Fluctus uti medio cœpit cum albescere ponto
Longius, ex altoque sinum trahit; utque volutus

Just as when a wave begins to whiten far off in the middle of the sea, and swells up from the deep: and rolling to

237. *Fluctus uti medio.*] So I find it in both the Arundelian, and in one of Dr. Mead's manuscripts. Pierius found the same reading in the Roman, the Medicean, the Lombard, and other very ancient manuscripts. In the oblong manuscript he found *Fluctus uti in medio*, which he seems to approve: it is the same in the King's manuscript. Dr. Mead's other manuscript has *fluctus aut in medio*, where *aut* no doubt is an error of the transcriber for *ut*. In the Cambridge and Bodleian manuscripts it is *Fluctus ut in medio*, which reading is received in almost all the printed editions. We have almost the same line in the seventh Æneid:

Fluctus uti primo cœpit cum albescere vento.

This simile seems to be taken from the fourth Iliad:

“Ως δ’ ὅτ’ ἐναίγιαλῶ πολυχηεῖ κῦμα θαλάσσης
“Ὅρουτ’ ἐπασσύτερον ζεφύρου ὑποκινήσαντος,
Πόντω μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ
ἔπειτα
Χέροω ρηγνύμενον μεγάλη βρέμει, ἀμφὶ δὲ
τ’ ἄκρας
Κυρτὸν ἰὸν κορυφοῦται, ἀποπτύει δ’ ἄλλος
ἄχνην.
“Ὡς τότε ἐπασσύτεραι Δαναῶν κίνυντο φά-
λαγγες
Νωλεμέως πολεμόνδε.

As when the winds, ascending by de- grees,
First move the whitening surface of the seas,
The billows float in order to the shore,
The wave behind rolls on the wave before,
Till, with the growing storm, the deeps arise,
Foam o'er the rocks, and thunder to the skies,
So to the fight the thick battalions throng,
Shields urg'd on shields, and men drove men along.

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238. *Longius, ex altoque sinum trahit.*] The comma is generally placed at the end of the preceding verse, which makes the interpretation of these words very difficult. But I think all the difficulty is removed by placing the comma after *longius*. Virgil is here comparing the bull's first preparing himself to renew the fight, to a wave beginning to whiten and swell, at a great distance from the shore, in the middle of the sea. Then as the wave rolls towards the land, with a dreadful roaring among the rocks, and falls upon the shore like a huge mountain; so the bull comes furiously roaring against his unsuspecting enemy, and impetuously rushes upon him.

Sinum trahit is, I believe, a singular expression; and I do not find it explained by the commentators. *Sinus* usually signifies some sort of cavity, as the bosom of any person, or a bay: it is used also to signify a waving line, like the motion of a snake. The Poet seems to conceive a wave to be a hollow body, and therefore calls the inner part of it its *sinus* or *bosom*. Thus in the eleventh Æneid, he speaks of a wave pouring its *bosom* over the farthest part of the shore:

Qualis ubi alterno procurrens gurgite pontus,
Nunc ruit ad terras, scopulosque super- jacit undam
Spumeus, extremamque *sinu* perfundit arenam.

In the seventh Æneid, where we have a simile, not much unlike that now under consideration, we have *altius undas erigit*, which I take to mean the same with *ex alto sinum trahit*.

the land, makes a dreadful roaring among the rocks, and falls like a huge mountain: the bottom of the water boils with whirlpools, and tosses the black sand on high. Every kind also of living creatures, both men and wild beasts, and the inhabitants of the seas, cattle, and painted birds, rush into fury and flames: lust is the same in all. At no other time does the lioness forgetting her whelps wander over the plains with greater fierceness: nor do the shapeless bears make such havoc in the woods; then is the boar fierce, and the tyger most dangerous. Then, alas! it is ill wandering in the desert fields of Lybia. Do you not see how the horse trembles all over, if he does but snuff the well-known gales?

Ad terras, immane sonat per saxa, neque ipso
 Monte minor procumbit: at ima exæstuat unda
 Vorticibus, nigramque alte subjectat arenam. 241
 Omne adeo genus in terris hominumque fera-
 rumque,
 Et genus æquoreum, pecudes, pictæque volu-
 cres,
 In furias ignemque ruunt: amor omnibus idem.
 Tempore non alio catulorum oblita læna 245
 Sævior erravit campis: nec funera vulgo
 Tam multa informes ursi stragemque dedere
 Per sylvas: tum sævus aper, tum pessima tigris.
 Heu! male tum Lybiæ solis erratur in agris.
 Nonne vides, ut tota tremor pertentet equorum
 Corpora, si tantum notas odor attulit auras? 251

Fluctus uti primo cæpit cum albescere
 vento:

Paulatim sese tollit mare, et *altius undas*
Erigit, inde imo consurgit ad æthera
 fundo.

239. *Neque.*] Pierius says it is *neque* in the Lombard manuscript, which he approves. Heinsius also has *neque*. In most editions it is *nec*.

240. *At.*] In the King's manuscript it is *ac*.

241. *Vorticibus.*] Heinsius and Masvicius read *verticibus*, which Pierius also observed in the Roman and Medicean manuscripts.

Subjectat.] Pierius found *subveclat* in the Roman manuscript, which he seems to approve.

242. *Omne adeo genus, &c.*] Having spoken of the fury which lust causes in bulls, he takes occasion to mention the violent effects of it in other animals, and also in mankind.

In this whole paragraph, the Poet seems to have had before him the eighteenth chapter of Aristotle's

sixth book of the History of Animals.

248. *Sylvas.*] It is *sylvam* in one of the Arundelian manuscripts, and in some printed editions.

249. *Heu! male tum Lybiæ, &c.*] Aristotle, speaking of bears, wolves, and lions, says they are dangerous to those that come near them, not having frequent fights between themselves, because they are not gregarious: Τὸν αὐτὸν δὲ τρόπον καὶ ἐπὶ τῶν ἀγρίων. καὶ γὰρ ἄρκτοι, καὶ λύκοι, καὶ λέοντες χαλεποὶ τοῖς πλησιάζουσι γίνονται περὶ τὸν καιρὸν τοῦτον. πρὸς ἀλλήλους δ' ἦττον μάχονται, διὰ τὸ μὴ ἀγελαῖον εἶναι μηδὲν τῶν τοιούτων ζῴων.

Lybia is the Greek name for Africa, according to Pliny: "Africa cam Græci Lybiam appellavere." This country abounds with the fiercest wild beasts.

249. *Erratur.*] Pierius says it is *versatur* in a very ancient manuscript, and *erravit* in the Medicean.

Agris.] It is *arvis* in the Cambridge, the Arundelian, and one of Dr. Mead's manuscripts.

Ac neque eos jam fræna, virum neque verbera
sæva,

Non scopuli, rupesque cavæ, aut objecta retar-
dant

Flumina, correptosque unda torquentia montes.

Ipse ruit, dentesque Sabellicus exacuit sus, 255

Et pede prosubigit terram, fricat arbore costas

And now neither bridles, nor the severe scourges of the riders, nor rocks and caverns, and rivers interposed, that whirl mountains along with their torrents, can restrain them. Even the Sabellian boar rushes, and whets his tusks, and tears the ground with his feet, and rubs his sides backwards and forwards against a tree,

252. *Ac.*] It is *at* in the old Nurenberg edition.

Fræna, virum neque verbera sæva.] The comma is usually placed after *virum*; I have ventured to place it after *fræna*.

253. *Non.*] It is *nec* in the King's manuscript.

254. *Correptosque unda torquentia montes.*] The common reading is *correptos* without *que*: but Pierius found *correptosque* in the Medicean, the Roman, the Lombard, and other ancient manuscripts. The same reading is in the King's, the Cambridge, the Bodleian, and both the Arundelian manuscripts. Heinsius, Schrevelius, Masvicius, and some others also admit *que*.

255. *Ipse ruit, &c.*] Aristotle speaking of the wild boars says, that at this time they rage horribly, and fight one with another, making their skins very hard by rubbing against trees, and by often rolling themselves in the mud, and letting it dry, make their backs almost impenetrable; and fight so furiously that both of them are often killed: *Καὶ οἱ ὄες οἱ ἄγριοι χαλεπώτατοι, καίπερ ἀσθενέστατοι περὶ τὸν καιρὸν τοῦτον ὄντες, διὰ τὴν ἄχειαν, καὶ πρὸς ἀλλήλους μὲν ποιοῦντες μάχας θυματτὰς θωρακίζοντες ἑαυτοὺς, καὶ ποιοῦντες τὸ δέρμα ὡς παχύτατον ἐν παρασκευῇ, πρὸς τὰ δένδρα διατρέποντες καὶ τῷ πηλῷ μολύνοντες πολλάκις, καὶ ξηραίνοντες ἑαυτοὺς. μάχονται δὲ πρὸς ἀλλήλους ἐξελαύνοντες ἐκ τῶν σοφορβείων οὕτω σφοδρῶς, ὥστε πολλάκις*

ἀμφοτέροι ἀποθνήσκουσιν. La Cerda contends that the Poet is here speaking of the wild boar, contrary to the opinion of Servius and the other commentators. But I believe they are in the right; for Virgil had spoken before of the wild boar; "*tum sævus aper*:" and here he says *even* the Sabellian boar rages; "*ipse Sabellicus sus*:" that is, not only the wild boar, but even the tame one rages at this time; and, to make his description the stronger, he ascribes to the tame boar, what Aristotle has said of the wild one.

256. *Et pede prosubigit.*] In the old Paris edition of 1494, it is *Et pedibus subigit*.

Fricat arbore costas atque hinc atque illinc, humerosque ad vulnura durat.] So I read with the Bodleian, one of the Arundelian, and one of Dr. Mead's manuscripts. Pierius found the same reading in the Roman, the Medicean, and other ancient manuscripts. It is the same in the old Nurenberg edition, in an old edition by Jacobus Rubeus, printed at Venice in 1475, in the old Paris edition of 1494, and some other old editions. The common reading is thus, *fricat arbore costas, atque hinc atque illinc humeros ad vulnura durat*. I take *atque hinc atque illinc* to belong to *fricat arbore costas*; for the boar rubs his sides backwards and forwards against a tree; but the *humeros ad vulnura durat*, the harden-

and hardens his shoulders against wounds. What does the young man, in whose bones cruel love excites the mighty fire? In the dead of night he swims the seas tossed with bursting storms; over whom the vast gate of heaven thunders; and whom the seas dashed on the rocks

Atque hinc atque illinc, humerosque ad vulnera
durat.

Quid juvenis, magnum cui versat in ossibus
ignem

Durus amor? nempe abruptis turbata procellis
Nocte natat cæca serus freta: quem super ingens
Porta tonat cæli, et scopulis illisa reclamant 261

ing his shoulders against wounds, relates to the rolling in mud, and baking it upon his skin, so as to make a sort of coat of armour, as we read just now, in the quotation from Aristotle.

258. *Quid juvenis, &c.*] Here the Poet no doubt alludes to the well known story of Leander and Hero. But with great judgment he avoids mentioning the particular story, thereby representing the whole species, as ready to encounter the greatest dangers, when prompted by lust. Dryden was not aware of this, who, in his translation, has put all the verbs in the preterperfect tense, and even mentions Sestos, the habitation of Hero:

What *did* the youth, when love's unerring dart

Transfix'd his liver; and *inflam'd* his heart?

Alone, by night, his wat'ry way he *took*;

About him, and above, the billows *broke*:

The sluices of the sky *were* open spread;
And rolling thunder *rattled* o'er his head.

The raging tempest *call'd* him back in vain;

And every boding omen of the main.

Nor *could* his kindred; nor the kindly force

Of weeping parents, change his fatal course.

No, not the dying maid, who must deplore

His floating carcase on the *Sestian* shore.

Cui.] It is *cum* in the King's manuscript.

261. *Porta tonat cæli, &c.*] The commentators are greatly divided about the meaning of the *gate of heaven*. Servius interprets it the air full of clouds, through which the passage lies to heaven: "Aer nubibus plenus, per quem iter in cælum est." Grimoaldus paraphrases it according to this interpretation: "Cum interim aer (per quem iter est factum) nubibus erat obsitus." La Cerda's note on this passage deserves to be transcribed entire, and I shall here present the reader with a translation of it: "By the gate of heaven Turnebus understands the hemisphere: Manutius the air full of clouds, through which the passage lies to heaven. Others interpret it the east and west, of which notion I speak in another place: others a cloud, which is not much amiss; for as that noise is made in a cloud, which bursts out together with the thunder, it seems to have the appearance of a gate opening to let out the fire. You may take it for the north, where is the hinge of heaven, which the Greeks call *πίλον*, and by the help of imagination, may be called a gate and a threshold. Ovid will invite you to this interpretation, who makes Leander, in his Epistle, address himself to Boreas, which

Æquora; nec miseri possunt revocare parentes, forbid; nor can his miserable parents recall him,

“ blows from that quarter of the
 “ heavens, as withstanding his at-
 “ tempt. But I have ventured to
 “ differ from all others, in explain-
 “ ing this passage of Virgil. Vir-
 “ gil, Ennius, Homer, have spoken
 “ of the gate of heaven according
 “ to the following notion: the an-
 “ cients feigned Jupiter to be in a
 “ certain temple of heaven, espe-
 “ cially when he thundered and
 “ lightened. Thus Varro, in *Satyra*
 “ *Bimarco*:

“ — *Tunc repente cœlitum*
 “ *Allum tonitribus templum tonescit:*

“ for so we must read, and not *cæ-*
 “ *lum*: and Lucretius, lib. i.

“ *Cœli tonitralia templa.*

“ And lib. vi.

“ *Fumida cum cœli scintillant omnia tem-*
 “ *pla.*

“ Terence, in *Eunucho*,

“ — *Qui templa cœli summa sonitu*
 “ *conculit.*

“ Hence I gather, that gates may
 “ be imagined in heaven, temples
 “ being feigned already: so that
 “ we may understand that those
 “ gates of the temples opened to
 “ let out the thunderbolts. Hence
 “ Silius, lib. i.

“ — *Tonat alti regia cœli.*

“ Therefore they understand by
 “ *templum cœli*; sometimes a parti-
 “ cular part of the heavens, as it
 “ were the palace of Jupiter; some-
 “ times the whole heaven, which
 “ I rather believe; certainly it is
 “ natural, that they should ascribe
 “ doors to this temple. Not very
 “ different from this is the fiction
 “ of Homer, in the eighth *Iliad*:

“ *Αὐτόματα δὲ πύλαι μῦκον οὐρανοῦ, ἃς*
 “ *ἴχον ὤραι*
 “ *Τῆς ἐπιτίτραπται μέγας οὐρανός, οὐλυμ-*
 “ *πός τε,*
 “ *Ἥμῶν ἀνακλῖναι πυκινὸν νίσος, ἧδ' ἐπι-*
 “ *θίηναι.*

“ Heav'n gates spontaneous open to the
 “ pow'rs,
 “ Heav'n's golden gates, kept by the
 “ winged hours,
 “ Commission'd in alternate watch they
 “ stand,
 “ The sun's bright portals, and the skies
 “ command;
 “ Close, or unfold, th' eternal gates of
 “ day,
 “ Bar heav'n with clouds, or roll those
 “ clouds away.

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“ As Virgil uses *porta cœli*, so Ca-
 “ tullus *cœli janua*, and before them
 “ both Ennius; *Mi soli cœli maxi-*
 “ *ma porta patet*: and before all
 “ Homer; *αὐτόματα δὲ πύλαι μῦκον*
 “ *οὐρανοῦ.* Ruæus highly approves
 “ of this interpretation. But Catrou
 “ thinks it means the east and west,
 “ and will have Virgil here be sup-
 “ posed to express, that the storm
 “ came from the west, because Sestos
 “ is to the westward of Abydos:
 “ Ces expressions, *porta tonat cœli*,
 “ meritent attention. Par la porte
 “ du Ciel il faut entendre, ou celle
 “ par où le soleil entre sur l'horison,
 “ et c'est l'Orient: ou celle par
 “ où il en sort, et c'est l'Occident.
 “ Ici Virgile semble vouloir dire,
 “ que l'orage venoit d'Occident,
 “ puisque Sestos est occidental, en
 “ egard à Abydos.” This is being
 “ very minute indeed: but I believe
 “ Virgil would not have used the
 “ *gate of heaven*, to express the *west*,
 “ when it might as well have sig-
 “ nified the *east*, without adding some
 “ epithet, to make his meaning evi-
 “ dent. Besides, it is the north wind
 “ that would have withstood Lean-
 “ der's intent; and Ovid, as La

nor the maid whose death must be the consequence of his unhappy end. What do the spotted ounces of Bacchus, and the fierce kind of wolves, and dogs? What do the timorous stags, what fierce war do they wage?

Nec moritura super crudeli funere virgo.

Quid Lynces Bacchi variaë, et genus acre luporum,

Atque canum? quid, quæ imbelles dant prælia cervi?

265

Cerda rightly observes, supposed the north wind to oppose his passage:

At tu de rapidis immansuetissime ventis,
Quid faceres, esset ni tibi notus amor?
Tam gelidus cum sis, non te tamen, im-

probe, quondam
In me, si nescis, *Borea*, non æquora,
sævis.

Quid faceres, esset ni tibi notus amor?
Tam gelidus cum sis, non te tamen, im-

probe, quondam
Ignibus Actæis incaluisse negas.
Gaudia rapturo si quis tibi claudere vellet
Aerios aditus: quo paterere modo?
Parce precor; facilemque move modera-

tius auram.
Imperet Hippotades sic tibi triste nihil.

To conclude; as Virgil did not design to give a minute account of Leander's particular action, it cannot be imagined that he would have taken pains to let his readers know, that the west wind was opposite to those who would sail from Abydos; if that had been true. But, in reality, it is the north wind, or Boreas, which was always reckoned to blow from Thrace; and Sestos is known to have been on the Thracian shore.

261. *Scopulis illisa reclamant aquora.*] Catrou interprets this of the waves pushing back Leander from the coast of Sestos; "Les flots repousoient Leandre de la côte de Sestos; vers Abydos sa patrie." But surely the Poet's meaning is, that the waves dashing violently on the rocks in a storm ought not to prevent any one from venturing out to sea.

263. *Virgo.*] This word is not

used by the Poets in so strict a sense, as we use the word *virgin*. Thus Pasiphaë is called *virgo*, in the sixth Eclogue, in two places:

Ah, virgo infelix, quæ te dementia cepit:

And

Ah, virgo infelix, tu nunc in montibus erras.

264. *Lynces Bacchi variaë.*] The ounce, the tiger, and the leopard, are said to be the animals, by which the chariot of Bacchus was drawn. Thus Ovid:

Ipsæ racemiferis frontem circumdatus uvis,

Pampineis agitat velatam frondibus hastam.

Quem circa *tigris*, simulacraque inania *lynx*,

Pictarumque jacent fera corpora *pantherarum*.

The difference between these animals not being commonly well known, I shall here set down the marks by which they are distinguished. The tiger is as large or larger than a lion, and marked with long streaks. The leopard is smaller than the tiger, and marked with round spots. The ounce or *lynx* is of a reddish colour, like a fox, marked with black spots: the hairs are gray at the bottom, red in the middle, and whitish at the top; those which compose the black spots are only of two colours, having no white at the top. The eyes are very bright and fiery; and the ears are tipped with thick

Scilicet ante omnes furor est insignis equarum :
 Et mentem Venus ipsa dedit, quo tempore
 Glauci
 Potniades malis membra absumpsere quadrigæ.
 Illas ducit amor trans Gargara, transque so-
 nantem 269
 Ascanium: superant montes, et flumina tranant.

But the rage of mares far exceeds all the rest; and Venus herself inspired them, when the Potnian mares tore Glaucus in pieces with their jaws. Lust leads them beyond Gargarus, and beyond roaring Ascanius: they climb over the mountains, and swim through the rivers;

shining hairs, like black velvet. It is an animal of exceeding fierceness.

265. *Quid, quæ imbelles dant prælia cervi?*] In the Cambridge, one of Dr. Mead's manuscripts, and several of the old printed editions, it is *quidque*.

Our great Harvey, who had particularly studied these animals, and had perhaps better opportunities of being acquainted with their nature than any man, observes, in his treatise of the Generation of Animals, that stags are very furious about rutting time, and assault men and dogs, though at other times they are very timorous, and run away at the barking of the smallest dog: "Eodem tempore, furore libidinis sæviunt; canes, hominesque adoriuntur: alias vero timidi valde, et imbelles sunt; ac vel a minimæ caniculæ latratu, sese continuo in fugam proripiunt." The same author observes, that after the stag has impregnated all his females, he grows exceedingly timorous: "Mas, postquam fœmellas suas implevit, defervescit; simulque timidior factus, ac macilentior, gregem deserit; vagatur solus; avideque pascitur, ut attritas vires resarciat; nec fœminam aliquam postea toto anno aggreditur."

266. *Scilicet ante omnes.*] Having digressed, to give an account of the mischievous effects of lust on the

whole animal creation; he now returns to speak of horses, which seem all this while to have been forgotten. Here he describes the extraordinary venereal fury of mares; and then corrects himself, for having spent so much time in excursions about this passion.

Furor est insignis equarum.] Aristotle says, that mares are the most libidinous of all female animals: that this fury of theirs is called *ἵππομανεῖν*, whence that word is applied, by way of reproach, to lascivious women: *Τῶν δὲ θηλειῶν ὀρηκτικῶς ἔχουσι πρὸς τὸν συνδυασμὸν, μάλιστα μὲν ἵππους, ἔπειτα βοῦς. αἱ μὲν οὖν ἵπποι αἱ θήλειαι ἵππομανοῦσιν. ὅθεν καὶ ἐπὶ τὴν βλασφημίαν τὸ ὄνομα αὐτῶν ἐπιφέρουσιν, ἀπὸ μόνου τῶν ζώων τὴν ἐπὶ τῶν ἀκολάστων, περὶ τὸ ἀφροδισιάζεσθαι.*

267. *Glauci Potniades malis membra absumpsere quadrigæ.*] Potnia was a town of Bœotia, near Thebes. Of this town was Glaucus the son of Sisyphus, who restrained the four mares, which drew his chariot, from the company of horses, in order to make them more swift for the race. Venus is said to have been so highly offended at this violation of her rites, that she raised such a fury in the mares, that they tore their master limb from limb.

269. *Gargara.*] See the note on book i. ver. 102.

270. *Ascanium.*] This is the name of a river of Bithynia. But Gargarus and Ascanius seem to be

and no sooner has the flame insinuated itself into their marrow, especially in the spring, for in the spring the heat returns into their bones, but all turning their faces to the west wind, they stand on the rocks,

Continuoque avidis ubi subdita flamma medullis,
Vere magis, quia vere calor redit ossibus, illæ
Ore omnes versæ in Zephyrum stant rupibus
altis,

273

put here for any mountain and river.

271. *Continuo.*] See the note on ver. 75.

272. *Quia vere calor redit.*] PIERIUS says it is *quia vere redit calor*, in the Roman manuscript.

273. *Ore omnes versæ in Zephyrum.*] The impregnation of mares by the wind is mentioned by a great variety of authors. HOMER speaks of the horses of Achilles, as being begotten by the west wind. See the quotation from HOMER, in the note on *magni currus Achillis*, ver. 91.

Aristotle says, that at the time the mares have this fury upon them, they are said to be impregnated by the wind: for which reason, in the island of Crete, they never separate the mares from the stallions. When they are thus affected, they leave the rest, and run, not towards the east or west, but towards the north or south, and suffer no one to come near them, till either they are quite tired down, or come to the sea. At this time they emit something, which is called Hippomanes, and is gathered to be used as a charm: *Λέγονται δὲ καὶ ἐξανεμοῦσθαι περὶ τὸν καιρὸν τοῦτον. διὸ ἐν Κρήτῃ οὐκ ἐξαίρουσι τὰ ὄχηα ἐκ τῶν θηλειῶν, ὅταν δὲ τοῦτο πάθωσι, θέουσι ἐκ τῶν ἄλλων ἵππων. ἔστι δὲ τὸ πάθος, ὅπερ ἐπὶ ὕῶν λέγεται τὸ καπερίζειν. θέουσι δὲ οὔτε πρὸς ἑω, οὔτε πρὸς θυσμᾶς, ἀλλὰ πρὸς ἄρκτον, ἢ νότον. ὅταν δὲ ἐμπέσῃ τὸ πάθος, οὐδένα ἕωςι πλησιάζειν, ἕως ἂν ἢ ἀπέπῃσι διὰ τὸν πόνον, ἢ πρὸς θάλασσαν ἔλθωσι, τότε δ' ἐκβάλλουσι τι. καλοῦσι δὲ καὶ τοῦτο, ἄσπερ ἐπὶ τοῦ τικτομένου,*

ἵππομανές. ἔστι δὲ οἷον ἡ καπερία. καὶ ζητοῦσι τοῦτο μάλιστα πάντων οἱ περὶ τὰς Φαρμακείας. Varro affirms it is a certain truth, that about Lisbon some mares conceive by the wind, at a certain season, as hens conceive what is called a wind egg, but that the colts conceived in this manner do not live above three years: “In fœtura res incredibilis est in Hispania, sed est vera, quod in Lusitania ad oceanum, in ea regione ubi est oppidum Olysippo, monte Tagro, quædam e vento concipiunt certo tempore equæ, ut hic gallinæ quoque solent, quarum ova ἵππνέμια appellant.” Columella says great care must be taken of the mares about their horsing time, because if they are restrained, they rage with lust, whence that poison is called ἵππομανές, which excites a furious lust, like that of mares: that there is no doubt, but that in some countries the females burn with such vehement desires, that if they cannot enjoy the male, they conceive by the wind, like hens: and that in Spain, which runs westward towards the ocean, the mares have frequently foaled, without having had the company of a stallion, but these foals are useless, because they die in three years: “Maxime itaque curandum est prædicto tempore anni, ut tam fœminis, quam admissariis desiderantibus coëundi fiat potestas, quoniam id præcipue armentum si prohibeas, libidinis extimulatur furiis, unde etiam veneno inditum est nomen ἵππομανές, quod equinæ cupidini

Exceptantque leves auras : et sæpe sine ullis

and receive the gentle breeze,
and often,

“ similem mortalibus amorem accendat. Nec dubium quin aliquot regionibus tanto flagrent ardore coëundi fœminæ, ut etiam si marem non habeant, assidua et nimia cupiditate figurantes sibi ipsæ venerem, cohortalium more avium, vento concipiant. Quæ enim poëta licentius dicit: *Scilicet ante omnes*, &c. Cum sit notissimum etiam in Sacro monte Hispaniæ, qui procurrit in occidentem juxta oceanum, frequenter equas sine coitu ventrem perutilisse, fœtumque educasse, qui tamen inutilis est, quod triennio prius quam adolescat, morte absumitur. Quare, ut dixi, dabimus operam, ne circa æquinoctium vernum equæ desideriiis naturalibus angantur.” Pliny mentions Lisbon as a place famous for mares conceiving by the west wind: “Oppida memorabilia a Tago in ora, Olisippo equarum e favonio vento conceptu nobile.” In another place he says, it is well known, that in Portugal, about Lisbon and the river Tagus, the mares turn themselves against the west wind, are impregnated by it, and bring forth colts of exceeding swiftness, but dying at three years old: “Constat in Lusitania circa Olyssiponem oppidum et Tagum amnem, equas Favonio flante obversas animalem concipere spiritum, idque partum fieri, et gigni perniciosissimum ita, sed triennium vitæ non excedere.” These quotations are sufficient to shew, that it was generally believed by the ancients that mares were impregnated by the western wind. We see that even the gravest prose writers assert the truth of this, and that they even bring forth

colts, which live three years. Virgil however is very cautious: he does not mention the colts; but supposes only a false conception, within which bounds Aristotle alone contains himself, of all the writers whom we have just now quoted. The west wind, or Zephyrus, was always reckoned to lead on the spring, and to infuse a genial warmth through the whole creation. Pliny says this wind opens the spring, beginning usually to blow about the eighth of February; and that all vegetables are married to it, like the mares in Spain: “Primus est conceptus, flare incipiente vento Favonio circiter fere sextum Idus Februarii. Hoc enim maritatur vivescentia e terra, quo etiam equæ in Hispania, ut diximus. Hic est genialis spiritus mundi, a fovendo dictus, ut quidam existimavere. Flat ab occasu æquinoctiali, ver inchoans. Catulitionem rustici vocant, gestiente natura semina accipere, eaque animam inferente omnibus satis.” Thus also our Poet in the second Georgick:

Parturit almus ager: Zephyrique tepentibus auris

Laxant arva sinus: superat tener omnibus humor.

How far the mares are really affected, we must leave to be decided by the philosophers of Spain and Portugal. But that hens will lay eggs without the assistance of the cock, is a well known fact: and it is as well known, that such eggs never produce a living animal. These fruitless eggs are called by us *wind eggs*, as Varro calls them *ὕπηνεμια*: and thus Aristotle uses a like expression with regard to the mares, *ἐξανεμοῦσθαι*.

wonderful to tell! without the stallion's assistance, being impregnated by the wind, they fly over hills, and rocks, and dales; not towards thy rising, O Eurus, nor towards that of the sun, nor towards

Conjugiis vento gravidæ, mirabile dictu! 275

Saxa per; et scopulos, et depressas convalles

Diffugiunt; non, Eure, tuos, neque solis ad
ortus;

277. *Non, Eure, tuos, &c.*] Here Virgil widely differs from Aristotle; who says expressly that they run, neither towards the east, nor west, but towards the north or south. Hence some of the critics have taken great pains to draw the philosopher and the poet into the same opinion. In order to this, some have supposed the poet's meaning to be that they run, not towards the east, but towards the north, west, and south. Thus Grimoaldus paraphrases it: "Non orientem solem versus, sed in septentrionem, in occidentem, et in austrum nebulosum atque pluviosum." Thus also La Cerda: "Quin uno excepto Euro, nam cum hoc nullus est illis amor, alios quoque amant ventos. Currunt enim versus Septentrionem, unde flant Boreas et Caurus: currunt versus Austrum, his enim ventis maritantur." This last commentator, not content with straining Virgil, lays hold on Aristotle in the next place, and compels him to say the very same. Instead of *θέουσι δὲ οὔτε πρὸς ἕω, οὔτε πρὸς δυσμᾶς, ἀλλὰ πρὸς ἄρκτον, ἢ νότον*, he would fain read *θέουσι δὲ οὐ πρὸς ἕω, ἀλλὰ πρὸς δυσμᾶς, ἢ ἄρκτον, ἢ νότον*. He might, with as little violence, have made Aristotle say *θέουσι δὲ οὐ πρὸς ἕω, ἀλλὰ πρὸς δυσμᾶς, οὐ πρὸς ἄρκτον ἢ νότον*, which would have exactly agreed with the most obvious meaning of Virgil's words. Virgil says expressly, that they turn to the west; "ore omnes versæ in Zephyrum;" which seems the most probable, if he spake of the mares of Lisbon; for the nearest

sea to them is the western ocean, and we have heard Aristotle say, that they run towards the sea. As for the mares which Aristotle mentions, they seem to have been those of Crete, and probably fed about mount Ida, the most celebrated place in that island. This being admitted, we need but consider, that as Crete extends in length, from east to west, and as Ida is in the middle of the island, the running directly to the sea, and to the north or south, is exactly the same thing.

The *Eurus*, according to Pliny, is the south-east: "Ab oriente æquinoctiali Subsolanus, ab oriente brumali Vulturum: illum Apelioten, hunc Eurum Græci appellant." According to Aulus Gellius, *Eurus* is the east, and the same with the *Subsolanus* and *Apeliotes*: "Qui ventus igitur ab oriente verno, id est, æquinoctiali venit, nominatur Eurus, ficto vocabulo, ut isti ἐτυμολογικοὶ αἰοῦν, ἀπὸ τῆς ἕω ῥέων, is alio quoque a Græcis nomine ἀπηνλιώτης a Romanis nauticis Subsolanus cognominatur. . . . Hi sunt igitur tres venti orientales, Aquilo, Vulturum, Eurus: quorum medius Eurus est."

278. *Boream.*] *Boreas* is frequently used to signify the north: but strictly speaking, it is the north-east. Pliny says the north wind is called *Septentrio*, and by the Greeks *Aparctias*, and that the *Aquilo*, called by the Greeks *Boreas*, is the north-east: "A Septentrionibus septentrio, interque eum et exortum solstitialem Aquilo, Aparctias

In Boream, Caurumque, aut unde nigerrimus Boreas or Caurus, or whence black Auster
Auster

“dicti et Boreas.” I believe there is an error in the copies of Pliny, and that instead of *interque eum et exortum solstitialem* we should read *juxtaque eum ad exortum solstitialem*: for the *exortus solstitialis* is the north-east; and therefore, according to the common reading, *Boreas* will be in the north-north-east; whereas Pliny is evidently speaking of the compass, as divided only into eight points: “*Veteres quatuor omnino servavere, per totidem mundi partes, ideo nec Homerus plures nominat, hebeti ut mox judicatum est ratione: secuta ætas octo addidit, nimis subtili et concisa: proximis inter utramque media placuit, ad brevem ex numerosa additis quatuor. Sunt ergo bini in quatuor cæli partibus.*” Aulus Gellius says expressly, that Boreas is the north-east: “*Qui ab æstiva et solstitiali orientis meta venit, Latine Aquilo, Boreas Græce dicitur: eumque propterea quidam dicunt ab Homero αἰθρηγενέτην appellatum. Boream autem putant dictum ἀπὸ τῆς βοῆς, quoniam sit violenti flatus et sonori.*”

Caurum.] *Caurus*, or *Corus*, according to Pliny, is the north-west: “*Ab occasu æquinoctiali Favonius, ab occasu solstitiali Corus; Zephyron et Argesten vocant. . . . Huic est contrarius Vulturnus. . . . Ventorum frigidissimi sunt quos a Septentrione diximus sparse, et vicinus iis Corus.*” Aulus Gellius makes *Caurus* the south-west, for he places it opposite to Aquilo: “*His oppositi et contrarii sunt alii tres occidui: Caurus, quem solent Græci ἀργέτην vocare, is adversus Aquilonem flat.*” But

I believe Gellius is mistaken, for Virgil, in ver. 356, represents *Caurus* as an exceeding cold wind:

Semper hyems, semper spirantes frigora
Cauri.

It will not perhaps be unacceptable to the reader, if in this place I shew what names the ancients gave to the points of the compass, as they are mentioned by Pliny. I have already observed that this author divided the compass into eight parts. These I think were evidently the north, north-east, east, south-east, south, south-west, west, and north-west. For in lib. xviii. c. 34. where he is speaking of describing the parts of heaven in a field, he says the meridian line is to be cut transversely through the middle by another line, which will shew the place of the sun's rising and setting at the equinox, that is, due east and west. Then two other lines must be drawn obliquely, from each side of the north to each side of the south, all through the same centre, all of equal length and at equal distances: “*Diximus ut in media linea designaretur umbilicus. Per hunc medium transversa currat alia. Hæc erit ab exortu æquinoctiali et occasum æquinoctialem. Et limes, qui ita secabit agrum, decumanus vocabitur. Ducantur deinde aliæ duæ lineæ in decusseis obliquæ, ita ut a septentrionis dextra lævaque ad austri dextram lævamque descendant. Omnes per eundem currant umbilicum, omnes inter se pares sint, omnia intervalla paria.*” The next line to the north, towards the east, that is in the north-east, is called *Aquilo*, and

arises, and saddens all the sky with cold rain.

Nascitur, et pluvio contristat frigore cælum.

by the Greeks *Boreas*: "Ita cæli
" exacta parte, quod fuerit lineæ
" caput septentrioni proximum a
" parte exortiva, solstitialem habe-
" bit exortum, hoc est, longissimi
" diei, ventumque Aquilonem, Bo-
" ream a Græcis dictum." The
point opposite to this, that is, the
south-west, is named *Africus*, and
by the Greeks *Libis*: "Ex adverso
" *Aquilonis* ab occasu brumali *Afri-*
" *cus* flabit, quem Græci *Liba* vo-
" cant." The wind which blows
from the east point is called *Sub-*
solanus, by the Greeks *Apeliotes*;
opposite to which is the *Favonius*,
called *Zephyrus* by the Greeks:
"Tertia a septentrione lineæ, quam
" per latitudinem umbræ duximus,
" et decumanam vocavimus, exor-
" tum habet æquinoctialem, ven-
" tumque *Subsolanum*, Græcis *Ape-*
" *liotes* dictum *Favonius* ex
" adverso ejus ab æquinoctiali oc-
" casu, *Zephyrus* a Græcis nomina-
" tus." Between the east and the
south rises the *Vulturnus*, the Greek
name of which is *Eurus*; and op-
posite to this, between the north
and west, is the *Corus*, or, as the
Greeks call it, *Argestes*: "Quarta
" a septentrione lineæ, eadem austro
" ab exortiva parte proxima, bru-
" malem habebit exortum, ventum-
" que *Vulturnum*, *Eurum* a Græcis
" dictum Ex adverso *Vultur-*
" *ni* flabit *Corus*, ab occasu solsti-
" tiali et occidentali latere septen-
" trionis, a Græcis dictus *Argestes*."
In lib. ii. c. 47. he says the south is
called *Auster*, by the Greeks *Notus*,
the north *Septem trio*, by the Greeks
Aparctias: "A meridie *Auster* et
" ab occasu brumali *Africus*, *Noton*
" et *Liba* nominant A sep-
" tentrionibus *Septem trio*, interque
" eum et [or rather, as was observed
" before, juxtaque eum ad] exortum

" solstitialem *Aquilo*, *Aparctias* dicti
" et *Boreas*."

278. *Nigerrimus Auster*.] The
south wind is called black, because
of the darkness it occasions, by
means of the thick showers, which
it brings with it. Thus in the fifth
Æneid:

——— Ruit æthere toto
Turbidus imber aquis, densisque nigerrimus
Austris.

279. *Pluvio contristat frigore cælum*.] The south was always ac-
counted a rainy wind. Thus in the
first *Georgick*;

——— Quid cogitet humidus Auster:

And

——— Jupiter humidus Austris
Densat erant quæ rara modo.

And in the third;

Vere madent udo terræ ac pluvialibus
Austris.

And in the ninth *Æneid*:

——— Jupiter horridus Austris
Torquet aquosam hyemem.

But I think it seems not quite so
plain, that it ever was accounted a
cold wind. I have sometimes in-
clined to think, that we ought to
read *sidere* instead of *frigore*, with
the Roman and Cambridge manu-
scripts: but that will not fully an-
swer our purpose, for we have an-
other instance of the south wind's
being called *cold* by Virgil. It is in
the fourth *Georgick*, where he says,

Frigidus ut quondam sylvis immurmurat
Auster.

Macrobius endeavours to solve this
difficulty, by saying the south-wind
is cold at its origin, and is only ac-
cidentally warm, by passing through

Hinc demum, Hippomanes vero quod nomine Hence a slimy Juice at length
dicunt 280 distils from their groins,

the torrid zone. But this is a very trifling solution. For what signifies the coldness of this wind at its origin, when it is warm with regard to us? Besides, if I am not much mistaken, the ancients had no notion of its coming from the pole, but thought it arose in Africa, which was the most southern part of the world, that they knew: *Libyæ devexus in Austros*, says our poet himself in the first Georgick. And Pliny speaks of a rock in the Cyrenaic province, which is in Africa, that is sacred to the south wind; "Quin et in Cyrenaica provincia, rupes quædam Austro, traditur sacra, quam profanum sit attrectari hominis manu, confestim austro volvente arenas." Ruæus will have *frigus* in this place to stand only for a rainy season, as *hyems* is also used frequently. This I believe is only a conjecture of his own. The only way I can find to extricate us from this difficulty is by observing, that the south wind was not always accounted warm. Columella speaks of its blowing in January and February, and bringing hail: "XVII. Cal. Feb. Sol in Aquarium transit, Leo mane incipit occidere, Africus, interdum Auster cum pluvia Cal. Feb. Fidis incipit occidere, ventus eurinus, et interdum Auster cum grandine est Nonas April. Favonius aut Auster, cum grandine." Now it appears from the same author, that the time when the mares are seized with this fury is about the vernal equinox: "Generosis circa vernum æquinoctium mares jungentur. . . . Maxime itaque curandum est prædicto tempore anni, ut desiderantibus coëundi

fiat potestas, quoniam id præcipue armentum si prohibeas, libidinis extimulatur furiis." Virgil therefore speaking of the south-wind about the beginning of our March calls it *cold* at that season, with great propriety.

280. *Hippomanes vero quod nomine dicunt.*] Servius speaks of an herb mentioned by Hesiod, under the name of Hippomanes; but I believe there is an error in the copy of Servius, which I make use of, for Fulvius Ursinus represents Servius as quoting Theocritus: "Putat Servius intelligendum hoc loco de Hippomane planta, cujus meminuit Theocritus." I do not find the mention of any such plant in Hesiod, but it is spoken of in the Pharmaceutria of Theocritus:

Ἴππομανὲς φυτὸν ἴσται παρ' Ἀρκάσι. τῷδ' ἐπὶ πάσαι
καὶ πῶλοι μαινόνται ἀν' ὄρεα καὶ θοαὶ Ἴπποι.

Hippomanes, a plant Arcadia bears;
This makes steeds mad, and this excites the mares.

CREECH.

The Scholiast upon Theocritus, as I find him quoted by Fulvius Ursinus, tells us, that Cratevas described the plant Hippomanes, as having the fruit of the wild cucumber, and the leaves of the prickly poppy: Κρατεύας Φασὶ τὸ φυτὸν ἔχειν καρπὸν ὡς σικνοῦ ἀγγυῖου. μελάντερον δὲ τὸ φύλλον ὡσπερ μήκανος ἀκανθάδες. It is plain, however, that Virgil does not here speak of the plant. Servius thinks he adds *vero nomine*, to insinuate, that the plant is erroneously called Hippomanes, and that it belongs properly to the slime he is speaking of. The Poet might perhaps allude to the tubercle said to be found on the forehead of a

which the shepherds properly call Hippomanes. The Hippomanes is often gathered by wicked stepmothers, who mix herbs with it, and baleful charms. But in the mean while, time, irreparable time, flies away, whilst we, being drawn away by love, pursue so many particulars. Enough of herbs; there remains another part of our care, to manage the woolly flocks, and the shaggy goats. This is a labour: hence, ye strong husbandmen, hope for praise.

Pastores, lentum destillat ab inguine virus.
 Hippomanes, quod sæpe malæ legere nõvercæ,
 Miscueruntque herbas, et non innoxia verba.
 Sed fugit interea fugit irreparabile tempus,
 Singula dum capti circumvectamur amore. 285
 Hoc satis armentis : superat pars altera curæ,
 Lanigeros agitare greges, hirtasque capellas :
 Hic labor : hinc laudem fortes sperate coloni.

young colt, when he is just foaled, which is by some called Hippomanes, and was sought for in incantations, as we find in the fourth Æneid :

Quæritur et nascentis equi de fronte
 revulsus
 Et matri præreptus amor.

Pliny says the mare licks this tubercle off, as soon as the colt is foaled; otherwise she does not love him, nor will she admit him to suck her: "Et sane equis amoris innasci veneficium, Hippomanes appellatum, in fronte, caricæ magnitudine, colore nigro: quod statim edito partu devorat fœta, aut partum ad ubera non admittit, si quis præreptum habeat." Aristotle also mentions it in the eighth book of his History of Animals; but he treats it as an old woman's story: τὸ δὲ ἵππομανὲς καλούμενον ἐπιφύεται μὲν, ὡς περ λέγεται, τοῖς πῶλοις· αἱ δὲ ἵπποι περιλείχουσι καὶ καθαίρουσαι, περιτρώγουσιν αὐτό. τὰ δὲ ἐπιμυθεύμενα πέπλασται μᾶλλον ὑπὸ τῶν γυναικῶν καὶ τῶν περὶ τὰς ἐπαρδᾶς. Virgil therefore, who had Aristotle in his eye throughout this passage, says that this slime is properly called Hippomanes, in contradistinction [to that fictitious tubercle, which has usurped that name.

281. *Destillat.*] It is generally printed *distillat*: but Pierius says

it is *destillat* in the Roman, the Medicean, the Lombard, and other ancient manuscripts. Heinsius also admits *destillat*.

283. *Miscuerunt.*] It is *miscuerint* in one of Dr. Mead's manuscripts, and in the Roman manuscript, according to Pierius. This line is also in the second Georgick :

Pocula si quando sævæ infecere *novercæ*,
Miscueruntque herbas, et non innoxia
verba.

286. The Poet, having now done with bulls and horses, proceeds to speak of sheep and goats. But being aware of the great difficulty in making such mean subjects shine in poetry, he invokes Pales to his assistance.

288. *Hic.*] Pierius says it is *hinc* in the Medicean, and in most of the ancient manuscripts, though many of them have *hic*. The King's, both the Arundelian, and both Dr. Mead's manuscripts have *hinc*. The Cambridge and the Bodleian copies have *hic*, which reading is admitted also by Heinsius, and most of the editors.

Laudem.] It is *laudes* in the King's and in one of Dr. Mead's manuscripts.

Sperate.] It is *sperare* in the old edition printed at Venice, by Jacobus Rubeus, in 1475, and in that by Antonius Bartholomeus in 1476.

Nec sum animi dubius, verbis ea vincere mag-
num

Quam sit, et angustis hunc addere rebus honorem.

Sed me Parnassi deserta per ardua dulcis 291

Raptat amor: juvat ire jugis, qua nulla priorum

Castaliam molli devertitur orbita clivo.

Nunc veneranda Pales, magno nunc ore so-
nandum.

Nor am I at all ignorant, how difficult it is to raise this subject with lofty expressions, and to add due honour to so low an argument. But sweet love carries me away through the rugged deserts of Parnassus; I delight in passing over the hills, where no track of the ancients turns with an easy descent to Castalia. Now, O adored Pales, now must I raise my strain.

289. *Nec sum animi dubius, &c.*] This passage is an evident imitation of the following lines of Lucretius:

Nunc age, quod superest, cognosce, et
clarius audi.
Nec me animi fallit quam sint obscura,
sed acri
Percussit thyrsos laudis spes magna
meum cor,
Et simul incussit suavem mi in pectus
amorem
Musarum: quo nunc instinctus, mente
vigenti
Avia Pieridum peragro loca, nullius ante
Trita solo: juvat integros accedere fon-
tes,
Atque haurire: juvatque novos decer-
pere flores:
Insignemque meo capiti petere inde
coronam,
Unde prius nulli velarint tempora Musæ.

291. *Parnassi deserta per ardua.*] Parnassus is a great mountain of Phocis, sacred to Apollo and the Muses. Near it was the city Delphi, famous for the temple and oracle of the Pythian Apollo. At the foot of this mountain was the Castalian spring, sacred to the Muses.

293. *Devertitur.*] In many copies it is *devertitur*: but Pierius says it is *divertitur* in all the ancient manuscripts which he has seen.

Molli clivo.] *Clivus* is used both for the ascent and descent of a hill. Servius understands it in this place, to signify a *descent*: “*facili itinere et descensione.*” This interpretation seems to agree best with

Virgil's sense; for he speaks of passing over the mountain; and therefore he must descend again, to come to the Castalian spring. Grimoaldus however takes it to mean an *ascent*: “*per quæ nemo veterum Poëtarum facili ascensu trajicere potuit hactenus.*” Of the same opinion is La Cerda: “*Est Castalius fons Musarum, non in ipso vertice Parnassi, sed ad ima, ideo tantum per mollem quandam clivum ascensus est ad illum.*” Dr. Trapp follows this interpretation:

———— By soft *ascent*
Inclining to the pure Castalian stream.

We find an expression like this in the ninth Eclogue:

———— Qua se subducere colles
Incipiunt, *mollique jugum demittere clivo,*
Usque ad aquam, et veteris jam fracta
cacumina fagi.

Here *molli clivo* plainly signifies an easy *descent*; and thus it is understood by La Cerda himself: “*A clivo quoque molli leniterque subducto usque ad aquam Mincii fluminis, et fagum, cui præ senio fracta cacumina.*” Thus also Dr. Trapp translates this passage:

———— Where the hills begin
To lessen by an easy soft *descent,*
Down to the water, and the stunted
beech.

294. *Pales.*] See the note on ver. 1.

In the first place I pronounce that sheep should be foddered in soft cotes, till the leafy summer returns: and that the hard ground should be strewed with a good quantity

Incipiens stabulis edico in mollibus herbam 295
Carpere oves, dum mox frondosa reducitur
æstas :

Et multa duram stipula filicumque manipulis

Sonandum.] It is *canendum* in one of Dr. Mead's manuscripts.

295. *Incipiens*, &c.] In this passage the Poet treats of the care of sheep and goats, during the winter season.

Stabulis in mollibus.] Servius interprets *mollibus* warm: "clementioribus et æris temperati; vel propter plagam australem, vel propter suppositas herbas animalibus." In this he is followed by Dr. Trapp:

First, I ordain, that in *warm* huts the sheep
Be fodder'd.

I rather choose, with La Cerda, to give *mollibus* its usual sense *soft*, because he immediately tells us that the *hard* ground should be littered with straw and brakes. Thus also May translates it:

— But first I counsell to containe
Your sheep within soft stals to feed at home.

Besides, Columella expressly says, that this litter is used, that the sheep may lie soft: "Deturque opera, nequis humor subsistat, ut semper quam aridissimis filicibus, vel culmis stabula constrata sint, quo purius et mollius incubent fætæ." It is not very usual with us, to house our sheep, notwithstanding our climate is less mild than that of Italy. But Mr. Mortimer observes, that "in Gloucestershire they house their sheep every night, and litter them with clean straw, which affords a great advantage to their land by

"the manure, and they say makes their wool very fine."

Herbam carpere.] Cato says the sheep should be foddered with the leaves of poplars, elms, and oaks: "Frondem populneam, ulmeam, querneam cædito, per tempus eam condito, non peraridam, pabulum ovibus." Varro mentions fig-leaves, chaff, grape-stones, and bran: "His quæcunque jubentur, vescuntur, ut folia ficulnea, et palea, et vinacea: furfures objiuntur modice, ne parum, aut nimium saturentur." Columella speaks also of elm and ash leaves: "Aluntur autem commodissime repositis ulmeis, vel ex fraxino frondibus."

296. *Dum mox frondosa reducitur æstas.*] The meaning of this is, that the sheep are to be housed, till the warm weather has produced a sufficient quantity of fresh food for them in the open fields. We cannot suppose that summer is to be taken here in a strict sense; for that season began on the ninth of May: and surely they never housed their sheep till that time.

297. *Duram humum.*] He calls the ground hard, because it was usual to pave their sheep-cotes with stone: "Horum præsepia ac stabula, ut sint pura, majorem adhibeant diligentiam quam hirtis. Itaque faciunt lapide strata, ut urina necubi in stabulo consistat."

Stipula filicumque manipulis.] For *filex* see ver. 189. of the second book.

The writers of agriculture are

Sternere subter humum, glacies ne frigida lædat
 Molle pecus, scabiemque ferat, turpesque podagras.

of straw, and bundles of
 brakes; that cold ice may not
 hurt the tender cattle, and
 bring the scab and toul gouts.

299

particularly careful to give instructions about keeping the sheep clean and dry in their cotes. Thus Cato: "Pecori et bubus diligenter sub-sternatur, ungułæ curentur
 "Stramenta si deerunt, frondem
 "iligneam legito, eam substernito
 "ovibus bubusque." Varro says the pavement should be laid sloping, that it may easily be swept clean; because wet spoils the wool and disorders the sheep. He adds, that fresh litter should be often given them, that they may lie soft and clean: "Ubi stent, solum
 "oportet esse eruderatum, et pro-
 "clivum, ut everri facile possit, ac
 "feri purum: non enim solum ea
 "uligo lanam corrumpit ovium, sed
 "etiam ungułas, ac scabras fieri
 "cogit. Cum aliquot dies stete-
 "runt, subjicere oportet virgulta
 "alia, quo mollius requiescant,
 "purioresque sint: libentius enim
 "ita pascuntur."

298. *Glacies ne frigida lædat molle pecus.*] Columella says, that sheep, though they are the best clothed of all animals, are nevertheless the most impatient both of cold and heat: "Id pecus, quamvis ex om-
 "nibus animalibus vestitissimum,
 "frigoris tamen impatientissimum
 "est, nec minus æstivi vaporis."

299. *Scabiem.*] See ver. 441.

Turpesque podagras.] I have ventured to translate *podagra* the *gout*, though I have not been informed that our sheep are ever subject to such a distemper. The Poet certainly means some kind of tumour in the feet: and probably it is the same distemper with that, which Columella has described under the

name of *clavi*. He says they are of two sorts: one is, when there is a filth and galling in the parting of the hoof; the other when there is a tubercle in the same place, with a hair in the middle, and a worm under it. The former is cured by tar; or by alum and sulphur mixed with vinegar; or by a young pomegranate, before the seeds are formed, pounded with alum, and then covered with vinegar; or by verdigris crumbled upon it; or by burnt galls levigated with austere wine, and laid upon the part. The tubercle, which has the worm at the bottom, must be cut carefully round; that the animalcule be not wounded, for if that should happen, it sends forth a venomous sanies, which makes the wound incurable, so that the whole foot must be taken off: and when you have carefully cut out the tubercle, you must drop melted suet into the place: "Clavi
 "quoque dupliciter infestant ovem,
 "sive cum subluviis atque inter-
 "trigo in ipso discrimine ungułæ
 "nascitur, seu cum idem locus tu-
 "berculum habet, cujus media fere
 "parte canino similis extat pilus,
 "eique subest vermiculus. Sub-
 "luviis, et intertrigo pice per se
 "liquida, vel alumine et sulfure,
 "atque aceto mistis rite eruentur,
 "vel tenero punico malo, prius
 "quam grana faciat, cum alumine
 "pinsito, superfusaque aceto, vel
 "æris æruginè infriata, vel com-
 "busta galla cum austero vino le-
 "vigata, et superposita: tubercu-
 "lum, cui subest vermiculus, ferro
 "quam acutissime circumsecari
 "oportet, ne, dum amputatur etiam,

Then leaving the sheep, I order the leafy arbutus to suffice the goats; and that they should have fresh water, and that the cotes should be turned from the winds opposite to the winter sun, being exposed to the south; when cold Aquarius now sets, and pours forth his water at the end of the year. Nor are these to be tended by us with less care, nor are they less useful; though the Milesian

Post hinc digressus jubeo frondentia capris 300
 Arbuta sufficere, et fluvios præbere recentes;
 Et stabula a ventis hyberno opponere soli
 Ad medium conversa diem; cum frigidus olim
 Jam cadit, extremoque irrorat Aquarius anno.
 Hæ quoque non cura nobis levioꝛe tuendæ, 305
 Nec minor usus erit: quamvis Milesia magno

“quod infra est, animal vulneremus: id enim cum sauciatur, venenatam saniem mittit, qua respersum vulnus ita insanabile facit, ut totus pes amputandus sit: et cum tuberculum diligenter circumcideris, candens sebum vulneri per ardentem tædam instillato.” Perhaps Virgil means the first sort, and therefore gives this disease the epithet *turpis*.

300. *Frondentia arbuta*.] In the first book, Virgil uses *arbutum* for the fruit, and in the second, *arbutus* for the tree: but here *arbutum* is used for the tree. The epithet *frondentia* is a plain proof, that in this place he means the tree, which is an ever-green, and therefore supplies the goats with browse in winter, of which season Virgil is now speaking. Columella mentions the *arbutus* among those shrubs which are coveted by goats: “Id autem genus dumeta potius, quam campestre situm desiderat: asperisque etiam locis, ac sylvestribus optime pascitur. Nam nec rubos aversatur, nec vepribus offenditur, et arbusculis, frutetisque maxime gaudet. Ea sunt *arbutus*, atque *alaternus*, *cytisque* *agrestis*. Nec minus *ilignei*, *querneique* *frutices*, qui in altitudinem non prosiliunt.”

303. *Cum frigidus olim jam cadit*, &c.] In one of the Arundelian manuscripts it is *dum* instead of *cum*.

In this place, as Ruæus well observes, Virgil must mean that year which began with March, for Aquarius was reckoned to rise about the middle of January, and to set about the middle of February. Aquarius is represented pouring water out of an urn, and was esteemed a rainy sign.

305. *Hæ . . . tuendæ*.] Servius reads *hæc . . . tuenda*, and says the Poet uses the neuter gender figuratively. In this he is followed by several of the oldest editors. But Heinsius, and almost all the late editors read *hæ . . . tuendæ*, which reading I find also in all the manuscripts which I have collated. In one of Dr. Mead’s manuscripts it is *nec* instead of *hæ*.

306. *Nec minor usus erit*.] Goats are of no less value than sheep: for they are very fruitful, and yield abundance of milk, which is very little, if at all, inferior to that of the ass, in nourishing weak, and restoring wasting bodies. They are kept with very little expence, for they will feed on briars, and almost any wild shrubs. The kids are very good meat: they climb the steepest rocks and precipices: though their feet do not at all seem to be made for that purpose.

Quamvis Milesia magno vellera mutantur.] Miletus was a city on the borders of Ionia and Caria, famous for the best wool, of which the Milesian garments were made, which

Vellera mutantur, Tyrios incocta rubores.
 Densior hinc soboles; hinc largi copia lactis.
 Quam magis exhausto spumaverit ubere mul-
 tra; 309
 Læta magis pressis manabunt flumina mammis.
 Nec minus interea barbas incanaque menta,

fleeces being stained with Tyrian dye sell for a large price. These are more fruitful, these afford a greater plenty of milk. The more the pail froths with their exhausted udders, the larger streams will flow from their pressed dugs. Besides, the beards and hoary chins,

were greatly esteemed by the ladies, for their delicate softness.

In *magno mutantur* the Poet alludes to the ancient custom of changing one commodity for another, before the general use of money.

307. *Tyrios incocta rubores.*] See the note on *Tyrio conspectus in ostro*, ver. 17.

308. *Densior hinc soboles.*] Columella says a goat, if she is of a good sort, frequently brings forth two, and sometimes three kids at a time: "Parit autem si est generosa proles, frequenter duos, nonnunquam trigeminos."

309. *Quam magis.*] Pierius says it is *quo magis* in the Roman, and other ancient manuscripts.

310. *Flumina.*] So I read, with Heinsius, and Ruæus. Pierius says it is *ubera*, in the Roman, the Lombard, and other very ancient manuscripts. He seems to think *ubera* the true reading; and that the transcribers, observing *ubere* in the preceding line, were afraid of repeating *ubera* in this; and therefore substituted *flumina*. La Cerda also thinks, that those who read *flumina*, deprive this passage of a great elegance. I find *ubera* in the King's, the Bodleian, both the Arundelian, and both Dr. Mead's manuscripts. In the Cambridge manuscript, and in most of the latter editions, it is *flumina*, which appears to be no inelegant reading. Pierius also allows that *flumina* is a metaphorical hyperbole, very proper in this

place to express an extraordinary abundance of milk.

311. *Barbas incanaque menta Cinyphii tondent hirci.*] Cinyphus, according to Strabo, is a river of Africa. According to Pliny, Cynips is the name both of a river and a country: "Augylæ ipsi medio fere spatio locantur ab Æthiopia, quæ ad occidentem vergit, et a regione quæ duas Syrtes interjacet, pari utrinque intervallo, sed littore inter duas Syrtes, ccl. M. pass. Ibi civitas Cœensis, Cynips fluvius ac regio." This country seems to be that which is now called Tripoly, Cœa being one of the three cities, which were joined to make the city *Tripolis*. This country was famous for goats with the longest hair; whence these animals are often called Cyniphian. Thus Martial:

Cujus livida naribus caninis
 Dependet glacies, rigetque barba,
 Qualem forficibus metit supinis
 Tonsor Cinyphio Cylix marito:

and

Non hos lana dedit, sed olentis barba
 mariti:
 Cinyphio poterit planta latere sinu.

Some grammarians take *Cinyphii hirci* to be the nominative case, and *tondent* to be put for *tondentur*. But the general opinion is, that *Cinyphii hirci* is the genitive case; and that *pastores* understood is the nominative case before the active verb *tondent*. Perhaps *Cinyphii* is the nominative case to *tondent*: and,

and shaggy hairs of the Cinyphian goats are shorn, for the use of the camps, and for coverings to miserable mariners. But they feed in the woods, and on the summits of Lycæus, and browse on the prickly brambles, and the bushes that love high places. And the she-goats remember to return to their cotes of their own accord, and carry their kids with them, and can scarce step over the threshold with their swelling udders. Therefore, as they take less care to provide against want, you must be the more careful to defend them from ice and snowy winds; and joyfully supply them with food, and twiggy pasture: nor must you shut up your stores of hay during the whole winter. But when the warm weather rejoices with inviting Zephyrs,

Cinyphii tondent hirci, setasque comantes,
 Usum in castrorum, et miseris velamina nautis.
 Pascuntur vero sylvas et summa Lycæi, 314
 Horrentesque rubos, et amantes ardua dumos.
 Atque ipsæ memores redeunt in tecta, suosque
 Ducunt, et gravido superant vix ubere limen.
 Ergo omni studio glaciem ventosque nivales,
 Quo minor est illis curæ mortalis egestas,
 Avertes; victumque feres, et virgea lætus 320
 Pabula; nec tota claudes fœnilia bruma.
 At vero, zephyris cum læta vocantibus æstas,

then this passage should be thus translated: "the Cinyphians shave the beards and hoary chins of the goat." This sense is admitted by Grimoaldus: "*Libyci pastores abradunt hircinas barbas, &c.*" Cinyphius is used for the people by Martial:

Stat caper Æolio Thebani vellere Phryxi
 Cultus: ab hoc mallet vecta fuisse soror.
 Hunc nec Cinyphius tonsor violaverit,
 et tu
 Ipse tua pasci vite, Lyæe, velis.

Pierius says it is *hircis* in the Roman and in some other ancient manuscripts.

313. *Usum in castrorum, et miseris velamina nautis.*] Varro says that goats are shorn for the use of sailors, and engines of war: "Ut fructum ovis e lana ad vestimentum: sic capra pilos ministrat ad usum nauticum, et ad bellica tormenta, et fabrilia vasa."

314. *Lycæi.*] *Lycæus* is a mountain of Arcadia. It seems to be put here for mountains in general.

315. *Horrentesque rubos.*] *Rubus* is the bramble or blackberry bush; for Pliny says they bear a fruit like mulberries: "*Rubi mora ferunt.*"

316. *Suosque ducunt.*] Servius interprets *suos* their young; in

which he is followed by most of the commentators and translators. But La Cerda thinks it means their *pastors*.

319. *Minor.*] Servius reads *minor*. It is *minor* also in the Cambridge, the Bodleian, both the Arundelian, and in one of Dr. Mead's manuscripts. In the other manuscript of Dr. Mead it is *minus*, which is admitted by Heinsius, and most of the editors. But the frequent repetition of *s* in this line induces me to believe, that Virgil rather wrote *minor*, to avoid a disagreeable sibilation. In the old Nuremberg edition it is *minor*. In the King's manuscript it is *major*, which cannot be right.

The sense of this passage seems to be, that as goats give us so little trouble, browsing upon any wild bushes, which sheep will not touch; as they wander over the rocks and precipices, where other cattle cannot tread; as they come home of their own accord, without requiring the care of a shepherd; we ought in justice to take care of them, and allow them a sufficient quantity of food in winter.

322. *At vero, &c.*] In this passage we are informed how sheep

In saltus utrumque gregem atque in pascua
mittes.

Luciferi primo cum sidere frigida rura

Carpamus, dum mane novum, dum gramina
canent, 325

Et ros in tenera pecori gratissimus herba.

Inde, ubi quarta sitim cæli collegerit hora,

you shall send both your flocks into lawns and into pastures. Let us take the cool fields at the first rising of Lucifer, whilst the morning is new, whilst the grass is hoary, and the dew upon the tender herbs is most grateful to the cattle. And then when the fourth hour of heaven shall have brought on thirst,

and goats are to be managed, when the weather begins to grow warm.

Zephyris cum læta vocantibus æstas.] The west wind, called by the Romans Favonius, and by the Greeks Zephyrus, was thought to introduce the spring. Thus Pliny: “Tertia a septentrione linea, quam per latitudinem umbræ duximus, et decumanam vocavimus, exortum habet æquinoctialem, ventumque Subsolanum, Græcis Ape-lioten dictum. In hunc salubribus locis villæ vineaque spectent. Ipse leniter pluvius, tamen est siccior Favonius, ex adverso ejus ab æquinoctiali occasu, Zephyrus a Græcis nominatus. In hunc spectare oliveta Cato jussit. Hic ver inchoat, aperitque terras tenui frigore saluber. Hic vites putandi, frugesque curandi, arbores serendi, poma inserendi, oleas tractandi jus dabit afflatuque nutricium exercebit.”

I have translated *æstas* warm weather in this place. He means by this word, from the beginning of the spring to the autumnal equinox. See the note on ver. 296.

323. *Mittes.*] Fulvius Ursinus says it is *mittet* in some ancient manuscripts, which he takes to be the true reading.

324. *Luciferi.*] The planet Venus, when she appears in the evening, is called Vesper or Hesperus; in the morning she is called Luci-

fer. Columella approves of the time of feeding and watering, mentioned by the Poet: “De temporibus autem pascendi, et ad aquam ducendi per æstatem non aliter sentio, quam ut prodidit Maro: *Luciferi primo, &c.*”

325. *Dum mane novum, &c.*] Here the Poet follows Varro: “Æstate prima luce exeunt pastum, propterea quod tunc herba roscida meridianam, quæ est aridior, jucunditate præstat.”

326. *Herba.*] Most of the editors have *est* after *herba*: I find it also in both Dr. Mead’s manuscripts. It is wanting however in the King’s, the Cambridge, the Bodleian, and both the Arundelian manuscripts. Heinsius also and Masvicius leave out *est*.

This verse is also in the eighth Eclogue.

327. *Ubi quarta sitim cæli collegerit hora.*] The Poet is thought to mean such hours, as divide the artificial day into twelve equal parts. Thus, at the equinox, the fourth hour will be at ten in the morning: but at the solstice, it will be at half an hour after nine in Italy, where the day is then fifteen hours long, according to Pliny: “Sic fit, ut vario lucis incremento in Meroë longissimus dies xii horas æquinoctiales, et octo partes unius horæ colligat, Alexandriaæ vero xiv horas. In Italia quindecim

and the complaining *cicadae* shall rend the trees with their singing, command the flocks to drink the running water in oaken troughs, at the wells, or at the deep pools; but in the heat of noon let them seek the shady valley,

Et cantu querulæ rumpent arbusta cicadæ ;
Ad puteos, aut alta greges ad stagna jubeto
Currentem ilignis potare canalibus undam ; 330
Æstibus at mediis umbrosam exquirere vallem,

“ In Britannia xvii.” In England, according to this interpretation, the fourth hour will be about nine.

Grimoaldus seems to understand the Poet to mean by the words now under consideration, *when the fourth hour has gathered the drought of the air*: “ cum hora post exortum solem quarta siccitatem aeris contraxerit, roremque calore absumperit.” In this sense May translates it:

———— That dew away
Tane by the fourth houres thirsty sun.

But I rather believe, with La Cerda, that Virgil’s meaning is, *when the fourth hour of the day has made the cattle thirsty*. Ovid uses *sitim colligere* not for *gathering up the dew*, but for *growing thirsty*:

Janque Chimærifera, cum sol gravis
ureret arva,
Finibus in Lyciæ longo dea fessa labore,
Sidereo siccata *sitim* collegit ab æstu.

Dr. Trapp’s translation is according to this sense:

———— But when advancing day,
At the fourth hour, gives thirst to men
and beasts.

Dryden comprehends both interpretations:

But when the day’s fourth hour has
drawn the dews,
And the sun’s sultry heat their thirst
renews.

328. *Et cantu querulæ rumpent arbusta cicadæ.*] This line is an imitation of Hesiod, if Hesiod is the author of the Ἄσπις Ἡρακλέους:

Ἥμος δὲ χλοερῶν κυανόσπερος ἠχίτα τίττιζ
ὄζω ἐφεζόμενος θίρος ἀνθρώποισιν αἰίδειν
Ἀρχεται.

It has been usual to render *cicada* grasshopper, but very erroneously: for the *cicada* is an insect of a very different sort. It has a rounder and shorter body, is of a dark green colour, sits upon trees, and makes a noise five times louder than a grasshopper. They begin their song as soon as the sun grows hot, and continue singing till it sets. Their wings are beautiful, being streaked with silver, and marked with brown spots. The outer wings are twice as long as the inner, and more variegated. They are very numerous in the hot countries, but have not been found on this side the Alps and Cevennes. The proper Latin name for a grasshopper is *locusta*.

Tithonus the son of Laomedon, king of Troy, was beloved by Aurora, and obtained of her an exceeding long life. When he had lived many years, he at length dwindled into a *cicada*: thus Horace:

Longa Tithonum minuit senectus.

The Poet is thought to allude to this fable, when he uses the epithet *querulæ*.

330. *Ilignis canalibus.*] *Ilex* is the ever-green or holm oak. Pierius says it is *lignis* for *ligneis* in the Roman manuscript: I find in *lignis* in the King’s manuscript.

331. *Æstibus at mediis umbrosam exquirere vallem.*] “ In the Lombard manuscript it is *æstibus* aut *mediis*: “ in some other ancient copies *ac mediis*: in the Lombard *acquirere*, “ which I do not like. But I am “ not displeas’d with *at* instead of “ *aut*; for thus there are four pre-

Sicubi magna Jovis antiquo robore quercus
 Ingentes tendat ramos: aut sicubi nigrum
 Ilicibus crebris sacra nemus accubet umbra.
 Tum tenues dare rursus aquas, et pascere
 rursus 335
 Solis ad occasum: cum frigidus aëra vesper
 Temperat, et saltus reficit jam roscida luna,
 Litoraque Alcyonen resonant, acalanthida
 dumi.

where some large old oak of Jupiter extends its spreading boughs, or where some dusky grove of thickholm-oaks lets fall its sacred shade. Then let them have clear water again, and be fed again at the setting of the sun; when cool Vesper tempers the air, and the dewy moon now refreshes the lawns, and the shores resound with halcyons, and the bushes with gold-finches.

“ cepts to be observed every day ;
 “ to feed them in the morning, to
 “ give them drink at the fourth
 “ hour, to shade them at noon, and
 “ to feed them again in the even-
 “ ing.” PIERIUS.

I find *ac* in some old editions: it is *aut* in the King’s manuscript, *et* in one of Dr. Mead’s, and *ut* in the old Venice edition of 1482. But *at* is generally received.

This precept of shading the sheep at noon is taken from Varro: “ Cir-
 “ citer meridianos æstus, dum de-
 “ fervescant, sub umbriferas rupes,
 “ et arbores patulas subjiciunt,
 “ quoad refrigerato aëre vespertino,
 “ rursus pascant ad solis occasum.”
 We find an allusion to this custom, in the Canticles: “ Tell me, O thou
 “ whom my soul loveth, where thou
 “ feedest, where thou makest thy
 “ flock to rest at noon.”

338. *Litoraque Alcyonem resonant.*] See the note on *dilectæ Thetidi Alcyones*, book i. ver. 399.

Acalanthida dumi.] Most editors agree in reading *et Acanthida dumi*: but Pierius affirms, that it is *acalanthida* in all the manuscripts, which is admitted by Heinsius and Masvicius. In the King’s, and in one of Dr. Mead’s manuscripts, it is *athlanthida*; in both the Arundelian copies it is *athalantida*; in the old Nurenberg edition it is *achan-*

tida. *Acalanthis* is seldom to be met with in authors: Suidas mentions it as the name of a bird: Ἀκαλανθίς, ἰίδος ὀρνέου. It is thought to be the same with ἀκανθίς, which seems to be derived from ἀκανθα, a *prickle*, because it lives amongst thorns, and eats the seeds of thistles. Hence in Latin it is called *carduelis*, from *carduus*, a *thistle*, in Italian *cardello* or *cardellino*, and is by us a *thistle-finch*, and, from a beautiful yellow stripe across its wing, a *gold-finch*. Some take it to be a nightingale, others a linnet. May translates it a linnet:

— Kings-fishers play on shore,
 And thistles’ tops are filled with linnets’
 store.

And Dryden :

When linnets fill the woods with tuneful
 sound,
 And hollow shores the halcyon’s voice re-
 bound.

La Cerda thinks it is what they call in Spanish *silguero*, and Ruæus says it is the *chardoneret*, both which names belong to the bird, which we call a *goldfinch*. Thus also Dr. Trapp translates it :

— The shores halcyone resound ;
 And the sweet goldfinch warbles thro’
 the brakes.

As the Poet describes the evening

Why should my verse proceed
to tell you of the shepherds of
Libya,

Quid tibi pastores Libyæ, quid pascua versu

by the singing of this bird, it is not improbable that he might mean the nightingale: but as I do not find any sufficient authority to translate *acalanthis* a nightingale, I have adhered to the common opinion, in rendering it a goldfinch.

339. *Quid tibi pastores, &c.*] Having just mentioned the care of keeping sheep and goats within doors, he takes occasion to digress poetically into an account of the African shepherds, who wander with their flocks over the vast deserts, without any settled habitation.

Libya was used by the ancients, to express not only a part of Africa, adjoining to Egypt, but also all that division of the world, which is usually called Africa. It is generally thought, that the Poet in this place means the Numidians, or Nomades, so called from *νομαδῶν* pasture, who used to change their habitations, carrying their tents along with them, according to Pliny: "Numidæ vero Nomades, a permutandis pabulis: mapalia sua, hoc est domus, plaustris circumferentes." Sallust also gives an account of the origin of these Numidians, and describes their *mapalia* or tents. He tells us that, according to the opinion of the Africans, Hercules died in Spain, upon which his army, that was composed of divers nations, dispersed and settled colonies in several places. The Medes, Persians, and Armenians, passed over into Africa, and possessed those parts, which were nearest the Tyrrhene sea. The Persians settling more within the ocean, and finding no timber in their own country, and having no opportunity of trading with Spain, on account of the largeness of the

sea between them, and of their not understanding each other's language, had no other way of making houses than by turning the keels of their vessels upwards, and living under the shelter of them. They intermarried with the *Gætuli*, and because they often changed their seats, according to the difference of pasture, they called themselves *Numidians*. He adds, that even in his time the wandering Numidians made their houses or tents with long bending roofs, like hulks of ships, which they call *mapalia*. "Sed postquam in Hispania Hercules, sicut Afri putant, interiit: exercitus ejus compositus ex gentibus variis, amisso duce, ac passim multis sibi quisque imperium petentibus, brevi dilabatur. Ex eo numero Medi, Persæ, et Armenii, navibus in Africam transvecti, proximos nostro mari locos occupavere. Sed Persæ intra Oceanum magis: hique alveos navium inversos pro tuguriis habuere: quia neque materia in agris, neque ab Hispanis emundi, aut mutandi copia erat. Mare magnum, et ignara lingua commercia prohibebant. Hi paulatim per connubia Gætulos secum miscuere, et quia sæpe tentantes agros, alia, deinde alia loca petiverant, semetipsi, *Numidas* appellavere. Cæterum adhuc ædificia Numidarum agrestium, quæ *mapalia* illi vocant, oblonga, incurvis lateribus tecta, quasi navium carinæ sunt." The Numidians therefore being famous for feeding cattle, and having no settled habitation, the Poet is supposed to use Libya or Africa for Numidia. But perhaps he might allude to the ancient inhabitants of Africa; who were the *Gætuli* and the *Libyæ*, and lived

Prosequar, et raris habitata mapalia tectis? 340
 Sæpe diem noctemque, et totum ex ordine
 mensem
 Pascitur, itque pecus longa in deserta sine ullis
 Hospitiis: tantum campi jacet: omnia secum
 Armentarius Afer agit, tectumque, Laremque,

and their thinly inhabited cottages! Their flocks often graze both day and night, for a whole month together, and go through long deserts, without any fixed abode: so far do the plains extend: the African shepherd carries his all with him, his house, his gods,

upon cattle, being governed by no law, but wandering up and down, and pitching their tents where night overtook them. We learn this from the Carthaginian books, ascribed to king Hiempsal, as they are quoted by Sallust: "Sed qui mortales initio Africam habuerint, quique postea accesserint, aut quo modo inter se permixti sint; quamquam ab ea fama, quæ plerosque obtinet, diversum est; tamen uti ex libris Punicis, qui regis Hiempsalis dicebantur, interpretatum nobis est; utique rem sese habere cultores ejus terræ putant; quam paucissimis dicam: cæterum fides ejus rei penes autores erit. Africam initium habuere Gætuli, et Libyes, asperi incultique; queis cibus erat caro ferina atque humi pabulum, uti pecoribus. Hi neque moribus, neque lege, aut imperio cujusquam regebantur: vagi, palantes, quas nox coegerat sedes habebant." The nations, which in the most ancient times dwelt on the east of Egypt, seem to have been shepherds, as we may gather from many passages in the history of Abraham and his descendants. The religion and customs of these people were very opposite to those of the Egyptians, who were often invaded by them. Hence we find in the history of Joseph, that every shepherd was an abomination to the Egyptians. When the children of Israel departed out of Egypt, the inheritance which God gave them was in the country

inhabited by these shepherds: who being expelled by Joshua, invaded the lower Egypt, easily conquered it, and erected a kingdom, which was governed by a succession of kings of the race of these shepherds. They were afterwards expelled by the kings of the upper Egypt, and fled into Phœnicia, Arabia, Lybia, and other places, in the days of Eli, Samuel, Saul, and David. This seems to be the most ancient account of the inhabitants of Libya; whom therefore we find to have been originally shepherds.

I am not ignorant that this system is contrary to the opinion of some chronologers, who make the invasion of Egypt by the shepherds much more ancient, and suppose that king of Egypt, with whom Abraham conversed; to have been of that race. But, as Sir Isaac Newton observes, it is plain that Egypt was not under the government of the shepherds in the time of Joseph, but were either driven out before that time, or did not invade Egypt till after the departure of the children of Israel: which latter opinion seems most probable, as the best authorities place the time of their expulsion a little before the building of the temple of Solomon.

343. *Campi.*] In one of the Arundelian, and in one of Dr. Mead's manuscripts, it is *campis*.

344. *Laremque.*] It is *laboremque* in the Roman manuscript, according to Pierius. But *laremque* is

his arms, his Amyclean dog, and his Cretan quiver. Just as when the fierce Roman under arms takes his way under a heavy load, and pitches his camp against an enemy before he is expected. But quite otherwise, where are the Scythian nations, and the water of Mæotis, and where the turbid Ister rolls the yellow sands; and where Rhodope returns, being extended under the middle of the pole.

Armaque, Amyclæumque canem, Cressamque pharetram. 345

Non secus ac patriis acer Romanus in armis
Injusto sub fasce viam cum carpit, et hosti
Ante expectatum positus stat in agmine castris.
At non, qua Scythiæ gentes, Mæotique unda,
Turbidus et torquens flaventes Ister arenas : 350
Quaque redit medium Rhodope porrecta sub
axem.

certainly the right reading: for it was customary with these shepherds to carry their gods about with them. Thus we find in the book of Genesis, that Rachel had stolen her father's gods, and carried them with her in her flight.

345. *Amyclæumque canem.*] Amyclæ was a city of Laconia, which region was famous for the best dogs. Thus in ver. 405. we have *veloces Spartæ catulos*. Varro also mentions the Laconian dogs in the first place: "Item videndum ut boni seminii sint: itaque a regionibus appellantur *Lacones*, *Epirotici*, *Sallentini*."

346. *Non secus ac patriis, &c.*] The Poet here compares the African loaded with his arms and baggage to a Roman soldier on an expedition. We learn from Cicero, that the Romans carried not only their shields, swords, and helmets, but also provision for above half a month, utensils, and stakes: "Nostri exercitus primum unde nomen habeant, vides: deinde qui labor, quantus agminis: ferre plus dimidiati mensis cibaria: ferre, si quid ad usum velint: ferre vallum: nam scutum, gladium, galeam, in onere nostri milites non plus numerant, quam humeros, lacertos, manus."

347. *Injusto.*] It is used for very

great: as *iniquo pondere rastro*, and *labor improbus urget*.

Hosti.] Some read *hostem*.

348. *Agmine.*] Pierius tells us, that Arusianus Messus reads *ordine*.

349. *At non qua Scythiæ, &c.*] From Africa, the Poet passes to Scythia, and describes the manners of the northern shepherds. The description of winter, in these cold climates, has been justly admired as one of the finest pieces of poetry extant.

Scythiæ gentes.] The ancients called all the northern nations Scythians.

Mæotique unda.] So I read with Heinsius and Masvicius. The common reading is *Mæoticaque unda*. Pierius says it is *Mæotia* in the Roman, the Medicean, and most of the ancient manuscripts. I find *Mæotia* in the Cambridge and Bodleian manuscripts.

The lake Mæotis, or sea of Azof, lies beyond the Black Sea, and receives the waters of the Tanais, now called Don, a river of Muscovy.

350. *Ister.*] He seems to mean Thrace and the adjoining countries; for it is only the lower part of the Danube that the ancients called Ister; as was observed in the note on ver. 497. of the second Georgick.

351. *Quaque redit medium Rho-*

Illic clausa tenent stabulis armenta; neque ullæ
 Aut herbæ campo apparent, aut arbore frondes;
 Sed jacet aggeribus niveis informis, et alto
 Terra gelu late, septemque assurgit in ulnas. 355
 Semper hyems, semper spirantes frigora cauri.
 Tum sol pallentes haud unquam discutit umbras;

There they keep their herds shut up in stalls; and no herbs appear in the fields, no leaves on the trees; the earth lies deformed with heaps of snow, and deep frost, and rises seven ells in height. There is always winter, always north-west winds blowing cold. And then the sun hardly ever dispels the pale shades;

dope porrecta sub axem.] “Rhodope is a mountain of Thrace, which is extended eastward, and is there joined with Hæmus; then parting from it, it returns to the northward.” RŪÆUS.

353. *Neque ullæ aut herbæ campo apparent, aut arbore frondes.*] Thus also Ovid :

Orbis in extremi jaceo desertus arenis :
 Fert ubi perpetuas obruta terra nives.
 Non ager hic pomum, non dulces educat uvas :
 Non salices ripa, robora monte virent.

355. *Septemque assurgit in ulnas.*] It has been much controverted, what measure we are to assign to the *ulna*. Some will have it to be the measure from one long finger to the other, when both arms are extended, which we call an ell. Thus Dr. Trapp translates it :

———— Ridgy heaps of snow
 Sev'n ells in height, deform the country round.

Others are of opinion that it means no more than a cubit, or foot and half, being the measure from the elbow to the end of the long finger. This they confirm by the etymology of *ulna* from *ὠλήνη*. Thus Dryden translates it :

The frozen earth lies buried there, below
 A hilly heap, sev'n cubites deep in snow :

and before him, May :

The hidden ground with hard frosts evermore,
 And snow seven cubites deepe is cover'd o'er.

356. *Cauri.*] See the note on ver. 278.

357. *Tum sol pollentes, &c.*] This and the following lines are an imitation of Homer's description of the habitation of the Cimmerians :

"Ἐνθα δὲ Κιμμερίων ἀνδρῶν δῆμος τε πόλις τε
 Ἡῆρι καὶ νεφέλῃ κεκαλυμμένοι, οὐδέ ποτ' αὐτοῦς
 Ἡέλιος φαῖθων ἐπιδέρκεται ἀκτίνεσσιν,
 Οὐδ' ὀπός' ἂν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα,
 Οὔθ' ὅταν ἄψ' ἐπιγαίαν ἀπ' οὐρανόθεν προ-
 κράπηται.
 Ἄλλ' ἐπὶ νύξ' ἀλοή τέταται δειλοῖσι βροτοῖσι.

There in a lonely land and gloomy cells,
 The dusky nation of Cimmeria dwells ;
 The sun ne'er views th' uncomfortable seats,
 When radiant he advances, or retreats :
 Unhappy race ! whom endless night in-
 vades,
 Clouds the dull air, and wraps them round
 in shades.

Mr. POPE.

The habitation of the Cimmerians was near the Bosphorus, to the north-west, being part of the country here designed by Virgil. It cannot be imagined, however, that Homer, in the passage just now cited, supposes that Ulyssés sailed in one day from the island of Circe to the Bosphorus. It is more probable that he means the people mentioned by Ephorus, as he is quoted by Strabo, who were said to have their habitation near the lake Avernus, under ground, where they lived all the day long, without seeing the sun, not coming up till after sun-set. They conducted those

neither when being carried by his horses he mounts the sky; nor when he washes his head-long chariot in the red waves of the ocean. Sudden crusts grow over the running river; and the water now sustains iron wheels on its back,

Nec cum invectus equis altum petit æthera, nec
cum

Præcipitem Oceani rubro lavit æquore currum.
Concrescunt subitæ currenti in flumine crustæ,
Undaque jam tergo ferratos sustinet orbes, 361

who came to consult the infernal oracle, being a sort of priests to the Manes. Καὶ τοῦτο χάριον Πλουτωνίων τι ὑπελάμβανον, καὶ τοὺς Κιμμερίους ἐνταῦθα λέγεσθαι. καὶ εἰσέπλεον γὰρ οἱ προδυσάμενοι καὶ ἰλασσομένοι τοὺς καταχθονίους δαίμονας, ὅτων τῶν ἰφρηγυμένων τὰ τοιαῦτα ἱερέων, ἐργολαθῆκότων τὸν τόπον. Ἐφορος δὲ τοῖς Κιμμερίοις προσοικεῖον φησὶν αὐτοὺς ἐν καταγείοις οἰκίαις οἰκεῖν, ὡς καλοῦσιν ἀργύλλας, καὶ διὰ τίνων ὀρυγμάτων παρ' ἀλλήλους τε φοιτᾶν, καὶ τοὺς ξένους εἰς τὸ μαντεῖον δεχέσθαι, πολὺ ὑπὸ γῆς ἰδρυμένον. ζῆν δ' ἀπὸ μεταλλείας καὶ τῶν μαντευσμένων, καὶ τοῦ βασιλείας ἀποδείξαντος αὐτοῖς συντάξεις. εἶναι δὲ τοῖς περὶ τὸ χρηστήριον ἔδος πάτριον, μηδένα τὸν ἥλιον ὄραν, ἀλλὰ τῆς νυκτὸς ἕξω πορεύεσθαι τῶν χασμάτων. καὶ διὰ τοῦτο τὸν ποιητὴν περὶ αὐτῶν εἰπεῖν, ὡς ἄρα

οὐδὲ ποτ' αὐτοῖς
ἥλιος φαέθων ἐπιδέσχεται.

359. *Oceani rubro æquore.*] The waves of the ocean seem to be called red in this place, on account of the reflection of the setting sun. It is however very frequent amongst the poets, to call the sea purple. Thus also our Poet, in the fourth Georgick :

Eridanus, quo non alius per pinguia culta
In mare purpureum violentior influit
amnis.

Cicero, in a fragment of the second book of Academics, preserved by Nonius, describes the waves of the sea as growing purple, when it is cut by oars: "Quid? mare nonne
"cæruleum? at ejus unda, cum

"est pulsa remis, purpurascit." In the fourth book, he mentions the sea as being purple on the blowing of Favonius: "Mare illud quidem, "nunc Favonio nascente, purpureum videtur."

360. *Concrescunt subitæ currenti in flumine crustæ.*] In is wanting in the King's manuscript.

This is meant of the sudden freezing of the rivers in the northern countries.

361. *Undaque jam tergo, &c.*] Ovid also speaks of the freezing of the Danube so hard, that carriages were drawn, where ships had sailed:

Quid loquar, ut vincti concrescant frigore
rivi,

Deque lacu fragiles effodiantur aquæ?
Ipse, papyrifero qui non angustior amne
Miscetur vasto multa per ora freto,
Cæruleos ventis latices durantibus Ister
Congelat, et tectis in mare serpit aquis.
Quaque rates icrant, pedibus nunc itur:
et undas

Frigore concretas ungula pulsat equi.
Perque novos pontes subter labentibus
undis
Ducunt Sarmatici barbara plaustra
boves.

Strabo mentions the freezing of the lake Mæotis so hard, that the lieutenant of Mithridates overcame the Barbarians in a battle fought on the ice, in the very place where, in the following summer, he vanquished them in a sea fight: Οἱ δὲ πάγοι παρ' αὐταῖς τοιοῦτοί τινές εἰσιν ἐπὶ τῷ στόματι τῆς λίμνης τῆς Μαιώτιδος, ὅστις ἐν χωρίῳ, ἐν ᾧ χειμῶνος ὁ τοῦ Μιθριδάτου στρατηγὸς ἐνίκησε τοὺς βαρβάρους ἰκπο-

Puppibus illa prius patulis, nunc hospita plaustris.

Æraque dissiliunt vulgo, vestesque rigescunt

Indutæ, cæduntque securibus humida vina,

Et totæ solidam in glaciem vertere lacunæ, 365

Stiriaque impexis induruit horrida barbis.

and what before admitted broad ships, now is made a road for carriages; and brass frequently bursts in sunder, their clothes freeze on their backs, and they cleave the liquid wine with axes, and whole pools are turned into solid ice, and rigid icicles harden on their uncombed beards.

μαχῶν ἐπὶ τῷ πάγῳ, τοὺς αὐτοὺς καταναυμαχῆσαι θέρους, λυθέντος τοῦ πάγου.

363. *Æraque dissiliunt.*] Eratosthenes, as he is quoted by Strabo, speaks of a copper or brazen vessel being placed in a temple of Æsculapius, in memory of its having been bursten by frost: Ὁ δ' Ἐρατοσθένης καὶ τουτὶ τὸ γράμμα προφέρεται τὸ ἐν τῷ Ἀσκληπιεῖῳ τῶν Παντικισπαίεων, ἐπὶ τῇ βραγείῃ χαλχῆ ὑδρεῖα διὰ τὸν πάγον.

Ἐἴ τις ἄρ' ἀνθρώπων μὴ πείθεται οἷα παρ' ἡμῖν

Γίνεται, εἰς τήνδε γνώτω ἰδὼν ὑδρίαν

Ἦν οὐχ ἀνάθημα θεοῦ καλὸν, ἀλλ' ἐπίδηγμα

Χειμῶνος μεγάλου θήξ' ἱερεὺς Στρατίος.

164. *Cæduntque securibus humida vina.*] This freezing of wine has by some been supposed to be only a poetical fiction. But Ovid, who was banished into these countries, mentions it:

Udaque consistunt formam servantia testæ,

Vina: nec hausta meri, sed data frusta bibunt.

Captain James, who, in his voyage to discover the north-west passage, wintered in Greenland in 1631 and 1632, says their vinegar, oil, and sack, which they had in small casks in the house, was all hard frozen. Captain Monck, a Dane, who wintered there in 1619 and 1620, relates that no wine or brandy was strong enough to be proof against the cold, but froze to the bottom, and that the vessels split in pieces,

so that they cut the frozen liquor with hatchets, and melted it at the fire, before they could drink it. M. de Maupertuis, who, with some other Academicians, was sent by the king of France, in 1736, to measure a degree of the meridian under the arctic circle, says that brandy was the only liquor which could be kept sufficiently fluid for them to drink: “ Pendant un froid “ si grand, que la langue et les “ lèvres se gëloient sur le champ “ contre la tasse, lorsqu'on vouloit “ boire de l'eau-de-vie, qui étoit “ la seule liqueur qu'on pût tenir “ assez liquide pour la boire, et ne “ s'en arrachoient que sanglantes.” And a little afterwards he tells us, that the spirit of wine froze in their thermometers.

The epithet *humida* does not seem to be an idle epithet here, as many have imagined. The Poet uses it to express the great severity of the cold; that even wine, which above all other liquors preserves its fluidity in the coldest weather in other countries, is so hard frozen in these northern regions, as to require to be cut with hatchets. Ovid also, in the verses quoted at the beginning of this note, uses the epithet *uda*, on the same occasion.

365. *Et totæ solidam in glaciem.*] “ In the Roman manuscript it is “ *Et totæ in solidam*: but *solidam* “ *in glaciem* is much more elegant.”

PIERIUS.

366. *Stiriaque impexis induruit horrida barbis.*] Thus Ovid:

In the mean while it snows incessantly over all the air: the cattle perish: the large bodies of oxen stand covered with frost: and whole herds of deer lie benumbed under an unusual weight, and scarce the tips of their horns appear. These are not hunted with dogs, or ensnared with toils, or affrighted with crimson feathers: but they are stabbed directly, whilst they vainly strive to move the opposing hill, and make a loud braying, and are carried home with a joyful noise. The inhabitants themselves live in secure rest in caves which they have digged deep in the ground; and roll whole oaks and elms to the hearth, and set them on fire. Here they spend the night in sport,

Interea toto non secius aëre ningit;
Intereunt pecudes, stant circumfusa pruinis
Corpora magna boum; confertoque agmine cervi
Torpent mole nova, et summis vix cornibus ex-
tant. 370

Hos non immissis canibus, non cassibus ullis
Puniceæve agitant pavidos formidine pennæ:
Sed frustra oppositum trudentes pectore montem
Comminus obruncant ferro, graviterque ru-
dentes

Cædunt, et magno læti clamore reportant. 375
Ipsi in defossis specubus secreta sub alta
Otia agunt terra, congestaque robora, totasque
Advolvere focis ulmos, ignique dedere.
Hic noctem ludo ducunt, et pocula læti

Sæpe sonant moti glacie pendente capilli,
Et nitet inducto candida barba gelu.

367. *Aëre.*] In one of the Arundelian manuscripts it is *æquore*.

369. *Confertoque agmine cervi.*] Pierius says it is *confecto* in the Roman manuscript. It is *conserto* in the King's manuscript.

The Poet mentions herds of deer, because those animals do not live solitary, but in herds.

371. *Non cassibus.*] In one of the Arundelian manuscripts it is *nec cassibus*.

372. *Puniceæve agitant pavidos formidine pennæ.*] In one of Dr. Mead's manuscripts it is *puniceæque*. In the King's manuscript it is *pecudes* instead of *pavidos*.

It was the custom to hang up coloured feathers on lines, to scare the deer into the toils.

373. *Sed frustra.*] Pierius says it is *et frustra* in the Roman manuscript.

376. *In defossis specubus.*] Pomponius Mela, speaking of the Sarmatæ, says they dig holes in the

earth for their habitations, to avoid the severity of winter: "Sarmatæ auri et argenti, maximarum partium, ignari, vice rerum commercia exercent: atque ob sæva hyemis admodum assiduæ, demersis in humum sedibus, specus aut suffossa habitant, totum braccati corpus; et nisi qua vident, etiam ora vestiti." And Tacitus also says the Germans used to make caves to defend them from the severity of winter, and conceal their corn: "Solent et subterraneos specus aperire, eosque insuper multo fimo onerant, suffugium hyemi, et receptaculum frugibus."

377. *Totasque.*] Pierius says *que* is left out in many ancient manuscripts. I find the same reading in the King's, the Bodleian, and in one of Dr. Mead's manuscripts, and in some of the old printed editions.

379. *Pocula læti fermento atque acidis imitantur vitea sorbis.*] Ruæus interprets this passage to mean beer

Fermento atque acidis imitantur vitea sorbis. 380 and imitate the juice of the grape with barm and sour services.

and cyder. *Fermentum*, he says, signifies the fermentation of barley, wheat, or oats: when by a certain medicated heat the grain swells, and grows acid, which are the two effects of fermentation; which is therefore named from *ferveo*, as it were *fervimentum*: and thus *beer* is made. The other liquor is expressed from acid berries and fruits squeezed, such as apples, pears, cornels, services: and is called *cyder*, &c. Dr. Trapp interprets *fermentum* yest or barm, which, he thinks, is put for the liquor which it makes. But if *fermentum* means what we call yest or barm, I should rather think the Poet speaks only of one sort of liquor, made of the juice of services, fermented with yest: not of two sorts, as Dr. Trapp translates this passage;

And *beer* and *cyder* quaff, instead of wine.

Yest alone will not make any potable liquor. But let us see what the ancients did really mean by the word *fermentum*. We shall find this in Pliny, who plainly enough describes it to be what we call leaven: for he says it is made of dough, kept till it grows sour: "Nunc fermentum fit ex ipsa farina quæ subigitur, prius quam addatur sal, ad pultis modum decocta, et relicta donec acescat." I must acknowledge, that it is somewhat difficult to conceive what sort of liquor could be made of this leaven. Perhaps instead of *fermento*, we ought to read *frumento*, which will remove all the difficulty. It is certain that not only the northern people, but other nations also, used drink made of corn. Thus Pliny ascribes this

liquor to the western people, and to the Egyptians: "Est et Occidentis populis sua ebrietas, fruge madida: pluribus modis per Gallias Hispaniasque nominibus aliis, sed ratione eadem. Hispaniam jam et vetustatem ferre ea genera docuerunt. Ægyptus quoque e fruge sibi potus similes excogitavit: nullaque in parte mundi cessat ebrietas." The same author tells us that various liquors are made of corn, in Egypt, Spain, and Gaul, under different names: "Et frugum quidem hæc sunt in usu medico. Ex iisdem fiunt et potus, zythum in Ægypto, cælia et cæria in Hispania, cervisia in Gallia, aliisque provinciis." Tacitus, in his book *De Moribus Germanorum*, says expressly, that the common drink of that people was made of corn, corrupted into a resemblance of wine: "Potui humor ex hordeo aut frumento, in quendam similitudinem vini corruptus." Strabo mentions drink being made of corn and honey in Thule: Παρ' οἷς δὲ σῖτος καὶ μέλι γίνεσθαι, καὶ τὸ πόμα ἐντέτυθεν ἔχειν.

As for the drink made of services, I do not find it mentioned by any Roman writer, except Palladius, who speaks of it only by hearsay: "Ex sorbis maturis, sicut ex pyris, vinum fieri traditur et acetum." We find in the same author, that in his time wines were made of several sorts of fruit: "Hoc mense [Octobri] omnia, quæ locis suis leguntur, ex pomis vina conficiuntur." He mentions perry, or the wine made of pears, and describes the manner of making it: "Vinum de pyris fit, si contusa, et sacco rarissimo condita ponderibus comprimantur, aut præ-

Such is the unbridled nation of men, who live under the north pole, and are pierced by the Riphæan east wind :

Talis Hyperboreo septem subjecta trioni,
Gens effræna virum Riphæo tunditur euro,

“ lo.” He speaks also of cyder :
“ Vinum et acetum fit ex malis,
“ sicut ex pyris ante præcepi.”
381. *Hyperboreo.*] See the note
on ver. 196.

Septem subjecta trioni.] This *Tmesis*, as the grammarians call it, or division of *septemtrio* into two words, is not unfrequent. Thus Ovid :

— Scythiam, *septemque trionem*
Horrifer invasit Boreas :

And

Gurgite cæruleo *septem* prohibete *triones* :

And

— Interque *triones*
Flexerat obliquo plaustrum temone
Bootes.

Nay we often find *triones* without *septem*. Thus our Poet in the first and third *Æneids* :

Arcturum pluviasque Hyadas, geminos-
que *triones*.

Thus also Ovid :

Tum primum radiis gelidi caluere *triones* :

— Interque *triones*
Flexerat obliquo plaustrum temone
Bootes.

The *triones* or *septem triones* are the two northern constellations, commonly known by the names of the greater and lesser bear, in each of which are seven stars placed nearly in the same order, and which were fancied by the ancients to represent a waggon, and were therefore called *ἀμαξαι* and *plaustra* : whence we also call the seven stars in the rump and tail of the great bear *Charles's wain*. *Ælius* and *Varro*, as they are quoted by *Aulus Gellius*, tell us, that *triones* is as it

were *terriones*, and was a name by which the old husbandmen called a team of oxen : “ Sed ego quidem cum L. *Ælio* et M. *Varrone* sentio, qui *triones* rustico certo vocabulo boves appellatos scribunt, quasi quosdam *terriones*, hoc est arandæ colendæque terræ idoneos. Itaque hoc sidus, quod a figura posituraque ipsa, quia simile plaustri videtur, antiqui Græcorum *ἀμαξαι* dixerunt, nostri quæque veteres a bubus junctis *septentriones* appellarunt, id est, a septem stellis, ex quibus quasi juncti *triones* figurantur.” I believe that *Virgil*, by using *trioni* in the singular number, and adding the epithet *Hyperboreo*, means the lesser bear, under which are situated those who live within the arctic circle. *Dr. Trapp* seems to understand our Poet in this sense :

Such is th' unbroken race of men, who
live
Beneath the pole.

Dryden has introduced the Dutch in this place, and bestowed the epithet *unwarlike* upon them, which is not in the least countenanced either by history, or the words of his author :

Such are the cold Ryphean race, and
such
The savage Scythian, and *unwarlike*
Dutch.

382. *Riphæo tunditur euro.*] It has been already observed, that the Riphæan hills are probably that great ridge of mountains which divides Lapland from the northern part of Muscovy.

Why the poet mentions the east wind in this place, as blowing on the Hyperboreans from the Riphæ-

Et pecudum fulvis velatur corpora setis :
 Si tibi Lanicium curæ ; primum aspera sylvā,
 Lappæque tribulique absint : fuge pabula
 læta ;

385

and have their bodies covered with the yellow spoils of beasts. If wool is your care; in the first place avoid prickly bushes, and burrs, and cat-trops; and shun the fat pastures;

an hills, seems not very clear. It has already been observed, that those people were supposed to dwell on the north side of those hills, which was imagined to be even beyond the rising of the north wind. Strabo seems to treat the Riphæan hills themselves as a fabulous invention : *Διὰ δὲ τὴν ἄγνωστον τῶν τόπων τούτων, οἱ τὰ Ῥιπαῖα ὄρη καὶ τοὺς Ὑπερβορείους μυθοποιούντες, λόγου ἡΐωνται.* Pliny speaks of them as joining to Taurus: "Taurus mons ab Eois
 " veniens littoribus, Chelidonio pro-
 " montorio disterminat. Immen-
 " sus ipse, et innumerarum gentium
 " arbiter dextero latere septentrio-
 " nalis, ubi primum ab Indico mari
 " exurgit, lævo meridianus, et ad
 " occasum tendens: mediamque
 " distrahens Asiam, nisi opprimenti
 " terras occurrerent maria. Resi-
 " lit ergo ad septentriones, flexus-
 " que immensum iter quærit, velut
 " de industria rerum natura subinde
 " æquora opponente, hinc Phœni-
 " cium, hinc Ponticum, illinc Cas-
 " pium et Hyrcanium, contraque
 " Mæoticum lacum. Torquetur ita-
 " que collisus inter hæc claustra, et
 " tamen victor, flexuosus evadit
 " usque ad cognata Riphæorum mon-
 " tium juga, numerosis nominibus
 " et novis quacunque incedit insig-
 " nis." And in another place he says, "Subjicitur Ponti regio Col-
 " chica, in qua juga Caucasī ad
 " Riphæos montes torquentur, ut
 " dictum est, altero latere in Eu-
 " xinum et Mæotin devexa, altero
 " in Caspium et Hyrcanium mare."
 383. *Pecudum fulvis velatur cor-
 pora setis.*] I read *velatur* with Hein-

sus and Masvicius: the common reading is *velantur*. Pierius says it is *velatur* in the Roman manuscript, and in another of great antiquity, where *n* has been interlined by some other hand.

Ovid mentions the Getæ as being clothed with skins:

Hic mihi Cimmerico bis tertia ducitur
 æstas

Littore pellitis inter agenda Getas.

Tacitus also, speaking of the north-
 ern people, says, "Gerunt et fe-
 " rarum pelles, proximi ripæ negli-
 " genter, ultiores exquisitius, ut
 " quibus nullus per commercia cul-
 " tus."

384. *Si tibi, &c.*] The poet here gives directions about taking care of the wool: he observes, that prickly places and fat pastures are to be avoided; and then gives directions about the choice of the sheep, and particularly of the rams.

Si.] It is *sit* in the old Nurenberg edition.

Aspera sylvæ.] All prickly bushes are injurious to sheep, by rending their fine wool, and wounding their flesh, which he mentions soon after amongst their diseases: "secue-
 " runt corpora vepres."

385. *Lappæque tribulique.*] See the note on book i. ver. 153.

Fuge pabula læta.] The wool is thought not to be so good, if the cattle are very fat. Columella mentions the hungry lands about Parma and Modena, as feeding the most valuable sheep: "Nunc Gallicæ
 " pretiosiores habentur, earumque
 " præcipue Altinates: item quæ

and from the beginning choose for your flock those which are white with soft wool. Nay, though the ram should be of the purest white, yet if his tongue be black under his moist palate, reject him, for fear he should sully the fleece of his offspring with dusky spots;

Continuoque greges villis lege mollibus albos.
 Illum autem, quamvis aries sit candidus ipse,
 Nigra subest udo tantum cui lingua palato,
 Rejice, ne maculis infuscet vellera pullis 389

“circa Parmam et Mutinam macris
 “stabulantur campis.”

386. *Continuo.*] See the note on ver. 75.

Greges villis lege mollibus albos.] Varro mentions the softness of the wool, as essential in a good sheep: “De forma, ovem esse oportet corpore amplo, quæ lana multa sit et molli, villis altis et densis toto corpore, maxime circum cervicem et collum, ventrem quoque ut habeat pilosum, itaque quæ id non haberent, majores nostri apicæ appellabant, et rejiciebant.” Columella says the whitest are most esteemed; “Color albus cum sit optimus, tum etiam est utilissimus, quod ex eo plurimi fiunt, neque hic ex alio.” Palladius also observes, that regard is to be had to the softness of the wool: “Eligenda est vasti corporis, et prolixi, velleris, ac mollissimi, lanosi, et magni uteri.”

388. *Nigra subest udo tantum cui lingua palato.*] Aristotle affirms, that the lambs will be white, or black, or red, according to the colour of the veins under the tongue of the ram: *Λευκά δὲ τὰ ἔγκονα γίνονται καὶ μέλαινα, ἔάν ὑπὸ τῆ τοῦ κριοῦ γλῶττι λευκαὶ φλέβες ᾖσιν ἢ μέλαιναι. λευκὰ μὲν, ἔάν λευκαὶ, μέλαινα δὲ, ἔάν μέλαιναι. ἔάν δὲ ἀμφότεραι, ἀμφότερα. πυρρὰ δὲ, ἔάν πυρρὰί.* Varro also, from whom Virgil took this observation, gives a caution to observe if the tongue of a ram be black, or speckled, because the lambs will be of the same colour: “Animadvertendum quoque que linguane nigra, aut varia sit, quod fere qui ea habent, nigros

“aut varios, procreant agnos.” Columella, who quotes our poet on this occasion, enlarges on what he has said. He observes, that it is not enough for the fleece of a ram to be white, but his palate and tongue must be white also. For if these parts of the body are dark or spotted, the lambs will be dark and spotted too. He adds, that it is the same with black and red rams; and that if any regard is had to the wool, the marks of the male parent are chiefly to be observed: “Itaque non solum ea ratio est probandi arietis, si vellere candido vestitur, sed etiam si palatum, atque lingua concolor lanæ est. Nam cum hæ corporis partes nigræ aut maculosæ sunt, pulla vel etiam varia nascitur proles. Idque inter cætera eximie talibus numeris significavit idem, qui supra: *Illum autem, quamvis aries, &c. . . .* Una eademque ratio est in erythræis, et nigris arietibus, quorum similiter, ut jam dixi, neutra pars esse debet discolor lanæ, multoque minus ipsa universitas tergoris maculis variet. Ideo nisi lanatas oves emi non oportet, quo melius unitas coloris appareat: quæ nisi præcipua est in arietibus, paternæ notæ plerumque que natis inhærent.” Palladius also affirms, that if the tongue of the ram is spotted, the same defect will appear in his offspring: “In quibus non solum corporis candor considerandus est, sed etiam lingua, quæ si maculis fuscabitur, varietatem reddit in so-bole.”

Nascentum: plenoque alium circumspice
campo. 390

Munere sic niveo lanæ, si credere dignum est,

Pan deus Arcadiæ captam te, Luna, fefellit,

In nemora alta vocans: nec tu aspernata vo-
cantem.

At cui lactis amor, cytisos, lotosque frequentes

Ipsè manu, salsasque ferat præsepibus herbas.

and search all over the plain for another. Thus Pan the god of Arcadia, if we may give credit to the story, deceived thee, O Moon, being captivated with a snowy offering of wool; nor did you despise his invitation to come into the lofty woods. But those who desire to have milk, must give them with their own hands plenty of cytisos and water-lilies, and lay salt herbs in their cribs.

390. *Nascentum.*] In one of Dr. Mead's manuscripts it is *nascentis*.

Pleno.] In the King's manuscript it is *plano*.

391. *Munere sic niveo, &c.*] This and the following line are transposed, in both Dr. Mead's manuscripts.

Servius accuses Virgil of having changed the story, for it was not Pan, but Endymion, who was said to be beloved by the Moon, on account of his milk white sheep, with which he bribed her to his embraces. But I do not remember to have read in any of the ancient authors, that Endymion had any occasion to take pains to seduce the Moon. On the contrary, she fell in love with him, as he lay asleep on the mountain Latmos, or, as Cicero relates the fable, threw him into a sleep on purpose that she might have that opportunity of enjoying him: "Endymion vero, si fabulas audire volumus, nescio quando in Latmo obdormivit, qui est mons Cariæ, nondum opinorepperectus. Num igitur eum curare censes, cum Luna laboret, a qua consopitus putatur ut eum dormientem oscularetur?" This cannot therefore be the fable, to which Virgil alludes. Macrobius affirms, that Virgil took this fable of Pan and the Moon from the Georgicks of Nicander, which are now lost. The fable itself is variously related. Probus

tells us, that Pan being in love with the Moon offered her the choice of any part of his flock: that she choosing the whitest, was deceived, because they were the worst sheep. But surely, if the whitest sheep were the worst in the flock, it would not have answered Virgil's purpose to have alluded to the fable. I rather believe the fable, which our poet meant, was as Philargyrius and some others have related it; that Pan changed himself into a ram as white as snow, by which the Moon was deceived, as Europa was by Jupiter, in the form of a white bull.

394. *At cui lactis amor, &c.*] This paragraph informs us, that those who feed sheep for the sake of their milk, must afford them great plenty of proper nourishment.

Cytisum.] See the note on book ii. ver. 431.

Lotos.] I have ventured to translate this water-lilies on the credit of Prosper Alpinus. See the note on book ii. ver. 84. The great white water lily grows in rivers and deep ditches.

395. *Ipsè.*] Pierius says it is *ille* in the Roman and Medicean manuscripts, but he justly prefers *ipse*, as being more emphatical. I find *ille* in the King's and both the Arundelian manuscripts, and some of the oldest printed editions.

Salsasque ferat præsepibus herbas.]

This makes them fonder of drinking, and more distends their udders, and gives an obscure relish of salt to their milk. Many restrain the kids from their dams as soon as they are grown big, and fasten muzzles with iron spikes about their mouths. What they have milked at sun-rising and in the day time, they press at night; but what they milk in the night and at sun-setting, the shepherd carries at day-break in baskets to the town, or else they mix it with a small quantity of salt, and lay it up for winter. Nor let your care of dogs be the last; but

Hinc et amant fluvios magis, et magis ubera tendunt, 396

Et salis occultum referunt in lacte saporem.

Multi jam excretos prohibent a matribus hœdos,

Primaque ferratis præfigunt ora capistris.

Quod surgente die mulsero, horisque diurnis,

Nocte premunt; quod jam tenebris et sole cadente, 401

Sub lucem exportans calathis adit oppida pastor;

Aut parco sale contingunt, hyemique reponunt.

Nec tibi cura canum fuerit postrema; sed una

Columella does not approve the giving of marsh herbs to sheep that are in health; he recommends salt to be given them when they are sick, and refuse their food and drink. "Jucundissimas herbas esse, quæ aratro proscissis arvis nascuntur: deinde quæ pratis uliginose carentibus: palustres, sylvestresque minime idoneas haberi: nec tamen ulla sunt tam blanda pabula, aut etiam pascua, quorum gratia non exolescat usu continuo, nisi pecudum fastidio pastor occurrerit præbito sale, quod velut ad pabuli condimentum per ætatem canalibus ligamentis impositum cum e pastu redierint oves, lambunt, atque eo sapore cupidinem bibendi, pascendique concipiunt."

398. *Jam.*] It is *etiam* in the King's and in both the Arundelian manuscripts.

399. *Ferratis capistris.*] These muzzles, of which the poet speaks, are not such as confine the mouth of the lamb or kid, for then it could not eat. They are iron spikes fastened about the snout, which prick the dam, if she offers to let her young one suck.

402. *Calathis.*] Servius interprets

calathis brazen vessels, in which they used to carry milk and new cheese to town. But it was certainly a vessel not at all fit to carry milk: for it was made on purpose for the whey to run through and leave the curd behind, in order to make cheese, as we find it described by Columella: "Nec tamen admovenda est flammis, ut quibusdam placet, sed haud procul igne constituenda, et confestim cum concrevit, liquor in fiscellas, aut in *calathos*, vel formas transferendus est. Nam maxime refert primo quoque tempore serum percolari, et a concreta materia separari."

404. *Nec tibi cura canum, &c.*] Immediately after sheep and goats, the Poet makes mention of dogs; some of which are necessary to defend the folds against robbers and wolves, and others are of service in hunting.

Hesiod also advises us to take good care to have our dogs well fed, lest the man that sleeps by day should deprive us of our goods:

Καὶ κύνᾳ καθαρῶδοντα ποιῶν. μὴ φείδῃς
σίτου.
Μὴ ποτὶ σ' ἡμερόκοιτος ἀνὴρ ἀπὸ χρέμαθ'
ἔλθῃται.

Veloces Sparta catulos, acremque Molossum
 Pasce sero pingui: nunquam custodibus illis
 Nocturnum stabulis furem, incursusque lupo-
 rum,

407

Aut impacatos a tergo horrebis Iberos.

feed with fattening whey the swift hounds of Sparta, and the fierce mastiff of Molossia; trusting to those guards you need never to fear the nightly robber in your fold, nor the incursions of wolves, nor the restless Spaniards coming upon you by stealth.

405. *Veloces Sparta catulos.*] The dogs of Sparta were famous; thus we have seen already *Taygetique canes* and *Amyclæumque canem*. I take these Spartan dogs to be what we call hounds, for we find they were used in hunting; and Aristotle says they have long snouts, and a very quick scent: Δὲ ὅσον οἱ μυκτῆρες μακροί, οἷον τῶν Λακωνικῶν κυνίδων, ὁσφραντικά. We may observe also that Aristotle calls them *κυνίδια*, and Virgil *catuli*, whence we may judge that they were a smaller sort of dogs, than those which were used for the defence of the folds.

Acremque Molossum.] This dog has its name from Molossia, a city of Epirus. I take it to be that sort which we call a mastiff. Aristotle says there are two sorts of Molossian dogs: that, which is used for hunting, is not different from the common sort; but that, which is used by the shepherds, is large, and fierce against wild beasts: Τὸ δ' ἐν τῇ Μολοττία γένος τῶν κυνῶν, τὸ μὲν θηρευτικὸν οὐδὲν διαφέρει πρὸς τὸ παρὰ τοῖς ἄλλοις. τὸ δ' ἀκόλουθον τοῖς προβάτοις τῶ μεγέθει, καὶ τῇ ἀνδρείᾳ τῇ πρὸς τὰ θηρία. There is frequent mention of the loud barking of these dogs. Thus Lucretius:

Irritata canum cum primum magna Molossum
 Mollia ricta fremunt duros nudantia dentes:

And Horace:

— Simul domus alta Molossis
 Personuit canibus.

Columella speaks of two sorts of

dogs, one to guard the house, and the other to defend the folds. That which he recommends for the house, seems to be the mastiff, or *molossum*. He says it should be of the largest size, should bark deep and loud, that he may terrify the thieves with his voice, as well as with his look, nay and sometimes without being seen affright them with a horrid growling: “*Villæ custos eligendus est amplissimi corporis, vasti latratus, canorique, ut prius auditu maleficum, deinde etiam conspectu terreat, et tamen nonnunquam ne visus quidem horribili fremitu suo fuget insidiantem.*”

408. *Iberos.*] The *Iberi* have by some been supposed to be a people of that name who anciently dwelt in Pontus. But we find in Pliny that these Iberians were some of the people who settled in Spain: “*In universam Hispaniam M. Varro pervenisse Iberos et Persas, et Phœnicas, Celtasque et Pœnos tradit.*” The same author soon after informs us, that all Spain was called *Iberia* from the river *Iberus*: “*Iberus amnis navigabili commercio dives, ortus in Cantabris haud procul oppido, Juliobrica, ccccl. M. pass. fluens, navium per cclx. M. a Varia oppido capax, quem propter universam Hispaniam Græci appellavere Iberiam.*” The *Iberus* is now called the *Ebro*, and has the city of *Saragossa* on its banks. The *Spaniards* were so famous for their robberies, that the Poet makes use of their name, in this place, for robbers in general.

With dogs you will often course the timorous wild asses, with dogs you will hunt the hare and hind. Oftentimes also with the barking of your dogs you will rouse the wild boar from his muddy habitations: and with their noise drive the vast stag over the lofty mountains into the toils. Learn also to burn the odorous cedar in your folds,

Sæpe etiam cursu timidos agitabis onagros,
Et canibus leporem, canibus venabere damas.
Sæpe volutabris pulsos sylvestribus apros 411
Latratu turbabis agens, montesque per altos
Ingentem clamore premes ad retia cervum.
Disce et odoratam stabulis accendere cedrum,

It cannot be supposed, that he means literally the Spaniards themselves; for those people were too far removed from Italy, to be able to come by night to rob their sheep-folds. La Cerda has taken much pains to justify his countrymen, by shewing that it was anciently very glorious to live by rapine.

409. *Timidos.*] It is *tumidos* in one of the Arundelian manuscripts.

Onagros.] The *Onager* or wild ass is an animal of Syria, frequent about Aleppo and Apamia. The skin of it is very hard, and is dressed into that sort of knotty leather, which we call *chagrin*. Varro says the wild asses are very numerous in Phrygia and Lycaonia, and are easily made tame: "Unum ferum, quos vocant Onagros, in Phrygia et Lycaonia sunt greges multi Ad seminationem onagrus idoneus, quod e fero fit mansuetus facile, et e mansueto ferus nunquam." We find that their flesh was in great esteem amongst the ancients. Pliny mentions it as a singular taste in Mæcenas, that he preferred the colts of the tame ass to those of the wild one: "Pullos earum epulari Mæcenas instituit, multum eo tempore prælatos onagris: post eum interit autoritas saporis." The same author speaks of the wild asses of Africa, as excelling all others in taste: "Onagri in Phrygia et Lycaonia præcipui. Pullis eorum ceu præstantibus sapore, Africa gloriatur, quos lalisiones

"appellant." Virgil has been censured for mentioning the hunting of these animals, of which there were none in Italy. Varro indeed seems to speak as if there was no sort of asses in Italy except the tame: "Alterum mansuetum, ut sunt in Italia omnes." But, as we have just now been told that Mæcenas preferred the flesh of the tame ass to that of the wild one, we may conclude, that the wild asses were in Italy in Virgil's time.

411. *Volutabris.*] This word properly signifies the muddy places in which the swine delight to roll. Thus Varro: "Admissuras faciunt, prodigunt in lutosos limites, ac lustra, ut volentur in luto, quæ est illorum requies, ut latio hominis."

414. *Disce et odoratam.*] The Poet now proceeds to shew the injuries to which cattle are subject: and begins with a beautiful account of serpents.

Odoratam cedrum.] I have observed already, in the note on book ii. ver. 433. that the cedar of the Greek and Roman writers is not the cedar of Lebanon, but a sort of Juniper. Thus May translates this passage:

But learne to burne within thy sheltering
 roomes
Sweet Juniper.

This tree was accounted good to drive away serpents with its smoke. Palladius says that serpents are

Galbaneoque agitare graves nidore chelydros.
 Sæpe sub immotis præsepibus aut mala tactu

and to drive away the stinking chelydri with the strong smell of galbanum. Often under the neglected mangers either the

driven away by burning cedar, or galbanum, or women's hair, or harts' horns: "Propter serpentes, qui plerumque sub præsepibus latent, cedrum, vel galbanum, vel mulieris capillos, aut cervina cornua frequenter uramus."

415. *Galbaneo nidore.*] *Galbanum* is the concreted juice of a plant called *Ferula*. It is probably taken from more than one species. Herman, in his *Paradisus Batavus*, has given us a figure and description of a plant, under the name of *Ferula Africana Galbanifera, ligustici foliis et facie*, which being wounded yields a juice in all respects agreeing with the *Galbanum*. "Acredine aromatica sat penetranti gustantium linguam perstringit. Sauciata lac fundit viscidum sed dilutius et paucum, in lachrymam Galbano omnibus notis respondentem concreescens. E trimuli quadrimulive caulis geniculis sua sponte nonnunquam emanat." Dioscorides says it is the juice of a sort of *Ferula*, growing in Syria, that it has a strong smell, and drives away serpents with its fume; Καλλώτην ὅπως ἐστὶν Νάρθηκος ἐν Συρίᾳ γνηνομένου ὁσμὴ βαρεῖα θηρία τε θυμιαμένη διάκει. Pliny has almost the same words: "Dat et Galbanum Syria in eodem Amanto monte e ferula . . . Sincerum si uratur, fugat nidore serpentes." Columella also recommends the smoke of Galbanum, to drive away serpents: "Cavendumque ne a serpentibus adflentur, quarum odor tam pestilens est, ut interimat universos: id vitatur sæpius in censo cornu cervino, vel galbano vel muliebri capillo; quorum om-

nium fere nidoribus prædicta pestis submovetur."

Graves.] Servius reads *gravi*, making it agree with *galbaneo nidore*; which is not amiss: for the smell of galbanum is very strong. But the ancient manuscripts have *graves*, which is generally admitted by the editors. And indeed this is a proper epithet for the *chelydri*, on account of their offensive smell, as will be seen in the next note.

Chelydros.] In the King's manuscript it is *chelindros*.

S. Isidore makes the *chelydros* and *chersydros* to be the same: "Chelydros serpens, qui et chersydros dicitur, qui et in aquis et in terris moratur." But the *chersydros* is described by our Poet ten lines below. Lucan also makes the *chersydros* and *chelydros* two different sorts of serpents:

Natus et ambiguae coleret qui Syrtidos arva

Chersydros, tractique via fumante chelydri.

The *Chelydros* seems to be that sort of serpent, of which we find frequent mention among the Greek writers under the name of *δρυῖνος*. Nicander says the *dryinus* is called also *hydrus* and *chelydros*, and that it has a strong smell. Galen says the bite of them is very venomous, and the smell so very offensive, that it causes those who attempt to destroy them to think the most agreeable smells stinking. Ætius says this serpent stinks so grievously, as even to discover the place where it lurks. Thus we see that Virgil might well give these serpents the epithet *graves*.

416. *Sub immotis præsepibus.*]

viper of dangerous touch conceals itself, and affrighted flies the light; or that snake, the dreadful plague of kine, which uses to creep into houses and shady places, and spread his venom on the cattle, keeps close to the ground; be quick with stones, shepherd; be quick with clubs;

Vipera delituit, cælumque exterrita fugit :

Aut tecto adsuetus coluber succedere et umbræ,

Pestis acerba boum, pecorique adspergere virus,

Fovit humum. Cape saxa manu: cape robora,
pastor, 420

Pierius says it is *ignotis* in the Roman manuscript; but he justly prefers *immotis*.

Columella recommends in a particular manner the diligent sweeping and cleansing of the sheepcotes, not only to free them from mud and dung, but also from noxious serpents: "Stabula vero frequenter everrenda, et purganda, humor- que omnis urinæ deverrendus est, qui commodissime siccatur perforatis tabulis, quibus ovilia consternuntur, ut grex super- cubet: nec tantum cæno aut stercore, sed exitiosis quoque serpentibus tecta liberentur." *Immotis* therefore in this place means such places as have not been duly swept and cleansed.

417. *Vipera*.] Servius thinks that the *vipera* is so called *quod vi pariat*; others, with better reason, think it is so called *quod vivum pariat*. And indeed this animal differs from most other serpents, in bringing forth its young alive; whereas the rest lay eggs. It is known in England under the name of viper or adder. The bite of it is very venomous; though it seldom, if ever, proves mortal in our climate. The most immediate remedy for this bite is found to be olive oil applied instantly to the injured part. See *Phil. Trans.* no. 443. p. 313. and no. 444. p. 394.

418. *Coluber* *pestis acerba boum*.] I take the serpent here meant to be that which Pliny calls *boas*: This author affirms that they grow sometimes to a prodigious

bigness, and that there was a child found in the belly of one of them, in the reign of Claudius. He adds, that they feed on cow's milk, whence they have obtained their name. The words of Pliny are quoted in the note on book ii. ver. 374.

420. *Fovit*.] Pierius says it is *fodit* in some ancient manuscripts. *Foveo* properly signifies to foment, cherish, or embrace. In the twelfth *Æneid* it is used to express the fomenting of a wound:

Fovit ea vulnus lymphæ longævus Iapis.

In the second Georgick it is used for chewing medicinally :

—— Animos et olentia Medi
Ora fovent illo.

In the fourth Georgick it is used for holding water in the mouth till it is warm :

—— Prius haustu sparsus aquarum
Ora fove.

In the first *Æneid* it is used for embracing :

—— Hæc oculis, hæc pectore toto
Hæret et interdum gremio fovet :

And in the eighth :

—— Niveis hinc atque hinc Diva
Iacertis
Cunctantem amplexu molli fovet.

Hence it signifies the assiduous attendance of a lover on his mistress, in the third Eclogue :

—— Ipse Næarum
Dum fovet.

Tollentemque minas et sibila colla tumentem
 Dejice: jamque fuga timidum caput abdidit alte,
 Cum medii nexus, extremæque agmina caudæ
 Solvuntur, tardosque trahit sinus ultimus orbes.
 Est etiam ille malus Calabris in saltibus anguis,
 Squamea convolvens sublato pectore terga, 426
 Atque notis longum maculosus grandibus alvum:
 Qui dum amnes ulli rumpuntur fontibus, et dum
 Vere madent udo terræ, ac pluvialibus austris,
 Stagna colit, ripisque habitans, hic piscibus atram
 Improbus ingluviem ranisque loquacibus explet.
 Postquam exusta palus, terræque ardore dehiscunt,

432

and, whilst he rises threatening, and swells his hissing neck, knock him down: and now he is fled, and hides his fearful head; and his middle folds, and the last wreaths of his tail are extended, and his utmost spires are slowly dragged along. There is also that grievous snake in the Calabrian lawns, raising his breast, and waving his scaly back, and having his long belly marked with large spots, who, so long as any rivers burst from their springs, and whilst the lands are moist with the dewy spring and rainy south winds, frequents the pools, and making his habitation in the banks, greedily crams his horrid maw with fishes and loquacious frogs. But after the fen is burnt up, and the earth gapes with heat,

Thus also, in the ninth Æneid, it signifies the keeping close of an army within their trenches :

————— Non obvia ferre
 Arma viros; sed castra fovere.

In much the same sense it seems to be used here, for a serpent's keeping close to the ground, under the muck of an uncleansed sheep-cote. Besides it is usual for serpents to lay their eggs under dung, in order to be hatched.

Cape saxa manu.] The rapidity of this verse finely expresses the necessary haste on this occasion, to catch up stones and sticks to encounter the serpent. This is one of the many beautiful passages, which Vida has selected from our poet :

At mora si fuerit damno, properare ju-
 bebo.
 Si se forte cava extulerit male vipera
 terra
 Tolle moras, cape saxa manu, cape ro-
 bora pastor;
 Ferte citi flammæ, date tela, repellite
 pestem.

422. *Timidum.*] It is *tumidum* in the Bodleian manuscript, in the old

Nurenberg edition, and in the Venice edition of 1475.

425. *Est etiam ille malus, &c.*] It is universally agreed, that the Poet here describes the *Chersydrus*, which is so called from $\chi\epsilon\rho\sigma\omicron\varsigma$ *earth*, and $\upsilon\delta\omega\varsigma$ *water*, because it lives in both these elements. The form and nature of this serpent are no where so well described, as in this passage of our Poet.

428. *Ulli.*] It is *ullis* in the King's manuscript.

431. *Explet.*] Pierius says it is *implet* in many of the ancient manuscripts.

432. *Exusta.*] It is generally read *exhausta*. Pierius found *exusta* in the oblong, the Lombard, and some other ancient copies. It is *exusta* in the Bodleian manuscript, and in several of the oldest editions. Heinsius also, and after him Masvicius read *exusta*. I believe that Virgil wrote *exusta*, and that his transcribers have altered it to *exhausta*, imagining it to be sufficient to say the fens are exhausted, those watery places not being easily burnt up. But whosoever is conversant in fenny countries, must

he leaps on the dry ground, and rolling his flaming eyes rages in the fields, being exasperated by thirst, and terrified with the heat. May I never at such a time indulge myself in sleeping in the open air, or lie upon the grass on the edge of a wood; when renewed by casting its slough, and glittering with youth, it leaves its young ones or eggs at home, and slides along, raising itself up to the sun, and brandishes its three-forked tongue. I will also teach you the causes and signs of their diseases. The filthy scab afflicts the sheep, when a cold rain,

Exilit in siccum, et flammantia lumina torquens
 Sævit agris, asperque siti atque exterritus æstu.
 Ne mihi tum molles sub dio carpere somnos, 435
 Neu dorso nemoris libeat jacuisse per herbas:
 Cum positis novus exuviis nitidusque juvena
 Volvitur, aut catulos tectis aut ova relinquens,
 Arduus ad solem et linguis micat ore trisulcis.
 Morborum quoque te causas et signa docebo.
 Turpis oves tentat scabies, ubi frigidus imber

know that in dry seasons no lands are more scorched up than the fens. In the first Georgick we have,

Et cum exustus ager morientibus æstuat
 herbis.

This whole 432d verse is wanting in one of Dr. Mead's manuscripts.

433. *Exilit.*] Pierius says it is *exiit* in the Lombard and Medicean manuscripts. I find the same reading in one of the Arundelian and in one of Dr. Mead's manuscripts. But *exilit* is generally received.

Torquens.] It is *linquens* in the King's manuscripts: *et* also is there wanting between *siccum* and *flammantia*.

434. *Exterritus.*] Fulvius Ursinus says it is *exercitus* in the old Colotian manuscript, which is no inlegant reading.

435. *Ne.*] It is *nec* in one of the Arundelian and in one of Dr. Mead's manuscripts, and in an old quarto edition printed at Paris in 1494.

Dio.] It is *divo* in the King's, the Bodleian, one of the Arundelian, one of Dr. Mead's manuscripts, and in several of the old editions. In the other Arundelian copy it is *clivo*.

437.] In one of the Arundelian manuscripts, after this verse, follows

Lubrica convolvens sublato pectore terga,

which is a repetition of ver. 426, there being only *lubrica* put for *squamea*.

The Poet now describes the diseases, to which sheep are subject.

441. *Turpis oves tentat scabies.*] Columella observes, that no animal is so subject to the scab as sheep. He adds, that it usually arises on their being injured by cold rain or frost; or after shearing, if they are not well washed, or if they are permitted to feed in woody places, where they are wounded with brambles and briars; or if they are folded where mules, or horses, or asses have stabled; or if they are lean for want of sufficient pasture, than which nothing sooner brings the scab. "Oves frequentius, quam ullum aliud animal infestantur scabie, quæ fere nascitur, sicut noster memorat poëta,

" ————— Cum frigidus imber

" Altius ad vivum persedit, et horrida

" cano

" Bruma gelu:

" vel post tonsuram, si remedium
 " prædicti medicaminis non adhibeas, si æstivum sudorem mari,
 " vel flumine non ablvas, si tonsum
 " gregem patiaris sylvestribus rubis, ac spinis sauciari: si stabulo
 " utaris, in quo mulæ, aut equi, aut

Altius ad vivum persedit, et horrida cano 442
 Bruma gelu; vel cum tonsis illotus adhæsit
 Sudor, et hirsuti secuere corpora vepres.
 Dulcibus idcirco fluviis pecus omne magistri
 Perfundunt, udisque aries in gurgite villis 446
 Mersatur, missusque secundo defluit amni.
 Aut tonsum tristi contingunt corpus amurca,

and winter stiff with hoary frost, have pierced them to the quick: or when their sweat not being washed off after shearing has stuck to them, and rough thorns have torn their bodies. On this account the shepherds wash all their cattle in sweet rivers, and the ram is plunged in the river, and sent to float along the stream. Or else they anoint their shorn bodies with bitter lees of oil,

“ asini steterunt: præcipue tamen
 “ exiguitas cibi maciem, macies
 “ autem scabiem facit.”

[*Ubi.*] Pierius says it is *cum* in the Roman manuscript.

445. *Dulcibus idcirco fluviis, &c.*] Columella says, that a sheep, as soon as it is sheared, should be anointed with a mixture of the juice of lupines, the lees of old wine, and the dregs of oil in equal quantities; and be washed four days afterwards in the sea, or in rain water salted: and quotes the authority of Celsus, who affirms that a sheep treated after this manner will be free from the scab for a whole year; and that the wool will be the longer and softer for it. “ Verum ea quandocunque de-
 “ tonsa fuerit, ungi debet tali me-
 “ dicamine, succus excocti lupini,
 “ veterisque vini fæx, et amurca
 “ pari mensura miscentur, eoque
 “ liquamine tonsa ovis imbuitur,
 “ atque ubi per triduum delibato
 “ tergore medicamina perbiberit,
 “ quarto die, si est vicinia maris,
 “ ad littus deducta mersatur: si
 “ minus est, cælestis aqua sub dio
 “ salibus in hunc usum durata
 “ paulum decoquitur; eaque grex
 “ perluitur. Hoc modo curatum
 “ pecus anno scabrum fieri non
 “ posse Celsus affirmat, nec dubium
 “ est, quin etiam ob eam rem lana
 “ quoque mollior atque prolixior
 “ renascatur.” Thus Columella re-
 commends the salt water as a pre-

servative against the scab; but Virgil advises the use of sweet river water as a cure after the distemper has seized them.

448. *Aut tonsum tristi, &c.*] We have seen already in the preceding note, the composition which Columella prescribes against the scab. The same author adds Hellebore to his liniment, when it is to be applied to a sheep in which the disease is already begun: “ Facit autem com-
 “ mode primum ea compositio,
 “ quam paulo ante demonstravi-
 “ mus, si ad fæcem et amurcam,
 “ succumque decocti lupini misceas
 “ portione æqua detritum album
 “ Elleborum.” It must be allowed that the ointment which Virgil here describes is an excellent composi-
 tion.

[*Amurca.*] The lees of oil are much in use in Italy, and other countries where oil is made. We find it recommended by Cato for many purposes. We find the virtues of it collected by Dioscorides. It is, says he, the dregs of oil. Being boiled in a copper vessel to the consistence of honey, it is astringent, and has the other effects of Lycium. It is applied to the toothache and to wounds with vinegar and wine: it is added to medicines for the eyes, and to those which obstruct the pores. It is the better for being old. It is applied with success to ulcers of the *anus* and *pudenda*. If it is boiled again with

and add litharge, and native sulphur, and Idæan pitch, and fat wax, and squill, and strong hellebore, and black bitumen.

Et spumas miscent argenti, vivaque sulphura,
Idæasque pices, et pingues unguine ceras, 450
Scillamque, Helleborosque graves, nigrumque
bitumen.

verjuice to the consistence of honey, it draws out the rotten teeth. It heals the scab in cattle, being made into a liniment with the decoction of lupines and chamæleon. It is of great service to anoint the gout and pains of the joints with dregs of oil. A skin with the hair on smeared with it, and applied to the dropsy, diminishes the swelling: Ἀρόργη, ὑποστάθμη ἐστὶν ἐλαίας τῆς ἐκθλιβομένης. ἢ τις ἐψηθεῖσα ἐν χαλχῷ κυπρίῳ μέχρι μελιτώδους συστάσεως, στύφει. ποιοῦσα πρὸς ἂ καὶ τὸ λίκιον. ἐκπερισσοῦ δὲ καὶ πρὸς ὀδονταλγίας καὶ τρέανματα. ἐπιχειρομένη μετ' ὄξους ἢ οἴνου ἢ οἴνομέλιτος. μίγνυται δὲ καὶ ὀφθαλμικαῖς δυνάμεσι καὶ ἐμπλαστικαῖς. παλαιούμενη τε βελτίων γίνεταί. ἔγχεσμα τε ἔδρα καὶ αἰδοῖα καὶ μήτραις εἰλωμέναις ἐστὶ χρήσιμος. ἐμβάλλει δὲ καὶ τοὺς ἐφαρμένους ὀδόντας σὺν ὀμφακίῳ ἐψηθεῖσα ἄχρι μελιτώδους συστάσεως, καὶ περιπλασθεῖσα. ψάρας τε κτηνῶν σὺν θερμῶν ἀφεψήματι καὶ χαμαιλέοντος καταχειρομένη θεραπεύει. ἢ δὲ ἀνέψητος καὶ πρόσφατος ποδαγρικούς καὶ ἀρθροσηκούς ὠφελεῖ. θερμὰ καταντληθεῖσα ἐγχειρομένη δὲ εἰς κώδιον καὶ ἐπιθεμένη ἐπὶ τῶν ὑδροπικῶν, στέλλει τὸν ὄγκον.

449. *Spumas argenti.*] Some have supposed the poet to mean quicksilver, grounding their opinion on the following passage of Calpurnius:

— Vivi quoque pondere melle
Argenti coquito.

But quicksilver was never called *spuma argenti*, by which name the ancients seem to understand what we call litharge. It arises in the purification of silver, as is plainly enough described by Pliny: "Fit

" in iisdem Metallis et quæ vocatur
" *Spuma argenti*. Genera ejus tria
" . . . Omnis autem fit excocta sua
" materia ex superiori catino deflu-
" ens in inferiorem, et ex eo sub-
" lata veruculis ferreis, atque in
" ipsa flamma convoluta veruculo,
" ut sit modici ponderis. Est au-
" tem, ut ex nomine ipso intelli-
" potest, fervescentis et futuræ ma-
" teriæ spuma. Distat a scoria,
" quo potest spuma a fæce distare.
" Alterum purgantis se materiæ,
" alterum purgatæ vitium est."

Vivaque sulphura.] So Servius and most of the commentators agree that it should be read. Pierius found *et sulphura viva* in the Roman, Medicean, and Lombard manuscripts. I find the same reading in the King's, the Cambridge, the Bodleian, and in both the Arundelian manuscripts. It is *ac sulphura viva* in one of Dr. Mead's manuscripts, and in several of the oldest printed editions.

Sulphur is without doubt a good ingredient in this composition.

450. *Idæasque pices.*] Pitch is called Idæan, because pitch-trees abound on mount Ida. Pitch is of two sorts, *arida* or *secca*, which we call properly *pitch*; and *liquida*, which we call *tar*. I believe it is the *pix liquida* or *tar* which the poet means. Pliny says it is an excellent remedy for the scab in cattle: "Præstantissimum ad canum et jumentorum scabiem."

Ceras.] Wax seems to be added chiefly to give to the medicine the consistence of an ointment.

451. *Scillam.*] The squill or sea

Non tamen ulla magis præsens fortuna laborum
 est,
 Quam si quis ferro potuit rescindere summum
 Ulceris os : alitur vitium, vivitque tegendo ; 454
 Dum medicas adhibere manus ad vulnora pastor

But there is no remedy so successful as to lay the sore open ; the distemper increases, and gains strength by being covered ; whilst the shepherd refuses to apply his healing hands to the wound,

onion is a bulbous root, like an onion, but much larger. It is brought to us from Spain.

Helleborosque graves.] There are two kinds of Hellebore, the black and the white. I take it to be the white Hellebore that Virgil means. Columella expressly mentions the white Hellebore, as we have seen already in the quotation from that author, in the note on ver. 448. Dioscorides however ascribes the power of curing this sort of diseases to the black Hellebore: Θεραπείη δὲ καὶ ψώρας μετὰ λιβανωτοῦ ἢ κηροῦ καὶ πίσης καὶ κεδρίνου ἐλαίου καταχρηστέονος. The white Hellebore is known to be serviceable in diseases of the skin, if it be externally applied ; but it is too rough to be taken inwardly, as the black sort is. Hence perhaps Virgil added the epithet *graves*, to express the *white* Hellebore.

Bitumen.] *Bitumen*, or, as the Greeks called it, *Asphaltus*, is a fat, sulphureous, tenaceous, inflammable substance, issuing out of the earth or floating upon water, as at Pitchford in Shropshire, and in the island Barbadoes in America, whence it is brought hither under the name of *Barbadoes tar*. Sometimes it is found hardened into a substance like pitch. The most esteemed is that which is found in Judæa, and is called *Bitumen Judaicum*, or *Jews-pitch*. This is seldom if ever brought hither: what is generally sold for it being little different from common pitch. Pliny mentions a mixture of bitumen and pitch as

good for the scab in sheep : “ Est
 “ et Pissasphaltos, mixta bitumini
 “ pice, naturaliter ex Apollionata-
 “ rum agro. Quidam ipsi miscent,
 “ præcipuum ad scabiem pecorum
 “ remedium.”

452. *Non tamen ulla, &c.*] It has not without reason been said by the writers of Virgil’s life, that our poet had studied physic. The respect with which he mentions the physician Iapis, and the many medicines occasionally mentioned in his works, greatly favour this tradition. He has just mentioned an ointment, compounded with greater skill, and described with greater propriety of expression, than any that we meet with in the other writers of agriculture. He now adds with much judgment that no application is of so much service, as to lay open the ulcer, and give a free discharge to the corroding matter.

453. *Rescindere.*] It properly signifies *to open* ; in which sense it is used also in the twelfth *Æneid* :

Ense secant lato vulnus, telique late-
 bram
Rescindant penitus.

In the same manner it seems to have been used by Lucretius :

Proptereaque solere vias rescindere nos-
 tris
 Sensibus.

454. *Alitur vitium, vivitque tegendo.*] Thus also Lucretius :

Ulcus enim vivescit, et inveterascit
 alendo.

and sitting still begs the Gods to assist him. Moreover when the pain, reaching to the very bones of the bleating sheep, rages, and a parching fever consumes their limbs, it has been of service to avert the kindled heat, and pierce the vein spouting with blood between the under parts of the foot; just as the Bisaltæ use, and the fierce Gelonian, when he flies to Rhodope, and to the deserts of the Getæ, and drinks milk mixed with horse's blood. If you ever see one of your sheep stand at a distance, or often creep under the mild shade, or lazily crop the ends of the grass, or lag behind the rest, or lie down, as she is feeding, in the middle of the plain, and return alone late at night; immediately cut off the faulty sheep,

Abnegat, aut meliora Deos sedet omnia poscens.
 Quin etiam ima dolor balantum lapsus ad ossa
 Cum furit, atque artus depascitur arida febris;
 Profuit incensos æstus avertere, et inter
 Ima ferire pedis salientem sanguine venam : 460
 Bisaltæ quo more solent, acerque Gelonus,
 Cum fugit in Rhodopen, atque in deserta
 Getarum,
 Et lac concretum cum sanguine potat equino.
 Quam procul aut molli succedere sæpius um-
 bræ,
 Videris, aut summas carpentem ignavius herbas,
 Extremamque sequi, aut medio procumbere
 campo 466
 Pascentem, et seræ solam decedere nocti ;
 Continuo culpam ferro compesce, prius quam

456. *Et.*] Pierius says it is *aut* in the Roman manuscript.

Omnia.] It is *omina* in the Roman manuscript, according to Pierius. It is *omina* also in the Venice edition in fol. 1475. La Cerda reads *omina*.

461. *Bisaltæ.*] The *Bisaltæ* were a people of Macedon.

Gelonus.] See book ii. ver. 115.

462. *Rhodopen.*] *Rhodope* is a mountain of Thrace.

Getarum.] The *Getæ* or Dacians dwelt near the Danube.

463. *Lac concretum cum sanguine potat equino.*] This custom of drinking milk and horse's blood is ascribed to the Massagetæ, a people of Scythia, by Dionysius.

Τοὺς δὲ μετ' ἀναπολίην δὲ, πέρην κελᾶδοντος
 Ἀράξου

Μασσαγίται ναίουσι, θοῶν ῥυτῆρες δίσταυν.
 Ἄνδρες οἷς μήτ' αὐτοῖς ἐγὼ, μήθ' ὅστις ἑταῖρος
 Ἐμπελάσσει μάλα γὰρ τε κακοζυγότεροι
 ἄλλων

Οὐ γὰρ σφὶν σίσαιο μελίφρονος ἔστιν ἰδῶδη,
 Οὐδὲ μὲν οὐδ' οἶνος μεταδήμιος. ἀλλὰ γὰρ
 ἴσσω

Ἀίματι μίσγοντες λευκὸν γάλα, δαῖτα τί-
 νονται.

Pliny mentions the *Sarmatæ* as mixing millet with the milk of mares, or the blood drawn out of their legs: "Sarmatarum quoque gentes hæc maxime pulte aluntur, et cruda etiam farina equino lacte vel sanguine e cruris venis admixto." The same is said by other authors, of different nations inhabiting those parts.

464. *Aut.*] It is *ut* in the King's manuscript.

Succedere.] In one of the Arundelian manuscripts it is *succumbere*.

Sæpius.] In the King's manuscript it is *mollius*.

465. *Ignavius.*] Pierius found *segnius* in the Roman manuscript.

467. *Et.*] The conjunction is omitted in one of Dr. Mead's manuscripts.

Sera nocti.] Pierius says it is *sera nocte* in the ancient manuscripts.

468. *Continuo culpam ferro com-*

Dira per incautum serpent contagia vulgus.
 Non tam creber agens hyemem ruit æquore
 turbo, 470

before the dreadful contagion spreads itself over the unwary flock. The whirlwind which brings on a storm,

pesce.] Most of the printed editions, and all the manuscripts which I have collated, have *continuo ferro culpam*, which seems very unharmonious. Servius reads *continuo culpam ferro*, which order of the words Pierius also found in the Roman, the Medicean, and other very ancient manuscripts. I have found the same order in two old editions in folio, printed at Venice in 1475 and 1476, and in an old edition of the Georgicks in octavo, printed at Paris in 1495. The same is admitted also by La Cerda and Heinsius.

Servius interprets *culpam ferro compesce* to mean, that the shepherd by killing an infected sheep avoids being guilty himself of a crime, in suffering it to live to the damage of the whole flock: "Atqui habere morbum culpa non est: sed hoc dicit, occidendo eam, tuam culpam compesce, id est, vita crimen in quod potes incidere, si, dum uni parcis, fuerit totus grex ejus contagione corruptus." Grimoldus is of the same opinion; "Hæc inquam signa et indicia, quæ febrim solent antecedere, simul atque perceperis, crimen vitabis, in quod poteris incidere, si dum uni parcis, fuerit totus grex ejus contagione corruptus." La Cerda gives the same interpretation: "Illud *culpam ferro compesce* referatur ad eam culpam, quæ residet in pastore, nisi utatur ferro." Ruæus seems to think that by *culpam* is meant the disease of the sheep: "hujus morbum coercere statim ferro." But Virgil is not here speaking of any partial disease, which might be restrained by being

cut out, but of a general disorder which spreads itself over the whole body, making the sheep loath its food, and lag heavily behind the flock. I am persuaded therefore, that by *culpam* he means the infected sheep, and by *ferro compesce*, that it should be killed, to prevent the contagion from spreading. Thus in the second Georgick, he uses *ramos compesce*, to express the pruning of trees, to hinder the too luxuriant spreading of the branches:

————— Tum denique dura
 Exerce imperia, et ramos compesce fluentes.

All the translators have concurred in understanding *culpam compesce*, to be meant of killing the sheep. Thus May:

————— Straight kill that sheep
 Before th' infection through th' whole
 flocke doe creepe;

And Dryden:

Revenge the crime, and take the traitor's
 head,
 E'er in the faultless flock the dire
 contagion spread:

And Dr. Trapp:

Delay not, kill th' infected; e'er thro' all
 Th' unwary flock the dire contagion
 spread.

470. *Non tam creber agens, &c.*] After these diseases, to which the sheep are subject, our Poet adds that the distempers of cattle are innumerable. Hence he takes occasion to speak of a great plague, by which all the country about the Alps was laid waste.

"The words *agens hyemem*," says Dr. Trapp, "are commonly ex-

and rushes upon the main, is not so frequent, as the plagues of cattle are many; nor do these diseases prey on single bodies, but sweep off whole flocks on a sudden, both lambs and sheep, and the whole flock entirely. This any one may know, who sees the lofty Alps, and the Noric castles on the hills, and the fields of Iapidian Timavus, and the realms of the shepherds even now after so long a time deserted, and the lawns lying waste far and wide. Here formerly a most miserable plague arose by the corruption of the air,

Quam multæ pecudum pestes: nec singula morbi
Corpora corripiunt; sed tota æstiva repente,
Spemque gregemque simul, cunctamque ab
origine gentem.

Tum sciat, aërias Alpes, et Norica siquis
Castella in tumulis, et Iapidis arva Timavi, 473
Nunc quoque post tanto videat desertaque regna
Pastorum, et longe saltus lateque vacantes.
Hic quondam morbo cæli miseranda coorta est

“plained by *tempestatem ferens*.
“And then it should be rendered
“not in but before a storm. But
“I rather understand it, *agens* for
“*agitans hyemem*, or *aerem* in
“*hyeme*, i. e. *procella*. Surely a
“multitude of whirlwinds do not
“precede a storm; but are them-
“selves one, or at least parts of
“one.”

I do not think that *creber agens hyemem turbo* is to be understood to mean, that many whirlwinds precede one single storm, but that the sea is tossed by many whirlwinds, each of which precedes a storm. That a violent storm is usually preceded by a whirlwind is most certain: therefore to enter into a debate, whether the whirlwind is to be accounted a forerunner of a storm, or a part of the storm itself, would be a mere logomachy.

471. *Quam multæ pecudum pestes*.] The Poet cannot mean that pestilences or murrains are as common among the cattle, as storms on the sea. *Pestis* is a more general word, and includes all the several great misfortunes that attend them. Thus a little before, he calls a serpent *Pestis acerba boum*.

472. *Æstiva*.] “*Æstiva* are the
“shady places, in which the cattle
“avoid the heat of the sun in sum-
“mer; thus Statius:

“— *Et umbrosi patuere æstiva Lycæi*.”
SERVIUS.

473. *Spemque gregemque*.] Ser-
vius interprets this, *agnos cum ma-*
tribus, which is generally received.

474. *Tum sciat*, &c.] “The sense
“is this, if any one knows what
“sort of places these were, when
“they were full of cattle, he may
“now see them empty, though it
“is a long time since the pesti-
“lence.” SERVIUS.

Aeris Alpes.] The Alps are
called *aeriæ*, from their great
height: they divide Italy from
France and Germany.

Norica.] *Noricum* was a region
of Germany, bordering on the Alps.
Great part of it is what we now
call *Bavaria*.

Iapidis arva Timavi.] Some read
Iapygis; but *Iapygia* was a part of
the kingdom of Naples, far distant
from the Alps, of which Virgil is
here speaking. *Iapidis* is certainly
the true meaning: for *Iapidia* was
in the Venetian territory, where
the river *Timavus* flows. This part
of Italy is now called *Friuli*.

Schrevelius and Masvicius read
arma instead of *arva*.

Timavus is a river of Carniola:
it is now called *Timavo*.

478. *Hic*.] It is *hinc* in one of
the Arundelian manuscripts.

Virgil is generally thought to

Tempestas, totoque autumnu incanduit æstu,

and raged through all the heat
of autumn,

speaking in this place of the plague which broke out in Attica, in the first year of the Peloponnesian war, which has been so accurately described by Hippocrates, Thucydides, and Lucretius. This last author, whom our Poet seems to emulate, derives this plague from Egypt :

Hæc ratio quondam morborum, et mortifer æstas
Finibu' Cecropiis funestos reddidit agros,
Vastavitque vias, exhausit civibus urbem.
Nam penitus veniens Ægypti e finibus ortus,
Aëra permensus multum, camposque natantes,
Incubuit tandem populo Pandionis: omnes
Inde catervatim morbo mortique dabantur.

*A plague thus rais'd, laid learned Athens waste ;
Thro' ev'ry street, thro' all the town it pass'd,
Blasting both man and beast with pois'nous wind :
Death fled before, and ruin stalk'd behind.
From Egypt's burning sands the fever came,
More hot than those that rais'd the deadly flame.
At length the raging plague did Athens seize,
The plague ; and death attending the disease.
Then men did die by heaps, by heaps did fall,
And the whole city made one funeral.*

CREECH.

But Thucydides says it began first in that part of Ethiopia, which borders upon Egypt, then it fell upon Egypt and Libya, and into the greatest part of the Persian territories; and then it suddenly invaded the city of Athens: "Ἡρξάτο δὲ τὸ μὲν πρῶτον, ὡς λέγεται, ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, ἔπειτα δὲ καὶ ἐς Αἴγυπτον καὶ Λιβύην κατέβη, καὶ ἐς τὴν Βασιλείως γῆν τὴν πολλήν. ἐς δὲ τὴν Ἀθηναίων πόλιν ἐξαπιναιώς ἐπέπεσε. But

Virgil seems to make his pestilence much more ancient than that of Athens, for he mentions Chiron, who lived at least five hundred years before Hippocrates, who flourished about the beginning of the Peloponnesian war. Besides, Thucydides mentions the plague of which he speaks, as not proceeding even to the Morea; but depopulating only Athens, and the most populous cities in that neighbourhood: Καὶ ἐς μὲν Πελοπόννησον οὐκ ἐπῆλθεν, ὅ, τι καὶ ἄξιον εἰπεῖν, ἐπενείματο δὲ Ἀθήνας μὲν μάλιστα, ἔπειτα δὲ καὶ τῶν ἄλλων χαρῖαν τὰ πολυανθρωπότατα. It does not seem therefore, that this pestilence invaded the Alpine countries, which were not so very populous, abounding only with large pastures. However, as Virgil no doubt had some view to the pestilence described by Thucydides and Lucretius, I shall lay the parallel places in those authors before the reader.

479. *Totoque autumnu incanduit æstu.*] Servius interprets this, "It burnt in the first part of the autumn, which always makes a pestilence grievous." In this he is followed by Grimoaldus, La Cerda, and almost all the commentators. In this sense May translates it:

Hence by corruption of the ayre so
strong
A plague arose, and rag'd all autumn
long:

And Dryden:

During th' autumnal heats th' infection
grew.

Dr. Trapp seems to understand the Poet to mean that the plague raged with such heat, as is usual in autumn:

and destroyed all kinds of cattle, all kinds of wild beasts, and poisoned the lakes, and infected the pastures with its venom. Nor did they die after the common manner, but when the burning drought insinuating itself into all the veins had contracted the miserable limbs, the corrupted moisture oozed out, and converted all the tainted bones into its substance. Offentimes, in the midst of a sacrifice to the gods,

Et genus omne neci pecudum dedit, omne
ferarum; 480

Corruptique lacus: infecit pabula tabo.

Nec via mortis erat simplex: sed ubi ignea
venis

Omnibus acto sitis miseros adduxerat artus,
Rursus abundabat fluidus liquor; omniaque in
se

Ossa minutatim morbo collapsa trahebat. 485

Sæpe in honore Deum medio stans hostia ad
aram,

'Twas here, long since, a plague from
tainted air
Rose, and with all the fires of autumn
burn'd.

481. *Corruptique lacus.*] It is *corripuit* in the King's and in one of Dr. Mead's manuscripts. Pierius reads *corripuit*, but he says it is *corripuit* in the Medicean, and in some other ancient manuscripts. *Corripuit* is generally received.

482. *Nec via mortis erat simplex.*] The commentators agree that these words mean, that they died after an unusual manner. Thus Dryden translates them, *Strange death!*

483. *Sitis.*] A parching heat and thirst attends all malignant fevers. Thus Lucretius:

Intima pars homini vero flagravit ad
ossa:

Flagravit stomacho flamma, ut fornaci-
bus intus:

And

Insedabiliter sitis arida.

Thucydides mentions a most intolerable thirst, and inward burning, insomuch that those who were seized with the plague could not bear their clothes, nor so much as any linen thrown over them; that

they ran into the cold water, that some who were neglected threw themselves into wells, and that those who drank largely did not fare the better for it: Τὰ δὲ ἐντὸς οὕτως ἐκαίετο ὥστε μήτε τῶν πάνυ λεπτῶν ἱματίων καὶ σιδηρῶν τὰς ἐπιβολὰς, μήτ' ἄλλο τι ἢ γυμνὸν ἀνέχεσθαι, ἤδιστα τε ἂν εἰς ὕδαρ ψυχρὸν σφᾶς αὐτοὺς ρίπτειν. καὶ πολλοὶ τοῦτο τῶν ἡμελημένων ἀνθρώπων καὶ ἔδρασαν εἰς φρέατα, ἀπαύστῳ τῇ διψῇ ξυνεχόμενοι. καὶ ἐν τῷ ὁμοίῳ καθι-στίκει τό, τε πλέον καὶ ἔλασσον ποτόν.

486. *Sæpe in honore Deum, &c.*] He comes now to relate particular instances of the dire effects of this pestilence. The victims dropped down dead suddenly before the altars: or if they lived to bear the knife of the sacrificer, their flesh would not burn; nor could the augurs divine any thing from the inspection of their entrails. He then mentions the effects of this disease on calves, dogs, and swine.

Thucydides says that prayers to the gods and enquiries at the oracles were of no service, and at last were laid aside: 'Όσα τε πρὸς ἱεροῖς ἰκέτευσαν, ἢ μαντεῖοις καὶ τοῖς τοιοῦτοις ἐχρήσαντο, πάντα ἀνωφελῆ ἦν. τελευτῶντές τε αὐτῶν ἀπίστησαν, ὑπὸ τοῦ κακοῦ νικῶμενοι.

Lanea dum nivea circumdatur infula vitta,
 Inter cunctantes cecidit moribunda ministros.
 Aut si quam ferro mactaverat ante sacerdos,
 Inde neque impositis ardent altaria fibris ; 490
 Nec responsa potest consultus reddere vates :
 Ac vix suppositi tinguntur sanguine cultri,
 Summaque jejuna sanie infuscatur arena.
 Hinc lætis vituli vulgo moriuntur in herbis,
 Et dulces animas plena ad præsepia reddunt.
 Hinc canibus blandis rabies venit, et quatit
 ægros 496

the victim standing before the altar, whilst the woolly fillet is encompassed with a snowy garland, drops down dying amongst the delaying ministers. Or if the priest happened to stab any one, before it died, then the entrails being laid on the altars would not burn, nor could the augur give answers when he was consulted; but the knives with which they are stuck, are scarce tinged with blood, and the surface of the sand is but just stained with thin gore. Hence the calves frequently die in the plentiful pastures, and give up their sweet breath at full cribs. Hence the gentle dogs run mad,

Aram.] It is *aras* in several of the old editions.

487. *Lanea.*] Pierius reads *linea*; but he says it is *lanea* in the Medicean, the Lombard, and in some other ancient manuscripts. I find *laurea* in some of the old editions; but *lanea* is generally received.

Infula.] The *Infula* was a sort of diadem or fillet, with which the heads of the victims were bound. Ruæus says the *vittæ* were the ornaments which hung down from the *Infula*.

488. *Ministros.*] Pierius says it is *magistros* in the Roman manuscript.

489. *Mactaverat.*] It is *mactaverit* in the King's manuscript.

Sacerdos.] Dryden has grossly translated this word *holy butcher*.

491. *Nec responsa potest consultus reddere vates.*] The entrails of the victims were thought not to discover the will of the gods, unless they were sound.

492. *Ac.*] It is *aut* in the King's, both the Arundelian, one of Dr. Mead's manuscripts, and in several of the oldest editions. In some of them it is *at*.

493. *Jejuna sanie.*] In these morbid bodies, the liquids were almost

wasted, and, instead of blood, there came out only a corrupted matter.

496. *Hinc canibus blandis rabies venit.*] The madness to which dogs are subject, is attended with most dreadful consequences. Their bite communicates the madness, not only to other animals, but to mankind also. The most terrible of all the symptoms of this distemper is the *Hydrophobia*, or dread of water: the patient, however thirsty, not being able to drink any sort of liquor, without being thrown into the most horrid convulsions. The reader may find the description of several cases, in the Philosophical Transactions. The best remedy for this disease was communicated to the Royal Society by Mr. Dampier, and has since been received by the College of Physicians into their Dispensatory, under the name of *Pulvis Antilissus*, being a composition of black pepper and the ash-coloured ground liver-wort, in equal quantities. The dose of this powder is four scruples. The person, who has the misfortune to be bitten, ought to bleed immediately, and wash the place carefully, where the bite was received, with salt water; and it is no bad precaution, to

and a rattling cough shakes the wheezing swine, and tortures their swelling throats. The conquering horse is seized, unhappy in his toils, and forgetful of his food, and loaths the springs, and stamps frequently on the ground with his foot: his ears hang down; a doubtful sweat breaks out, which grows cold when they are dying;

Tussis anhela sues, ac faucibus angit obesis.
 Labitur infelix studiorum, atque immemor
 herbæ
 Victor equus, fontesque avertitur, et pede
 terram
 Crebra ferit: demissæ aures: incertus ibi-
 dem 500
 Sudor, et ille quidem moriturus frigidus; ater

destroy all the clothes which were worn at the time, when the accident happened. It should be taken fasting, for several mornings, in warm milk, beer, ale, broth, or other such like convenient vehicle. It must be taken before the symptoms of madness appear; for otherwise it will be ineffectual. See the Philosophical Transactions, No. 237. p. 49. or Lowthorp's Abridgement, vol. iii. p. 284.

Thucydides does not mention any thing of the dogs running mad: he only says they were more obnoxious to this distemper than other animals, because of their greater familiarity with men: Οἱ δὲ κίνες μᾶλλον εἰσθήσιν παρ᾽ ἄλλοις ἀποβαίνοντος, διὰ τὸ ξυνδιαίτασθαι.

497. *Faucibus angit obesis.*] Swine are subject to coughs, and inflammatory swellings in the throat; whence the Poet with great propriety uses the word *angit*, *angina* being the Latin name for a quinsy.

498. *Labitur infelix studiorum, &c.*] Having briefly made mention of dogs and swine; he now speaks more largely of the violent effects of this distemper on horses:

Infelix studiorum.] Thus we have *victus animi, fortunatus laborum, læta laborum, &c.*

Immemor herbæ.] Some render this *unmindful of victory*, taking *herbæ* to express those herbs, which were used by the ancients to de-

note conquest. But I rather believe, that Virgil means only *pasture*. Thus in the eighth Eclogue;

Immemor herbarum quos est mirata
 juvenca.

Dryden has introduced both senses:

The victor horse, forgetful of his food,
 The palm renounces, and abhors the
 flood.

499. *Pede terram crebra ferit.*]

"In the Lombard manuscript it is '*crebro ferit*, nor need we be 'afraid of the false quantity, for 'Carisius acknowledges the adverb '*tertio* for a dactyl, and *sero* is in 'the measure of a trochee in Statius.'" PIERIUS.

The most violent diseases of horses are frequently attended with an unusual stamping on the ground.

500. *Demissæ aures.*] The hanging down of the ears is mentioned by Columella, as a symptom of pain in a horse's head: "Capitis dolorem indicant lachrymæ, quæ profluunt, auresque flaccidæ, et cæcæ vix cum capite aggravata, et in terram summissa."

Incertus sudor.] By a *doubtful sweat*, he either means a sweat of which it may be doubted whether it is a good or a bad symptom, or else a sweat that comes and goes uncertainly and irregularly.

501. *Moriturus frigidus.*] In the Cambridge, one of the Arundelian,

Pellis, et ad tactum tractanti dura resistit.
 Hæc ante exitium primis dant signa diebus,
 Sin in processu cœpit crudescere morbus, 504
 Tum vero ardentès oculi, atque attractus ab alto
 Spiritus, interdum gemitu gravis, imaque longo
 Ilia singultu tendunt: it naribus ater

their skin grows dry, and feels hard and rough. These were the symptoms at the beginning, but when the disease began to increase, their eyes were inflamed, and their breath was fetched deep, and sometimes loaded with a groan, and their long sides heaved with sobs; black blood gushes out of their nostrils,

and one of Dr. Mead's manuscripts, it is *moriturus*.

A cold sweat is universally known to be a bad symptom.

Ater pellis.] The dryness of the skin is inconsistent with the sweating just mentioned. We must therefore understand the Poet, not to mean that all these symptoms were found in every horse, but that they were variously affected. The cold sweat is a sign of a diminution of the vital powers; and the dryness and hardness of the skin shew that there is a great inward heat, and an obstruction of the matter, which ought to be perspired through the pores of the skin.

502. *Et ad tactum.*] In the Roman manuscript it is *at*; and in the Lombard it is *tractum*, according to Pierius.

503. *Dant.*] It is *dat* in one of the Arundelian manuscripts.

505. *Ardentes oculi.*] Thucydides, in his description of the plague at Athens, says they were at first seized with a heat and heaviness in the head, with a redness and inflammation of the eyes: *Πρῶτον μὲν τῆς κεφαλῆς θέρμαι ἰσχυραὶ καὶ τῶν ὀφθαλμῶν ἐρυθρήματα, καὶ φλόγῳσις ἐλάμβανε.* Thus also Lucretius:

Principio, caput incensum fervore gerebant:

Et duplicis oculos suffusa luce rubenteis.

First fierce unusual heats did seize the head;

The glowing eyes, with blood-shot beams look'd red,

Like blazing stars, approaching fate fore-shew'd.

CREECH.

Attractus ab alto spiritus.] In the King's manuscript it is *abstractus*.

Thucydides speaks of their fetching their breath with difficulty, and with a strong smell: *πνεῦμα ἄτοπον, καὶ δυσᾶδες ἤφίει.*

506. *Imaque longo ilia singultu tendunt.*] Thucydides says that most of them had sobs or hiccups, attended with strong convulsions: *λύγξ τε τοῖς πλείοσιν ἐπέπιπτε κινή, σπασμὸν ἐνδιδοῦσα ἰσχυρόν.* Thus Lucretius:

Intolerabilibusque malis erat anxius angor

Assidue comes, et gemitu commista querela,

Singultusque frequens noctem persæpe, diemque

Corripere assidue nervos et membra coactans,

Dissolvebat eos, defessos ante, fatigans.

To these fierce pains were join'd continual care,

And sad complainings, groans, and deep despair

Tormenting, vexing sobs, and deadly sighs, Which rais'd convulsions, broke the vital ties

Of mind and limbs.

507. *It naribus ater sanguis, &c.*] In one of Dr. Mead's manuscripts it is *autem* instead of *ater*.

Thucydides says their inner parts, their throat and tongue, discharged blood: *καὶ τὰ ἐντὸς, ἢ τε φέουγξ καὶ ἡ γλῶσσα, εὐθὺς αἱματώδη ἦν.* Thus Lucretius:

and their rough tongue cleaves to their clotted jaws. At first it was of service to drench them with the Lenzæan liquor: this seemed the only hope to preserve them from death: but afterwards even this was their destruction: and being recruited with rage they burned; and, oh! may the gods give a better mind to the pious, and that error to their enemies! when they were in the pangs of death, they tore their own mangled flesh with their naked teeth.

Sanguis, et obsessas fauces premit aspera lingua.
 Profuit inserto latices infundere cornu
 Lenæos; ea visa salus morientibus una. 510
 Mox erat hoc ipsum exitio, furiisque refecti
 Ardebant, ipsique suos, jam morte sub ægra,
 Dii meliora piis, erroremque hostibus illum!
 Discissos nudis laniabant dentibus artus.

Sudabant etiam fauces intrinsecus atro
 Sanguine, et ulceribus vocis via septa
 coibat;

Atque animi interpret manabat lingua
 cruore,

Debilitata malis, motu gravis, aspera
 tactu.

*The mouth and jaws were filled with clotted
 blood;*

*The throat with ulcers: the tongue could
 speak no more,*

*But overflow'd, and drown'd in putrid
 gore,*

*Grew useless, rough, and scarce could make
 a moan.*

CREECH.

509. *Profuit inserto latices, &c.*] Wine was frequently given to horses by the ancients. Virgil says this was found of service at first, but afterwards it proved destructive to them, throwing them into a fury, by increasing their spirits. Dryden understands our author to mean, that the wine was of service at the beginning of the distemper, but was destructive, if given too late:

A drench of wine has with success been
 us'd;

And thro' a horn the gen'rous juice in-
 fus'd:

Which timely taken op'd his closing
 jaws;

But if too late, the patient's death did
 cause.

For the too vig'rous dose too fiercely
 wrought;

And added fury to the strength it brought.
 Recruited into rage he grinds his teeth

In his own flesh, and feeds approaching
 death.

The sense is very good; but I be-

lieve it is not that which Virgil meant.

513. *Dii meliora piis, &c.*] This was a frequent form among the ancients of expressing their abhorrence of any great mischief, by wishing it from themselves to their enemies. Something like this is in the eighth Æneid:

Quid memorem infandas cædes? quid
 facta tyranni

Efferat? Dii capiti ipsius generique re-
 servant.

Errorem.] Pierius says it is *ardorem* in the Roman manuscript.

514. *Discissos nudis laniabant dentibus artus.*] In one of Dr. Mead's manuscripts it is *Diffissos*.

"The word *nudis* seems to imply, "that by tearing their flesh, they "at the same time tore the gums "from their teeth, *ut fœditatem ex- "primeret, adjecit nudis*; says a "commentator in the *Varior*. And "what he means I know not." Dr. Trapp.

This commentator is Phylargyrius. I take his meaning to be, that the gums being ulcerated, and rotted away from their teeth, was a filthy sight; which every one must allow that has seen it.

Though perhaps by *naked teeth* the Poet may intend to express the horrid grinning of the horse in the agonies of death: for Lucretius has used the same expression for the grinning of dogs:

Ecce autem duro fumans sub vomere taurus 515
 Concidit, et mixtum spumis vomit ore cruorem,
 Extremosque ciet gemitus: it tristis arator,
 Mœrentem abjungens fraterna morte juvencum,
 Atque opere in medio defixa relinquit aratra.
 Non umbræ altorum nemorum, non mollia pos-
 sunt 520
 Prata movere animum, non qui per saxa volutus
 Purior electro campum petit amnis; at ima
 Solvuntur latera, atque oculos stupor urget in-
 ertes,
 Ad terramque fluit devexo pondera cervix.
 Quid labor aut benefacta juvant? quid vomere
 terras 525

But lo, the bull smoking under the weight of the plough drops down, and casts out of his mouth blood mixed with foam, and gives his last groans: the melancholy ploughman goes away, unyoking the steer that grieves at his brother's death, and leaves the forsaken plough in the middle of his toil. But he can receive no pleasure from the shade of the lofty woods, nor from the soft meadows, no, nor from the river, which rolling over the rocks flows clearer than amber through the plain; his flanks grow flabby, a deadness seizes his heavy eyes, and his unwieldy neck hangs drooping to the ground. What do his toils and good services now avail? or what benefit is it to him to have

Mollia ricta fremunt duros nudantia dentes.

515. *Ecce autem duro fumans, &c.*] As the Poet had before spoken of bulls and horses together, when he treated of their generation, and the ways of managing them; so now he joins them in distress, and describes the misery of the bull immediately after that of the horse. This passage is wonderfully poetical. He represents the bull dropping down under the yoke, and the unhappy farmer leaving the plough in the middle of the field. Hence he slides into a beautiful digression, concerning the wholesome simplicity of the food of these animals, which he opposes to the luxurious and destructive diet of mankind. He represents the mortality among the kine to have been so great, that they were forced to use buffaloes for the sacrifices of Juno, to bury the corn in the ground with their hands, and to draw their waggons themselves, for want of cattle.

517. *Extremosque ciet gemitus: it tristis arator.*] The pause in this verse is too beautiful, not to be ob-

served. The departure of the mournful ploughman, and the grief of the surviving bullock, for the death of his partner, are exceedingly moving. The slow measure of the next line, consisting of spondees, is no less worthy of observation.

519. *Relinquit.*] It is *reliquit* in one of Dr. Mead's manuscripts, and in several of the oldest editions.

520. *Non umbræ, &c.*] This relates to the surviving bullock, who is represented as inconsolable. He receives no satisfaction from shady woods, fine meadows, and clear streams: but he falls away, his eyes grow stupid and heavy, and his neck hangs down, not being able to support his head.

Non mollia possunt prata movere animum.] Pierius has *Non gramina possunt grata movere animum*; but he says the common reading is in all the ancient manuscripts.

522. *At.*] It is *et* in the King's manuscript.

524. *Pondere.*] It is *vertice* in the King's manuscript.

525. *Quid labor, &c.*] These six lines are not without reason admired

turned the heavy clods with the share? he never suffered by the Massic gifts of Bacchus, or by luxurious banquets. His food was leaves and plain grass, and his drink the clear springs, and rivers exercised with running. Nor did care ever disturb his wholesome rest. At no other time do they say that kine were wanting for the sacrifices of Juno, and that the chariots were drawn by unequal buffaloes to the high temples. Therefore with difficulty they till the earth with harrows, and set the corn with their very nails, and draw the rattling waggons over the high mountains with strained necks.

Invertisse graves? atqui non Massica Bacchi
Munera, non illis epulæ nocuere repostæ:
Frondebis et victu pascuntur simplices herbæ.
Pocula sunt fontes liquidi, atque exercita cursu
Flumina, nec somnos abruptit cura salubres. 530
Tempore non alio dicunt regionibus illis
Quæsitæ ad sacra boves Junonis, et uris
Imparibus ductos alta ad donaria currus.
Ergo ægre rastris terram rimantur, et ipsis
Unguibus infodiunt fruges, montesque per
altos
535
Contenta cervice trahunt stridentia plaustra.

by Scaliger, who declares he had rather have been the author of them, than to have had the favour of Cræsus or Cyrus.

526. *Massica Bacchi munera.*]

See the note on book ii. ver. 143.

528. *Victu.*] Pierius says it is *victum*, in the Lombard manuscript, which he thinks no inlegant reading.

529. *Atque.*] Schrevelius reads *aut*.

530. *Abrumpit.*] Some read *abrupit*.

531. *Tempore non alio, &c.*] Servius and after him many others imagine that the Poet here alludes to the famous story of Cleobis and Biton, the sons of a priestess of Juno at Argos, who, when the beasts were not ready at the time of the sacrifice, yoked themselves, and drew their mother to the temple. The priestess hereupon entreated the goddess to reward the piety of her sons with the greatest good that could befall men: which she granted by causing them to be found dead in their beds the next morning. The reader will find this story related by Herodotus, by Plutarch in his treatise of Consolation, addressed to Apollonius, and by

Cicero, in his first book of Tusculan Questions. But I do not find any mention of a scarcity of cattle by means of any plague; but only that the mules or bullocks were either not ready soon enough, or were tired as they drew the chariot. Besides, the scene of this story is laid at Argos, whereas Virgil is speaking of the Alps.

532. *Uris.*] See the note on book ii. ver. 374.

533. *Alta ad donaria.*] “*Donaria* are properly the places where “the gifts to the gods are laid up. “Hence the word is transferred to “signify temples. For thus *pulvina* also are used for temples, “whereas they are properly the “cushions or couches, which used “to be spread in temples.” Servius.

534. *Ergo ægre, &c.*] The Poet describes the great mortality of cattle, by saying the people were forced to scratch the earth with their nails, in order to sow or rather set their corn, scarce being able to drag the harrows over the fields, and that they strained their own necks with the yokes.

536. *Contenta.*] This is generally interpreted not *contented*, but *strained*.

Non lupus insidias explorat ovilia circum,

The wolf does not now exer-
cise his wiles around the folds,

It will not, I believe, be disagreeable to the reader, if I now lay before him an abstract of the account of the disease which raged among the kine in England, in the year 1714. This account was drawn up by Mr. Bates, then surgeon to his majesty's household, who was appointed, together with four justices of the peace, by the lords justices, to enquire into this distemper, and by him communicated to the Royal Society. It is printed in the *Philosophical Transactions*, No. 358. p. 872. Jones's *Abridgment*, vol. v. p. 48.

This Gentleman observes, that all cows have naturally a purgation by the *Anus* for five or six weeks in the spring, from what the cow-keepers call the *firmness* of the grass; during which time they are brisk and lively, their milk becomes thinner, of a bluish colour, sweeter to the taste, and in greater plenty. But the spring preceding this distemper was unusually dry all over Europe. Hence there was but little grass, and that so dry, and void of that *firmness* which it has in other years, that Mr. Bates could not hear of one cow-keeper, who had observed his cows to have that purgation in the same degree as usual: and very few who had observed any at all. They all agreed that their cows had not given above half so much milk that summer as they did in others; that some of them were almost dry; that the milk they did give was much thicker, and yellower than in other years. It was observed by the whole town, that very little of the milk then sold would boil without turning; and it is a known truth, that the weakest of the common purges deprive a cow entirely of

her milk; from all which circumstances he thinks it evident, that the want of that natural purgation was the sole cause of this disease; by producing those obstructions, which terminated in a putrefaction, and made this distemper contagious.

The symptoms of this distemper were, that they first refused their food; the next day they had huskish coughs, and voided excrements like clay; their heads swelled, and sometimes their bodies. In a day or two more, there was a great discharge of a mucous matter by their nose, and their breaths smelled offensively. Lastly a severe purging, sometimes bloody, which terminated in death. Some cows died in three days, and others in five or six, but the bulls lived eight or ten. During their whole illness, they refused all manner of food, and were very hot.

Of sixteen cows which he dissected, the five first had herded with those that were ill, and the symptoms of this distemper were just become visible; in these, the gall-bladders were larger than usual, and filled with bile of a natural taste and smell, but of a greener colour. Their sweet-breads were shrivelled, and some of the glands obstructed and tumefied. Many of the glands in their mesenteries were twice or thrice their natural bigness. Their lungs were a little inflamed, and their flesh felt hot. All other parts of the bowels appeared as in a healthful state. The next six that he opened had been ill about two days: in them the livers were blacker than usual, and in two of them there were several bags, filled with a petrified substance like chalk, about the bigness of a pea. Their gall-bladders were

nor does he prowl by night
about the flocks: a sharper

Nec gregibus nocturnus obambulat; acrior illum

twice their natural bigness, and filled with a greener bile than the first. Their sweet-breads were shrivelled, some of their glands very large and hard, and of a blackish colour. The glands in their mesenteries were many of them five times as big as naturally, and of a blackish colour. Their lungs were inflamed, with several bags forming. Their intestines were full of red and black spots. Their flesh was very hot, though not altered in colour. The five last that he opened were very near dying; in them he found the liver to be blackish, much shrivelled and contracted, and in three of them there were several bags, as big as nutmegs, filled with a chalky substance. Their gall-bladders were about three times as big as usual, and filled with a deep green bile. Their sweet-breads were shrivelled and contracted, many of their glands very large and hard, and of a black colour. The glands in their mesenteries were many of them distended to eight or ten times their natural bigness, were very black, and in the pelvis of most of those glands in two cows there was a yellow putrefaction, of the consistence of a sandy stone. Their intestines were of the colour of a snake, their inner coat excoriated by purging. Their lungs were much inflamed, with several bags containing a yellow purulent matter, many of them as big as a nutmeg. Their flesh was extreme hot, though very little altered in colour. These were the general appearances; but in some other dissections, he observed the following remarkable particulars. In one the bile was petrified in its vessels, and resembled a tree of coral, but

of a dark yellow colour, and brittle substance. In another there were several inflammations on the liver, some as large as a half-crown, cracked round the edges, and appeared separating from the sound part, like a pestilential carbuncle. In a third, the liquor contained in the *Pericardium* appeared like the subsidings of lime-water; and had excoriated, and given as yellow a colour to the whole surface of the heart and *Pericardium*, as lime-water could possibly have done.

All the medicines that were applied proved ineffectual, and the method by which the contagion was at last suppressed was this: they divided their cows into small parcels, by which means they lost only that parcel in which the contagion happened; for otherwise the disease would spread from one infected cow, through a whole herd. They also brought all their cows to be burned or buried with quick lime, to encourage which, the king allowed them a reward, out of his own civil list, for every cow so brought, which amounted in the whole to 6774*l.* 1*s.* 1*d.* The number of bulls and cows lost by this disease were five thousand four hundred and eighteen, in the counties of Middlesex, Essex, and Surrey; and of calves, four hundred and thirty-nine.

537. *Non lupus insidias explorat,* &c.] The Poet having already mentioned the destruction which was made among the cattle, now represents this wasting pestilence as extending itself through earth, sea, and air: he observes that physic was of no service, and that even the divine masters of the art failed. To complete the horror of this pestilence, he represents Tisi-

Cur domat; timidi damæ, cervique fugaces
Nunc interque canes, et circum tecta vagan-
tur. 540

Jam maris immensi prolem, et genus omne na-
tantum

Littore in extremo, ceu naufraga corpora, fluctus
Proluit: insolitæ fugiunt in flumina phocæ.

Interit et curvis frustra defensa latebris

Vipera, et attoniti squamis astantibus hydri. 545

Ipsis est aër avibus non æquus, et illæ
Præcipites alta vitam sub nube relinquunt.

Præterea jam nec mutari pabula refert,

Quæsitæque nocent artes: cessere magistri

care subdues him: the timorous deer and flying stags now wander among the dogs; and about the houses. Now the waves cast upon the shore the offspring of the vast ocean, and all sorts of fishes, like shipwrecked bodies; and unusual sea calves fly into the rivers. The viper perishes, in vain defended by its winding den; and the water snakes astonished with erected scales. The air no longer agreed even with the birds, but down they fell, leaving their lives under the lofty clouds. Moreover, it was of no service now to change their pasture, and the arts of medicine were injurious: the masters themselves failed,

phone, one of the Furies spreading death and destruction all around, the cattle falling by heaps, their hides useless, and the wool spreading the infection in those who presumed to weave it into garments.

Thucydides says, that the pestilence, which he describes, was more dreadful, than can be expressed by words, and was more grievous than could be borne by human nature, which shewed it plainly to be none of the common sort of diseases. For even beasts and birds of prey, which use to feed on human carcases, would hardly touch the bodies of those who lay unburied, and if they tasted them, they died themselves: *Γενόμενον γὰρ κρείσσον λόγου τὸ εἶδος τῆς νόσου, τὰ τε ἄλλα χαλεπωτέρας ἢ κατὰ τὴν ἀνθρωπείαν φύσιν προσέπιπτεν ἐκάστω, καὶ ἐν τῷδε ἐδήλωσε μάλιστα ἄλλο τι ὄν ἢ τῶν ζυτρώφων τι. τὰ γὰρ ὄρεα καὶ τετράποδα ὅσα ἀνθρώπων ἀπτεται, πολλῶν ἀτάφων γιγνομένων, ἢ οὐ προσήει, ἢ γευσάμενα διεφείρετο.* Thus also Lucretius:

Multaque humi cum inhumata jacerent
corpora supra
Corporibus, tamen alituum genus atque
ferarum

Aut procul absiliebat, ut acrem exiret
odorem:
Aut ubi gustarat, languebat morte propinqua.
Nec tamen omnino temere illis solibus
ulla
Comparebat avis, nec noctibu' sæcla
ferarum
Exibant sylvis: languebant pleraque
morbo,
Et moriebantur.

541. *Jam maris immensi prolem.*] The Poet here openly contradicts Aristotle, who says, that a pestilential disease does not seem ever to invade fishes, as it often does men, horses, oxen, and other animals, both tame and wild: *Νόσημα δὲ λοιμῶδες μὲν ἐν οὐδενὶ τοῖς ἰχθύσι φαίνεται ἐπιπίπτον, οἷον ἐπὶ τῶν ἀνθρώπων συμβαίνει πολλάκις, καὶ τῶν ζωότων καὶ τετραπόδων, εἰς ἵππους καὶ βοῦς καὶ τῶν ἄλλων εἰς ἕνια καὶ ἡμέρα καὶ ἄγρια:* and that the animals of the rivers and lakes are not subject to the plague: *Τοῖς δὲ ποταμίοις καὶ λιμναίοις, λοιμῶδες μὲν οὐδὲ τοῖτοῖς οὐδενὶ γίνεται.*

543. *In flumina.*] In the King's manuscript it is *ad flumina*. Pierius found the same reading in the Lombard manuscript.

549. *Quasitæque nocent artes.*]

even Chiron the son of Philyra, and Melampus the son of Amythaon.

Phillyrides Chiron, Amythaoniusque Melampus.

550

Thucydides says the physicians at first could be of no service to the sick, because they did not know the nature of the distemper, but died themselves above all others, because of their greater communication with the sick: Ούτε γὰρ ἰατροὶ ἤρχοντο τὸ πρῶτον θεραπεύοντες ἀγνοοῖα, ἀλλ' αὐτοὶ μάλιστα ἔθνησκον ὅσα καὶ μάλιστα προσήεσαν, οὔτε ἄλλη ἀνθρωπεῖα τέχνη οὐδεμία. And afterwards he says, those who were taken care of, and those who were not, died alike: that there could be found no remedy that was of service: that what did good to one did harm to another: Ἐθνησκον δὲ, οἱ μὲν, ἀμελεία, οἱ δὲ καὶ πάντῃ θεραπεύομενοι. Ἐν τε οὐδὲν κατέστη ἴαμα, ὡς εἰπεῖν, ὃ, τι χεῖρ προσφέροντας ἀφελεῖν. τὸ γὰρ τῷ ξυνενεγκὸν ἄλλον τοῦτο ἔολαπτε. Thus also Lucretius:

Nec requies erat ulla mali, defessa jacebant

Corpora, mussabat tacito Medicina timore:

And again,

Nec ratio remedii communis certa datur.

Nam quod aliis dederat vitales aeris auras
Volvere in ore licere, et cæli templa
tueri:

Hoc aliis erat exitio, lethumque parabat.

Thus also Mr. Bates, in the account above mentioned, says, “ several physicians attempted the cure, and made many essays for that purpose; but the dissections convinced me of the improbability of their succeeding, with which I acquainted their Excellencies. However they having received a *Recipe* and directions from some in Holland, said to have been used there with good

“ success, gave me orders to make trial of it: but the effect was not answerable to my expectation, for in very many instances I was not sensible of the least benefit . . . I think there is no one method in practice, but what was tried on this occasion, though I cannot say that any of them was attended with an appearance of success; except that of bleeding plentifully, and giving great quantities of cooling and diluting liquids. But by this method, the instances of success were so few, that they do not deserve any further mention.”

550. *Phillyrides Chiron, Amythaoniusque Melampus.*] Chiron was the son of Saturn and Philyra, as was observed in the note on ver. 92. When he was grown up, he retired to the woods, and having there learned the nature and virtues of plants, he became an excellent physician; and the herb *Centaur* had its name from this famous Centaur. He instructed Æsculapius in physic, Hercules in astronomy, and Achilles in music. He was a practical astronomer, and is thought, together with Musæus, to have framed the first sphere that was ever made among the Greeks, for the use of the Argonautic expedition, in which he had two grandsons engaged. He is supposed by Sir Isaac Newton to have been about eighty-eight years old at that time.

Melampus was the son of Amythaon and Dorippe. He was said to be famous for augury, and to understand the voices of birds and other animals. He was also a most famous physician, and had a tem-

Sævit et in lucem Stygiis emissa tenebris
 Pallida Tisiphone, morbos agit ante metumque,
 Inque dies avidum surgens caput altius effert.
 Balatu pecorum, et crebris mugitibus annes,
 Arentesque sonant ripæ, collesque supini. 555
 Jamque catervatim dat stragem, atque aggerat
 ipsis
 In stabulis turpi dilapsa cadavera tabo :
 Donec humo tegere, ac foveis abscondere dis-
 cunt.
 Namneque erat coriis usus: nec viscera quisquam
 Aut undis abolere potest, aut vincere flamma: 560

The pale Tisiphone, being sent into the light from the Stygian darkness, rages: she drives diseases and fear before her, and rising, appears her devouring head higher every day. The rivers, and withering banks, and bending hills resound, with the bleatings of sheep, and frequent lowings. And now she destroys them by multitudes, and heaps up in the stalls the rotting carcasses: till at last they found the way to cover them with earth, and bury them in pits. For even their hides were of no use; nor could any one cleanse their entrails with water, or purge them with fire.

ple erected to him, with the institution of solemn feasts and sacrifices. He assisted Bias in taking away the oxen of Iphiclus, and cured the daughters of Prætus of their madness.

Hence we may observe, that Virgil did not suppose the pestilence here described to be the same with that at Athens, but several years more ancient, even before the Argonautic expedition. For we have seen already, that Chiron was an old man at the time of that expedition. Iphiclus, whose oxen Melampus took away, was the twin-brother of Hercules, who was an Argonaut. The age of Prætus is not very certain; only thus much we may affirm, that he lived many years before the Argonautic expedition. Chiron therefore and Melampus were contemporaries, and this pestilence happening in their time, was before the Argonautic expedition, not less than five hundred years before the famous plague of Athens.

May has injudiciously represented these two great physicians, as no better than cow-leeches;

All arts are hurtful, *leeches* do no good;
 Not learned Chiron, nor Melampus sage;

In which he is followed by Dryden :

The learned *leeches* in despair depart :
 And shake their heads, despairing of
 their art.

555. *Arentesque.*] Pierius says it is *horrentesque* in the Roman manuscript.

556. *Jamque catervatim dat stragem.*] Thus Lucretius :

Incubuit tandem populo Pandionis: om-
 nes
 Inde *catervatim* morbo mortique da-
 bantur.

Aggerat.] In the King's manuscript it is *aggregat*.

558. *Foveis.*] It is *fossis* in the King's manuscript. Pierius found the same reading in the oldest manuscripts; and thinks it better than *foveis*. He observes that *fossæ* are the trenches or great ditches, which surround fortified places, and thence convey a more ample image of this mortality than *foveæ*, which are only pits to catch wolves, or for other such like mean uses.

Discunt.] So I read with Heinsius, Paul Stephens, Masvicius, and others. The King's manuscript also has *discunt*. The common reading is *discant*.

Nor could their fleeces corrupted with sores and fill be shorn, nor could any one touch the putrid wool: but if any tried the odious clothing: then carbuncles, and a filthy sweat overspread their stinking limbs; and in a short time the sacred fire consumed their infected members.

Nec tondere quidem morbo illuvieque peresa
Vellera, nec telas possunt attingere putres.
Verum etiam invisos si quis tentarat amictus;
Ardentes papulæ, atque immundus olentia sudor
Membra sequebatur: nec longo deinde mo-
ranti
565
Tempore contactos artus sacer ignis edebat.

563. *Verum etiam.*] Pierius says it is *quin etiam* in the Roman manuscript.

564. *Ardentes papulæ.*] I have translated these words *carbuncles*; which are enumerated among the symptoms of a pestilence. Dr. Hodges, who was a physician at London, in the time of the great plague in 1665, and has left us the most authentic account of that disease, describes the carbuncle to be a small pimple, which on the wasting or evacuation of its liquor, becomes a crusty tubercle, something like a grain of millet, encompassed with a circle as red as fire, rising at first with an itching, and afterwards being accompanied with a vehement pain and intense heat: "Est pustula minutula, cujus li-
"quore utpote paucissimo ocyus
"absumpto, vel evacuato, tubercu-
"lum se exerit crustosum, granulo
"milli haud absimile, furtim pro-
"repens, circulo rubicundissimo,
"velut igneo cincta, cum pruritu
"imprimis, dein cum vehementi
"dolore, et ardore intensissimo
"orta, a lixivio venefico causti-
"cante." Servius also interprets *ardentes papulæ, carbunculi*. Dryden seems to have been led by the

sound of the word *papulæ*, to place the seat of these carbuncles in the people's *paps*.

Immundus sudor.] Servius interprets this *morbis pedicularis*, in which he is followed by May;

Hot carbuncles did on their bodies grow,
And lice-engendering sweat did overflow:

And Dryden:

Red blisters rising on their paps appear,
And flaming carbuncles; and noisome
sweat,
And clammy dews, that loathsome lice
beget.

But I do not find any sufficient authority for this interpretation.

566. *Contactos artus.*] In the King's manuscript, and in some of the old editions, it is *contractos*.

Sacer ignis.] By this seems to be meant an *Erysipelas*, or St. Anthony's fire. Thucydides mentions small pustules and creeping letters among the symptoms of the plague: *Καὶ τὸ μὲν ἔξωθεν ἀπτορόμενον σώμα, οὐκ ἄγαν θερμὸν ἦν, οὔτε χλωρὸν, ἀλλ' ὑπέρυθρον, πελιδνόν, φλυκταίναις μικραῖς καὶ ἔλκεσιν ἐξηθηκόσ.* Thus also Lucretius;

Et simul ulceribus, quasi inustis omne
rubere

Corpus, ut est per membra sacer cum
didit ignis.

P. VIRGILII MARONIS
G E O R G I C O R U M

LIBER QUARTUS.

PROTINUS aërii Mellis cælestia dona
Exequar, hanc etiam, Mæcenas, aspice partem.
Admiranda tibi levium spectacula rerum,
Magnanimosque duces, totiusque ordine gentis

Next I shall pursue the celestial gift of aerial honey: and do you, O Mæcenas, vouchsafe to read this also. I shall lay before you the wonderful actions of these small animals, the bravery of their leaders, and the

1. *Protinus aërii Mellis, &c.*] The Poet has devoted the whole fourth book to Bees, in which he treats of the surprising customs and manners of this wonderful insect.

Virgil calls honey *aerial* and *celestial*, because it was the opinion of the ancient philosophers, that it was derived from the dew of heaven. Aristotle says it comes from the dew of the air, especially at the rising of the constellations, and the falling of the rainbow, Μέλι δὲ τὸ πίπτει ἐκ τοῦ αἴρος, καὶ μάλιστα τῶν ἄστρων ἀνατολαῖς, καὶ ὅταν κατασκήψῃ ἡ ἴρις. Pliny has almost translated these words of Aristotle, but he seems to have read σείριος for ἴρις: “ Venit hoc ex aëre, et maxime “ siderum exortu, præcipueque ipso “ sirio explendescente fit.” This author adds, “that it is a doubt whether it is the sweat of heaven, or some *saliva* of the constellations, or an excretory juice of the air; “ sive ille est cæli sudor, sive quæ-

dam siderum saliva, sive purgan-
“ tis se aëris succus.” This heavenly dew they thought was received by the flowers, and thence gathered by the bees. This is certain, that there is a juice to be found at the bottom of all flowers, and that this liquor has a sweet taste like honey, even in such plants as afford the most bitter juices, not excepting the *Aloë* itself. It does not seem to fall from the air, but rather to exude from some fine secretory vessels adapted to this purpose. It is highly probable, that this sweet liquor is the matter from which the bees extract their honey.

4. *Totiusque ordine.*] In the Bodleian, both the Arundelian, and in both Dr. Mead's manuscripts, it is *totiusque ex ordine*. Pierius found the same reading in several ancient manuscripts. It is admitted also by Paul Stephens, and several of the old editors.

manners and employments, and people, and battles of the whole state. My subject is small, but my glory will not be small; if the adverse deities permit, and Apollo hears my invocation.

Mores, et studia, et populos, et prælia dicam. 5
In tenui labor, at tenuis non gloria, si quem
Numina læva sinunt, auditque vocatus Apollo.

6. *At.*] It is *ac* in the King's manuscript, which is admitted also by Paul Stephens.

7. *Numina læva.*] In the King's manuscript it is *læta*.

The commentators are divided about the sense of the word *læva*, which is sometimes taken in a good sense, and sometimes in a bad one. Servius takes it in a good sense; and supports his opinion by another passage, where *intonuit lævum* signifies a prosperous omen. In this he is followed by May:

— Nor think the glory slight,
Though slight the subject be, to him,
whom ere
Th' invoked Gods, and pleas'd Apollo
hear:

And Addison:

A trifling theme provokes my humble
lays,
Trifling the theme, not so the Poet's
praise,
If great Apollo, and the tuneful Nine
Join in the piece, to make the work
divine:

And Dryden:

Slight is the subject, but the praise not
small,
If heav'n assist, and Phœbus hear my
call.

Aulus Gellius understands Virgil to mean *unpropitious* by *læva*; "Prop-
" terea Virgilium quoque aiunt,
" multæ antiquitatis hominem sine
" ostentationis odio peritum, nu-
" mina læva in Georgicis deprecari,
" significantem quandam vim esse
" hujusmodi Deorum in lædendo
" magis quam in juvando poten-
" tem In istis autem diis,
" quos placari oportet uti mala a

" nobis vel a frugibus natis amo-
" veantur, Averruncus quoque ha-
" betur et Robigus." Grimoaldus
also has paraphrased the passage
before us according to this inter-
pretation: " Id quod præstare me
" posse reor, dummodo Dii adversi
" placabuntur, ita ut ne obsint, et
" Apollo Poëtarum amicus, a me
" invocatus adesse voluerit, ita ut
" prosit." This is also approved by
La Cerda and Ruæus. Dr. Trapp's
translation also is in this sense:

— Small the argument: not small
The glory; if the unpropitious pow'rs
Oppose not, and Apollo hears our pray'r.

" The word *læva*," says this learned
Gentleman, " may signify either
" *propitious*, or the direct contrary.
" If the former, *sinunt* must mean
" *permit by assisting*; if the other,
" *permit by not hindering*. The
" latter is certainly upon all ac-
" counts the better."

The Romans generally esteemed
omens appearing on the left hand
as good: but this rule did not obtain
universally among their augurs; for
Cicero in his first book *de Divina-
tione*, informs us, that a raven on
the right hand, and a crow on the
left, were looked upon as sure
omens: " Quid augur, cur a dextra
" corvus, a sinistra cornix faciat
" ratum?" In his second book he
speaks of thunder from the left
being accounted prosperous in the
Roman augury, and observes, that
the Greeks and Barbarians preferred
the right hand, but the Romans
the left: " Quæ autem est inter
" augures conveniens et conjuncta
" constantia? ad nostri augurii
" consuetudinem dixit Ennius,

Principio sedes apibus statioque petendæ,

In the first place a seat and station are to be sought for the bees,

“ Cum tonuit lævum bene tempestate
“ serena.

“ At Homericus Ajax apud Achil-
“ lem querens de ferocitate Troja-
“ norum nescio quid, hoc modo
“ nuntiat :

“ Prospera Jupiter his dextris fulgoribus
“ edit.

“ Ita nobis sinistra videntur; Graiis
“ et Barbaris dextra meliora. Quan-
“ quam haud ignoro, quæ bona
“ sint, sinistra nos dicere: etiam si
“ dextra sint. Sed certe nostri si-
“ nistrum nominaverunt, externi-
“ que dextrum, quia plerumque
“ melius id videbatur.” Thunder
from the left was, I believe, always
accounted a good omen by the
Romans. Thus we have just now
seen that it was so accounted by
Ennius: and Virgil has mentioned
Intonuit lævum as a good omen in
the second and in the ninth *Æneid*.
Pliny tells us, that the East was
accounted the left hand of heaven,
which was divided by the augurs
into sixteen points; that the eight
eastern points were called the left,
and the eight western points the
right; and that the thunder which
came from the eastern points was
accounted prosperous, but that
which came from the north-west
was esteemed the worst: “ *Læva*
“ prospera existimantur, quoniam
“ læva parte mundi ortus est. . . .
“ In sedecim partes cælum in eo
“ respectu divisere Thusci. Prima
“ est a septentrionibus ad æqui-
“ noctialem exortum: secunda ad
“ meridiem, tertia ad æquinoctia-
“ lem occasum, quarta obtinet quod
“ reliquum est ab occasu ad sep-
“ tentriones. Has iterum in qua-
“ ternas divisere partes, ex quibus

“ octo ab exortu sinistras, totidem
“ e contrario appellavere dextras.
“ Ex his maxime diræ quæ septen-
“ trionem ab occasu attingunt.”
Notwithstanding these arguments,
I believe Virgil has never used
lævus in a good sense, except in
the two places quoted above, where
it relates to thunder. In the first
Eclogue he plainly uses it in a bad
sense:

Sæpe malum hoc nobis, si mens non
læva fuisset,
De cælo tactas memini prædicere quer-
cus;

where Servius himself interprets
læva, *stulta*, *contraria*. We find
the same expression in the second
Æneid:

Et si fata Deum, si mens non *læva*
fuisset,
Impulerat ferro Argolicas violare late-
bras.

Upon this passage Servius observes,
that *lævum* signifies *adverse*, when
it relates to human affairs, but
prosperous, when it relates to the
heavenly. But this criticism does
not seem to agree with a passage
in the tenth *Æneid*:

Non secus ac liquida si quando nocte
cometæ
Sanguinei lugubre rubent: ac Sirius
ardor,
Ille sitim morbosque ferens mortalibus
ægris
Nascitur, et *lævo* contristat lumine cælum.
*Thus threat'ning comets, when by night
they rise,
Shoot sanguine streams, and sadden all the
skies:*
*So Sirius flashing forth sinister lights
Pale human kind with plagues, and with
dry famine frights.*

DRYDEN.

Here *lævum* is applied to the baleful
light of Sirius or the Dog-star,

Omnia nam late vastant, ipsasque volantes
 Ore ferunt dulcem nidis immitibus escam.
 At liquidi fontes, et stagna virentia musco
 Adsint, et tenuis fugiens per gramina rivus,
 Palmaque vestibulum, aut ingens oleaster in-
 umbret. 20

For these make wide waste,
 and carry away the bees
 themselves, a grateful food
 to their cruel young. But let
 them have clear springs, and
 pools green with moss, and a
 small rivulet running through
 the grass; and let a palm or
 vast wild olive overshadow the
 entrance,

both the Arundelian, one of Dr. Mead's manuscripts, and in several of the printed editions. But the most correct reading seems to be *Procne*, as it is in the Roman, and others of the most ancient manuscripts, according to Pierius. The same author found *Procne* also in some ancient inscriptions at Rome.

Procne and *Philomela*, according to the fable, were the daughters of *Pandion*, king of Athens. *Procne* was married to *Tereus*, king of Thrace, by whom she had a son named *Itys*. *Tereus* afterwards violated *Philomela*, and cut out her tongue, to prevent her telling her sister: she found means however to discover his wickedness, to revenge which the two sisters murdered *Itys*, and gave his flesh to his father to eat. When the banquet was over, they produced the head of the child, to shew *Tereus* in what manner they had entertained him. He being highly enraged, pursued them with his drawn sword, and was changed into a hoopoe. *Philomela* became a nightingale, and *Procne* a swallow, which has the feathers of its breast stained with red, to which the Poet here alludes. Thus also Ovid:

— Neque adhuc de pectore cædis
 Excessere notæ, signataque sanguine
 pluma est.

The swallow is known to feed on insects. Hence the Poet mentions it among those animals, which are dangerous to bees.

18. *Liquidi fontes.*] Varro often inculcates this precept, that bees should have clear water near them: "Quæ prope se loca habeat ea ubi pabulum sit frequens, et aqua pura:" and "Cibi pars, quod potio, et ea iis aqua liquida, unde bibant esse oportet:" and "In qua diligenter habenda cura, ut aqua sit pura, quod ad mellificium bonum vehementer prodest."

20. *Palma.*] The palm is of several sorts; but that which is cultivated in Italy is, I believe, chiefly the date tree. Pliny says *Judæa* is most famous for palms, which grow also in Italy, but do not bear fruit. He adds that they do not grow spontaneously in Italy, but only in the hotter countries: "*Judæa* inclyta est vel magis palmis. . . . Sunt quidem et in Europa, vulgoque Italia, sed steriles. . . Nulla est in Italia sponte genita, nec in alia parte terrarum, nisi in calida: frugifera vero nusquam nisi in fervida."

Oleaster.] See the note on book ii. ver. 182.

Inumbret.] "In the Roman and some other very ancient manuscripts it is *inumbret*, but more have *obumbret*." Pierius.

In the Bodleian manuscript it is *adumbret*. In the King's, the Cambridge, both the Arundelian, and in both Dr. Mead's manuscripts it is *obumbret*; which is admitted also by most of the old editors, and by Paul Stephens, Schrevelius, and La

Serpylla, et graviter spirantis copia thymbræ
Floreat, irriguumque bibant violaria fontem.

Ipsa autem, seu corticibus tibi suta cavatis,

Seu lento fuerint alvearia vimine texta, 34

and far smelling wild thyme, and plenty of strong scented savoury flowers, and let beds of violets drink the copious spring. But whether your bee-hives are made of hollow cork sewed together, or of bending twigs interwoven,

both in appearance and smell, and is certainly proper to be planted near bees.

31. *Graviter spirantis copia thymbræ.*] The *thymbra* of the ancients is generally thought to be some species of *satureia*, or savoury. To this opinion however it is objected, that Columella mentions *thymbra* and *satureia* as two different plants: “Eademque regio fœcunda sit fructibus exigui, et maxime thymi, aut origani, tum etiam *thymbræ*, vel nostratis cunilæ, quam *satureiam* rustici vocant. Saporis præcipui mella reddit thymus. Thymo deinde proxima *thymbra*, serpyllumque, et origanum. Tertiæ notæ, sed adhuc generosæ, marinus ros, et nostras cunila, quam dixi *satureiam*.” He makes them also different in his poem on the culture of gardens:

Et *satureia* thymi referens, *thymbræ*que saporem.

Thus *thymbra* and *satureia*, according to this author, are different, and *satureia* is the same with what he calls *cunila nostras*. But in his eleventh book he mentions a foreign sort of *cunila*, *transmarina cunila*, which perhaps may be the same with the *thymbra*. I believe *cunila* was the common Latin name for what the Greeks called *thymbra*, and that the *cunila nostras* or *satureia* was our winter savoury, and the *cunila transmarina*, for which they also retained the Greek name *thymbra*, was the *thymbra Græca* J. B. which is called also *thymbra legitima* by Clusius. This last plant is said

to be still called *thymbri*, *thrybi*, and *tribi*, by the Cretans, in whose country it grows. The former grows wild in Italy. Both of them have a strong aromatic smell, like thyme.

32. *Violaria.*] This word signifies places set with violets.

33. *Ipsa autem, &c.*] Here the Poet speaks of the structure of the hives, and of the avoiding of some things which are offensive.

Corticibus.] The bark of the cork tree was called *cortex* by way of eminence. Thus Horace: “*Tu cortice levior.*” Pliny says the Greeks not inelegantly called this tree the *bark tree*. “Non infacetæ Græci corticis arborem appellant.” We learn from Columella, that it was this bark, which was used for bee-hives: “Igitur ordinatis sedibus, alvearia fabricanda sunt pro conditione regionis: sive illa ferax est *suberis*, haud dubitanter utilissimas alvos faciemus ex *corticibus*, quia nec hyeme rigent, nec candent æstate, sive ferulis exuberat, iis quoque cum sint naturæ corticis similes, e quibus commode vasa texuntur.” Varro says that those bee-hives which are made of cork are the best: “Optimæ fiunt corticæ, deterrimæ fictiles, quod et frigore hyeme, et æstate calore vehementissime hic commoventur.”

34. *Lento vimine.*] Columella having mentioned the excellence of bee-hives made of cork or ferula, as he was just now quoted, adds, that the next in goodness are those made of basket-work; but if nei-

let them have narrow entrances; for winter coagulates the honey with cold, and heat melts and dissolves it. The force of both these is equally dangerous to the bees, nor is it in vain that they diligently smear the small chinks in their houses with wax, and stop the openings with fucus and flowers;

Angustos habeant aditus; nam frigore mella 35
 Cogit hyems, eademque calor liquefacta remittit.
 Utraque vis apibus pariter metuenda: neque illæ
 Nequicquam in tectis certatim tenuia cera
 Spiramenta linunt, fucoque et floribus oras

ther of these are conveniently to be had, he recommends timber hollowed, or cut into planks; and agrees with Varro, that those made of earthen ware are the worst, because they are too obnoxious to the extremities of heat and cold: "Si neutrum aderit, opere textorio salicibus connectuntur: vel si nec hæc suppetent, ligno cavatæ arboris, aut in tabulas desectæ fabricabuntur. Deterrima est conditio fictilium, quæ et accenduntur æstatis vaporibus, et gelantur hyemis frigoribus." Varro also mentions all these sorts: "Alii faciunt ex viminibus rotundas; alii e ligno ac corticibus, alii ex arbore cava, alii fictiles, alii etiam ex ferulis quadratas, longas pedes circiter ternos, latas pedem, sed ita uti cum parum sit qua compleant, eas coangustent, ne in vasto loco et inani despondeant animum." Virgil mentions only cork and basket-work, the first of which is undoubtedly the best, though not used in England, where it is less plentiful than in Italy, which abounds with cork trees.

35. *Angustos habeant aditus.*] Thus also Varro: "Media alvo, in qua introeant apes, faciunt foramina parva, dextra ac sinistra;" and Columella: "Foramina, quibus exitus aut introitus datur, angustissima esse debent."

37. *Utraque vis apibus pariter metuenda.*] The extremes of heat and cold are injurious to bees, as we have seen in some of the preceding notes, where the earthen hives are

mentioned. Varro also observes that the greatest care must be taken, lest the bees should be destroyed by heat or cold: "Providendum vehementer, ne propter æstum aut propter frigus dispereant."

38. *Cera spiramenta linunt.*] The *cera* or *wax* is properly that substance of which the honeycomb is formed. Thus Varro: "Favus est, quem fingunt multicavatam e cera, cum singula cava sena latera habeant, quot singulis pedes dedit natura." The *propolis* or *bee-bread* is a glutinous substance, which is found about the door of the hives; "De his *Propolim* vocant, e quo faciunt ad foramen introitus protectum in alvum maximè æstate." The *erithace* is that with which they glue the honeycombs together, to keep any air from coming in between: "Extra ostium alvei obturant omnia, qua venit inter favos spiritus, quam ἐριθάκη appellat Græci. . . . Erithacen vocant, quo favos extremos inter se conglutinant, quod est aliud melle, propoli." It seems to be this *erithace* therefore, which Virgil means under the several appellations of *cera*, *fuco*, *floribus*, and *gluten*.

39. *Fuco et floribus.*] The *fucus* is properly a sort of sea-weed which was anciently used in dying, and in colouring the faces of women. Hence all kind of daubing obtained the name of *fucus*.

By *floribus* the Poet does not mean strictly, that the bees plaster their hives with flowers, but with

Expilent, collectumque hæc ipsa ad munera glutin,
40

Et visco et Phrygiæ servant pice lentius Idæ.

Sæpe etiam effossis, si vera est fama, latebris

Sub terra fovere larem, penitusque repertæ

Pumicibusque cavis, exesæque arboris antro.

Tu tamen e lævi rimosa cubilia limo
45

Unge fovens circum, et raras superinjice frondes.

Neu propius tectis taxum sine, neve rubentes

and for these purposes gather and preserve a glue more tenacious than bird-lime or Idæan pitch. Often also, if fame be true, they have cherished their families in caverns, which they have digged under ground: and have been found in hollow pumice-stones, and in the cavity of a hollow tree. Do you also smear their gaping chambers with smooth mud all round, and cast a few leaves upon them. And do not suffer a yew tree near their houses, nor burn reddening

a glutinous substance gathered from flowers.

41. *Phrygiæ . . . pice . . . Idæ.*] Hence it appears, that it was not the Cretan but the Phrygian Ida which was famous for pitch trees.

43. *Sub terra.*] Pierius says it is *sub terram* in some manuscripts, *sub terras* in the Medicean. I find *sub terram* in the King's manuscript, and in an old edition in quarto, printed at Paris in 1494; *sub terras* in one of the Arundelian manuscripts.

Fovere larem.] The common reading is *fodere*: but it seems to be a tautology to say *fodere effossis latebris*. I choose therefore to read *fovere*, with the Medicean and King's manuscripts. The same reading is admitted also by Heinsius and Masvicius.

44. *Antro.*] Fulvius Ursinus says it is *alvo* in his ancient manuscript. Pierius also says it is *alvo* in several copies; but he prefers *antro*.

45. *E lævi.*] The common reading is *et*: but Servius, Heinsius, and Masvicius read *e*. It is *e* also in one of Dr. Mead's manuscripts, and in most of the old editions.

Cubilia.] It is *cubicula* in the Bodleian manuscript.

Limo.] Higinus, as he is quoted by Columella, directs us to stop

the chinks with mud and cow-dung:

“ Quicquid deinde rimarum est,
“ aut foraminum, luto et fimo bulbulo mistis illinemus extrinsecus,
“ nec nisi aditus quibus commeent
“ relinquemus.”

46. *Raras superinjice frondes.*] Higinus also advises to cover the hives with boughs and leaves, to defend them from cold and bad weather: “ Et quamvis porticum
“ protectet vaşa, nihilo minus congestu culmorum, et frondium
“ supertegemus, quantumque res
“ patietur, a frigore et tempestatibus muniemus.”

47. *Taxum.*] The yew has always been accounted poisonous. See the note on book ii. ver. 257.

In the ninth Eclogue the Poet mentions the yews of Corsica, as particularly injurious to bees:

Sic tua Cynræas fugiant examina taxos.

It does not appear from other writers, that Corsica abounded in yews: but the honey of that island was infamous for its evil qualities.

Neve rubentes ure foco caneros.] It is well known that crabs, lobsters, &c. are turned red by the fire. It was customary among the Romans to burn crabs to ashes, which were esteemed a good remedy for burns and scalds.

crabs in the fire: nor trust them near a deep fen, or where there is a strong smell of mud, or where the hollow rocks resound, and return the image of your voice. Moreover, when the golden sun has driven the winter under ground, and has opened the heavens with summer light; they immediately wander over the lawns and groves, and crop the purple flowers, and lightly skim the rivers. Hence delighted with I know not what sweetness, they cherish their offspring and young brood. Hence they artfully build new wax, and form the clammy honey. Hence when you shall see a swarm issuing from their cells fly aloft in the clear air, and like a dark cloud be driven by the wind; observe them. They always seek the sweet waters and leafy

Ure foco caneros, altæ neu crede paludi ;
 Aut ubi odor cœni gravis, aut ubi concava pulsu
 Saxa sonant, vocisque offensa resultat imago. 50
 Quod superest, ubi pulsam hyemem sol aureus
 egit
 Sub terras, cælumque æstiva luce reclusit ;
 Illæ continuo saltus sylvasque peragrant,
 Purpureosque metunt flores, et flumina libant
 Summa leves. Hinc nescio qua dulcedine
 lætæ 55
 Progeniem nidosque foveat : hinc arte recentes
 Excudunt ceras, et mella tenacia fingunt.
 Hinc ubi jam emissum caveis ad sidera cæli
 Nare per æstatem liquidam suspexeris agmen,
 Obscuramque trahi vento mirabere nubem ; 60
 Contemplator : aquas dulces et frondea semper

48. *Altæ neu crede paludi.*] In fens there are no stones for the bees to rest upon : hence it appears that such places must be very dangerous to these insects.

49. *Ubi odor cœni gravis.*] Ill smells are esteemed very pernicious to bees : and none can be more offensive than that of stinking mud.

50. *Vocisque.*] In the old Nurenberg edition it is *vocique*.

51. *Quod superest, &c.*] This passage relates to the swarming of bees, and the manner of making them settle.

Ubi pulsam hyemem, &c.] The time of the bees going abroad according to Higinius, as he is quoted by Columella, is after the vernal equinox: "Nam ab æquinoctio verno sine cunctatione, jam passim vagantur, et idoneos ad fœtum decerpunt flores." Therefore by winter's being driven away, and the heavens being opened by summer light, we must understand the Poet

to mean that time, when the spring is so far advanced, that the bees are no longer in danger from cold weather.

53. *Continuo.*] See the note on book iii. ver. 75.

Peragrant.] It is *pererrant* in the old Paris edition in quarto, printed in 1498.

Purpureos flores.] I have already observed, that purple is frequently used by the Poets to express any gay bright colour.

55. *Nescio qua dulcedine lætæ.*] Thus in the first Georgick :

Nescio qua præter solitum dulcedine lætæ.

57. *Fingunt.*] Servius, La Cerda, and many of the old editors, read *figunt*. The same reading is in one of Dr. Mead's manuscripts.

58. *Hinc.*] It is *hic* in the King's manuscript.

59. *Æstatem.*] It is *æstivam* in the King's manuscript.

Tecta petunt : huc tu jussos adsperge sapos,
 Trita melisphylla, et cerinthæ ignobile gramen

shades; here take care to scatter such odours as are directed; bruised baum, and the vulgar herb of honey wort.

63. *Melisphylla*.] Servius, the old Nurenberg edition, Paul Stephens, La Cerda, and others read *meliphylla*, which reading I find also in the King's manuscript. But in all the other manuscripts which I have collated, and in most of the printed editions, it is *melisphylla*.

Melisphyllon seems to be a contraction of *melissophyllon*, by which name we find the plant described by Dioscorides, who says also, that some call it *melittæna*. He says it is so called because the bees delight in this herb: it has stalks and leaves like black horehound, only they are bigger and narrower, not so rough, and smelling like the citron; *Μελισσόφυλλον, ὃ ἔνιοι μελίτταιναν καλοῦσι, διὰ τὸ ἠδθεσθαι τῇ πόα τὰς μελίττας. Ἔοικε δὲ αὐτῆς τὰ φύλλα καὶ τὰ καυλία τῇ προειρημένῃ βαλλωτῇ, μίζονα δὲ ταῦτα καὶ λεπτότερα, οὐκ οὔτω δασέα, ὄζοντα δὲ κιστρομήλη.* This description agrees very well with the *Melissa* or *Baum*, which is a common herb in the English gardens. Varro informs us, that the Latin name for this plant is *apiastrum*: "Hos circum villam totam alvearium fecisse, et hortum habuisse, ac reliquum thymo, et cythiso obsevisse, et apiastro, quod alii *μελίφυλλον*, alii *μελισσόφυλλον*, quidam *μέλινον* appellant." Columella however speaks of *apiastrum* and *meliphyllum*, as of two different herbs: "Sunt qui per initia veris *apiastrum* atque, ut ille vates ait, *trita meliphylla* et *cærinthæ ignobile gramen* aliasque colligant *similes herbas*, quibus id genus *animalium delectatur*, et ita alvos *infricent*, ut odor et succus vasi *inhæreat*." Palladius seems to make *citreago* the same with *melis-*

sophyllon, for under the title of April he mentions *citreago* as an herb in which bees delight: "*Vasa autem, quibus recipiuntur, perfricanda sunt citreagine, vel herbis suavibus, et conspergenda imbre mellis exigui.*" And under the title of June, he seems to mention *melissophyllon* for much the same purpose: "*Ubi globos apium frequentiores videris, uncta manu succo melissophylli, vel apii reges requiras.*" Perhaps instead of *apii* we should read *apiastri*, and then he will agree with Columella, in making *melissophyllon* and *apiastrum* different. It is not improbable however that he meant baum by *citreago*, for, according to Matthiolus, the Italians call that plant *cedronella*, and according to Cæsalpinus *citronella*, from the affinity between the smell of it, and that of a citron. Pliny also has been cited in contradiction to Varro, as making a distinction between *apiastrum* and *melissophyllon*, because he mentions them both in the twelfth chapter of the twenty-first book: "*Harum ergo causa oportet serere thymum, apiastrum, rosam, violas, liliū, cytisum, fabam, ervilium, cunilam, papaver, conyzam, casiam, melilotum, melissophyllum, cerinthen.*" But it may be observed, that Pliny more than once has mentioned the same plant under different names, one Greek, and the other Latin. For as his work was a compilation, he sometimes sets down what the Greek authors have said under the Greek name, and the account given by the Latin authors under the Latin name, though they are one and the same plant. But with regard to

Make also a tinkling, and beat the cymbals of Cybele round about.

Tinnitusque cie, et Matris quate cymbala circum.

the plant now under consideration, he plainly enough shews in other passages, that *melissophyllon* and *apiastrum* are the same. In the eleventh chapter of the twentieth book, he tells us that, according to Hyginus, *apiastrum* and *melissophyllon* are the same: "Apiastrum "Hyginus quidem melissophyllon "appellat;" and in the ninth chapter of the twenty-first book he says expressly, that the Latin name of *melissophyllon* is *apiastrum*: "Melissophyllon, quod Apiastrum, "meliloton, quod sertulam Campanam vocamus." I do not remember that *apiastrum* occurs any where in this author, except in the passages just now quoted. We may conclude from what has been said, that *apiastrum* was a name which the Romans had formed in imitation of *μελισσόφυλλον*, both names signifying the *bee-herb*. May has translated it *mill foile*, which is the English name of *millefolium* or *yarrow*; but this cannot be the plant intended. Addison also translates it *milfoil*. Dryden has used a word which I have not seen elsewhere, *melfoil*; but it is a very just translation of *μελίφυλλον*. Dr. Trapp has rightly rendered it *baum*.

[*Cerinthæ ignobile gramen*.] The name of this plant is derived from *κηρίον*, a *honey-comb*, because the flower abounds with a sweet juice, like honey. La Cerda says we may see how this herb delights the bees, in Aristotle, *lib. 9. Hist.* But what the philosopher has there said does not appear to me to be concerning the plant *cerinthe*, but to relate to the *erithace*, spoken of already in the note on ver. 38. He says they have, besides their honey, another

sort of food which some call *cerinthum*, which is not so good, and has a sweetness like that of a fig: "Ἔστι δὲ αὐταῖς καὶ ἄλλή τροφή, ἣν καλοῦσι τινες κήρινον; ἔστι δὲ τοῦτο ὑποδίστερον, καὶ γλυκύτητα συγκώδη ἔχον." Now Pliny assures us that the *cerinthum*, which he says is also called *sandaraca*, is the same with the *erithace*; "Præter hæc convehitur *erithace*, "quam aliqui *sandaracam*, alii *cerinthum* vocant." Aristotle also mentions *sandaraca* in such a manner, that we may imagine it to be the same with that which he had before spoken of under the name of *cerinthum*: for he says it is a substance approaching in hardness to wax, and serves the bees for food: *Τροφή δὲ χρῶνται μέλιτι καὶ θεροῦς καὶ χειμῶνος. τίθενται δὲ καὶ ἄλλην τροφήν ἐμφερεῖ τῷ κηρῷ τὴν σκληρότητα, ἣν ὀνομάζουσιν τινες σανδαράκη.* Thus we see that the *cerinthum* or *sandaraca* of Aristotle is not the name of an herb, as La Cerda and others have imagined; but of a substance collected by the bees, to serve them for sustenance. *Cerinte* however is certainly the name of an herb, which grows common in Italy, whence the Poet calls it *ignobile gramen*. Theophrastus says no more of it, than that it flowers in summer. Dioscorides does not mention it. But Pliny has given us a description of it. He says it is a cubit high, its leaf white and bending, its head hollow, and abounding with a juice like honey; and the bees are fond of its flower: "Est autem *cerinte* folio candido, "incurvo, cubitalis, capite concavo, "mellis succum habente. Horum "floris avidissimæ sunt." There are several species of *cerinte* de-

Ire iter, aut castris audebit vellere signa.
 Invitent croceis halantes floribus horti,
 Et custos furum atque avium cum falce sa-
 ligna 110
 Hellespontiaci servet tutela Priapi.
 Ipse thymum pinosque ferens de montibus altis
 Tecta serat late circum, cui talia curæ ;
 Ipse labore manum duro terat ; ipse feraces
 Figat humo plantas, et amicos irriget imbres. 115
 Atque equidem, extremo ni jam sub fine la-
 borum

journey, or move the standard from the camp. Let gardens breathing with saffron flowers invite them, and let the defence of Hellespontiac Priapus, the guard of thieves and birds with his wooden sword preserve them. Let him who has the care of bees bring thyme and pines from the lofty mountains, and make large plantations of them round the hives: let him harden his hand with labour, let him plant fruitful trees in the ground, and bestow friendly showers upon them. And now indeed, were I not just striking sail toward the end of my labours,

lation of the passage under consideration is very singular ;

The task is easy : but to clip the wings Of their high-flying arbitrary kings : At their command the people swarm away,
 Confine the tyrant, and the slaves will stay.

108. *Vellere signa.*] In one of Dr. Mead's manuscripts it is *tollere* : but *vellere signa* was used by the Romans, to express the moving of their camp. For when they pitched their camp they struck their ensigns into the ground before the general's tent; and plucked them up, when they decamped. Thus in the eleventh Æneid :

— Ubi primum vellere signa
 Annuerint superi, pubemque educere castris.

109. *Croceis halantes floribus horti.*] Saffron flowers seem to be put here for odorous flowers in general.

In one of the Arundelian manuscripts there is *olentes* instead of *halantes*.

111. *Hellespontiaci servet tutela Priapi.*] The Poet does not mean that a statue of Priapus should be set up to defend the bees: but that they should be invited by such gardens, as may deserve to be under the protection of that deity.

Priapus was worshipped principally at Lampsacum, a city on the Hellespont.

112. *Thymum.*] The thyme of the ancients is not our common thyme, but the *thymus capitatus*, quæ *Dioscoridis C. B.* which now grows in great plenty upon the mountains in Greece. The Attic honey was accounted the best, because of the excellence of this sort of thyme, which grows about Athens. Thus our Poet :

Cecropiumque thymum.

That also of Sicily was very famous, to which Virgil also alludes in the seventh Eclogue :

Nerine Galatea thymo mihi dulcior Hyblæ.

This sort of thyme has a most fragrant smell and agreeable taste; whence the Poet justly ascribes the fragrance of honey to this plant :

— Redolentque thymo fragrantia mella.

It is known among us under the name of the *true thyme of the ancients*.

Ferens.] In the King's manuscript it is *feres*.

116. *Atque equidem extremo, &c.*]

and hastening to turn my
prow to the shore, perhaps I
might sing what care was
required to cultivate rich gar-
dens, and the roses of twice
fertile Pæstum; and how
endive, and banks green with
celery, delight in drinking the
rills,

Vela traham, et terris festinem advertere pro-
ram ;
Forsitan et pingues hortos quæ cura colendi
Ornaret, canerem, biferique rosaria Pæsti ;
Quoque modo potis gauderent intuba rivis, 120

The Poet having mentioned the advantage of gardens with respect to bees, takes occasion to speak of them cursorily; but in such beautiful terms, that every reader must wish that Virgil had expatiated on this subject.

117. *Vela traham*, &c.] A metaphor taken from sailing, as in the first Georgick;

— Ades et primi lege littoris oram :

And

— pelagoque volans da vela patenti.

118. *Pingues hortos*.] It will not perhaps be disagreeable to the reader, if in this place I make some little enquiry into the gardens of the ancients. Those of the Hesperides, those of Adonis, Alcinous, Semiramis, and Cyrus, have been celebrated with large praises. We may easily apprehend, what sort of gardens the most magnificent ones of ancient Greece were, by the description which Homer has left us of that of Alcinous. The whole garden was of no larger extent than four acres: and yet it is called by Homer a large garden or orchard:

Ἐκτόσθεν δ' αὐλῆς μίγας ὄρχατος ἄγχι
βυράων
Τετραγυος.

Our English word *orchard*, or perhaps rather, as Milton writes it, *orchat*, seems to be derived from the Greek word ὄρχατος, which Homer here uses to express the garden of Alcinous: and indeed it

seems rather to have been an orchard than what we call a garden. It consisted of pears, apples, pomegranates, figs, olives, and vines. Round these were beds of herbs and flowers, and the whole was fenced in with a hedge. The garden which Laërtes cultivated with his own royal hands, seems to have been much of the same sort. The Romans seem to have proceeded much farther in their taste of gardening in Virgil's time. We here find not only fruit-trees, and roses, lilies, and daffodils, with some pot-herbs; but also rows of elms and planes for shade. Columella speaks of inclosing them with walls as well as with hedges: and a few years afterwards, we find them arrived to a degree of magnificence, equal to the finest modern gardens: as the reader may see in the fifth book of the Epistles of the younger Pliny.

119. *Biferique rosaria Pæsti*.] “Pæstum is a town of Calabria, “where the roses blow twice in a “year.” SERVIUS.

120. *Quoque modo potis gauderent intuba rivis*.] Pierius says this verse is read differently in the Lombard manuscript:

Quoque modo positis gauderent intyba
fibris.

The plant which Virgil means in this place is endive, that being the name of the garden σέρις, whereas the wild sort is our succory. See the note on book i. ver. 120.

Et virides apio ripæ, tortusque per herbam
 Cresceret in ventrem cucumis: nec sera coman-
 tem

and how the cucumber creep-
 ing along the grass swells into
 a belly: nor would I have

121. *Virides apio ripæ.*] *Apium* is allowed by all to be the Latin name for what the Greeks called σέλινον. Theophrastus speaks of several sorts: the σέλινον ἔμμερον, which is generally thought to be our common parsley; the ἰπποσέλινον, which seems to be what we call Alexanders; the ἑλειοσέλινον, which is what we call smallage; and the ὄρεοσέλινον, or mountain parsley. Virgil is generally thought by *apium* to mean the first sort, that being principally cultivated in gardens. But I rather believe he means the smallage, of which an agreeable sort has been brought from Italy under the name of *celeri*, and is now cultivated almost every where. The smallage or *celeri* delights in the banks of rivulets, and therefore our Poet says *virides apio ripæ*, and *potis gaudent rivis*. Columella must also mean the same herb under the name of *apium*, without any epithet, when he says it delights in water, and should be placed near a spring: “*Apium quoque possis plantis serere, nec minus semine, sed præcipue aqua lætatur, et ideo secundum fontem commodissime ponitur.*” *Apium* is thought to be derived from *apes*, because bees are fond of that plant.

Tortusque per herbam cresceret in ventrem cucumis.] In the King’s manuscript, and in the old Paris edition, printed in 1494, it is *herbas*, instead of *herbam*.

The Poet gives a beautiful description of the cucumber in a few words. The winding of the stalk along the ground, and the swelling of the fruit, excellently distinguish these plants.

122. *Sera comantem narcissum.*] *Sera* is here put adverbially, which is frequent in Virgil. Pierius however found *sero* in the Lombard and Medicean manuscripts: I find the same reading in the King’s, the Bodleian, and in one of Dr. Mead’s manuscripts.

We have no reason to doubt, but that the *narcissus* of the ancients is some species of that which we now call *narcissus* or *daffodil*. Theophrastus says it has its leaves spread on the ground like the asphodel, but broader, like those of lilies: its stalk is void of leaves, and bears at the top a herbaceous flower, and a large dark coloured fruit inclosed in a membranaceous vessel of an oblong figure. This fruit falling down sprouts spontaneously, though some gather it for sowing. The roots also are planted, which are large, round, and fleshy. It flowers very late after the rising of Arcturus, and about the vernal equinox: ὁ δὲ Νάρκισσος, ἢ τὸ λείριον οἱ μὲν γὰρ τοῦτο, οἱ δ’ ἐκείνο καλοῦσι. τὸ μὲν ἐπὶ τῇ γῆ Φύλλον ἀσφοδελῶδες ἔχει, πλατύτερον δὲ πολὺ, καθάπερ ἡ κρινωνία. τὸν δὲ καυλὸν ἄφυλλον μὲν, ποώδη δὲ, καὶ ἐξ ἄκρου τὰ ἄνθος· καὶ ἐν ἡμῖνι τινὶ καθάπερ ἐν ἀγγεῖῳ καρπὸν μέγαν εὖ μάλα καὶ μέλανα τῇ χροῖᾳ, σχήματι δὲ προμήκη. οὗτος δ’ ἐπίπτων ποιεῖ βλάστησιν αὐτόματον. οὐ μὲν ἀλλὰ καὶ συλλέγοντες πηγνύουσι, καὶ τὴν ρίζαν φυτεύουσιν. ἔχει ρίζαν σαρκώδη, τρογγύλην, μεγάλην. ὄψιον δὲ σφόδρα. μετὰ γὰρ Ἀρχαυῶν ἢ ἄνησις, καὶ περὶ ἰσημερίαν. Discorides says it has leaves like those of the leek, but smaller and narrower: the stalk is hollow, without leaves, above a span high, supporting a white flower, which is yellow on the in-

passed over in silence the late flowering daffodil, or the stalks of the bending acanthus,

Narcissum, aut flexi tacuissem vimen acanthi,

side, and sometimes purple; the root is white, round, and bulbous. The fruit is in a membranaceous vessel, dark-coloured and long. The best sort grows in mountainous places, of a good smell, the others have a smell of leeks: *Νάρκισσος ἔτιοι καὶ τοῦτο ὡς περὶ τὸ κρίνον λείριον ἐκάλεσαν. τὰ μὲν φύλλα πράσιν' ἔοικε λεπτὰ δὲ καὶ μικρότερα κατὰ πολὺν, καὶ στενώτερα. καυλὸν κενόν, ἄφυλλον, μείζων σπιθαμῆς. ἐφ' οὗ ἄνθος λευκόν. ἔσωθεν δὲ κροκῶδες, ἐπ' ἐνίαν δὲ πορφυροειδές· ῥίζα δὲ λευκή, ἔνδοθεν στρογγύλη, βολβοειδής. καρπὸς ὡς ἐν ὑμένι, μέλας, προμήκης· φύεται ὁ κάλλιστος ἐν ὄρεινοῖς τόποις, εὐώδης, ὁ δὲ λοιπὸς πρασίξι.* Pliny says the narcissus is a sort of purple lily, with a white flower, and a purple cup: it differs from lilies, in that its leaves come from the root: the best sort grows in the mountains of Lycia. There is another sort with a herbaceous cup. All of them flower late; namely, after the rising of Arcturus, and about the autumnal equinox: "Sunt et " *purpurea lilia, aliquando gemino* " *caule, carnosiore tantum radice,* " *majorisque bulbi, sed unius. Nar-* " *cissus vocat hujus alterum gen-* " *us flore candido, calyce purpu-* " *reo. Differentia a liliis est et* " *hæc, quod narcissis folia in radice* " *sunt, probatissimis in Lyciæ mon-* " *tibus. Tertio generi cætera ea-* " *dem, calyx herbaceus. Omnes* " *serotini. Post Arcturum enim* " *florent, ac per æquinoctium au-* " *tumnum."* And in another place he says, there are two sorts of *narcissus* used in medicine; one with a purple, and the other with a herbaceous flower: "Narcissi duo ge- " *nera in usu Medici recipiunt,* " *unum purpureo flore, et alterum* " *herbaceum."* From what these ancient authors have said, we may

gather a pretty good description of their *narcissus*. The roots are large, round, and fleshy, according to Theophrastus; white, round, and bulbous, according to Dioscorides. They all agree, that the leaves proceed from the root, and that the stalk is naked. According to Theophrastus, the leaves are like those of Asphodel; according to Dioscorides, like those of leeks, but smaller and narrower, in which they agree very well. The flower, according to Theophrastus, is greenish, according to Dioscorides white, and either yellow or purple within; according to Pliny, it is white, with either a purple or greenish cup. What Dioscorides calls the inside, is what Pliny calls the cup; for the flowers of the daffodil form a cup in the middle, which is sometimes different, sometimes of the same colour with the rest of the flower. The fruit, according to both the Greek authors, is membranaceous, long, and of a dark colour. Hence we may be sure, that some species of our daffodil is the *narcissus* of the ancients: and probably the *narcissus albus circulo purpureo C. B.* and the *narcissus albus circulo croceo minor C. B.* may be the two sorts. The last of these seems to be the flower, into which the youth Narcissus was changed, according to Ovid:

— Croceum pro corpore florem
Inveniunt, foliis medium cingentibus
albis.

There seems to be but one difficulty attending this determination: the species of daffodil known among us flower early in the spring, and seldom later than in May; whereas Theophrastus, Virgil, and Pliny, place their season in September.

Pallentesque hederas, et amantes littora myrtos. or the pale ivy, or the myrtles that love the shores.

But to this it may be answered, that in Greece, these flowers may appear much later in the year. Bus-bequius says he was presented with daffodils near Constantinople in December; and that Greece abounds with hyacinths and daffodils of a wonderful fragrance: "Unum diem Hadrianopoli com-morati progredimur Constantino-polim versus jam propinquam, veluti extremum nostri itineris actum confecturi. Per hæc loca transeuntibus ingens ubique florum copia offerebatur, Narcissorum, Hyacinthorum et eorum quas Turcæ Tulipam vocant: non sine magna admiratione nostra, propter anni tempus, media plane hieme, floribus minime amicis. Narcissis et Hyacinthis abundat Græcia miro fragrantibus odore." Tournefort found the yellow daffodil common on the banks of the Granicus, in December, and another sort about the same time, near Ephesus.

123. *Flexi vimen acanthi.*] I have already mentioned the *acanthus*, in the note on book ii. ver. 119. It has been there observed that there are two sorts of *acanthus*: one an Egyptian tree, and the other a garden herb, which the Poet means in this place. The *acanthus* of Theophrastus is the Egyptian tree, of which we have spoken already. The herb *acanthus* is described by Dioscorides. He says the leaves are much longer and broader than those of lettuce, divided like rocket, blackish, fat, and smooth: the stalk is two cubits high, of the thickness of one's finger, smooth, encompassed near the top at certain distances with long, prickly leaves, out of which proceeds a white flower: the seed is long and yellow:

the roots are long, mucous, red, and glutinous: "Ακανθα ἢ ἐρπᾶκανθα οἱ δὲ μελάμφυλλον, παιδέρωτα, φύεται ἐν παραδείσοις, καὶ ἐν πετράδεσι, καὶ πικρῶν χωρίοις· ἔχει δὲ πλατύτερα φύλλα πολλὰ καὶ μακρότερα θρίδακος, ἐσχισμένα ὡς τὰ τοῦ εὐζάμου, ὑπομέλινα, λιπαρὰ, κεῖα· κουλὸν λείον, δίπηχυν, πάχος δακτύλου ἐν διαστημάτων πρὸς τῆ κορυφῇ περιειλημένον φυλλαρίοις τιτίν, οἰονεὶ κιτταρίοις, ὑπομήκεσιν, ἀκανθάδεσιν· ἐξ ἧν τὸ ἄθος προέται λευκὸν σπέρμα ὑπόμηκες, μήλινον. θυρσοειδὴς δὲ ἡ κεφαλὴ. ῥίζαι δὲ ὑπεῖσι γλισχροί, μισώδεις, ἔμπυροι, μακροί. The *acantha* of Dioscorides is generally allowed to be that plant which is cultivated in gardens, under the name of *acanthus sativus* or *brank-ursine*. Most botanists also are of opinion, that it is the *acanthus* of Virgil: but the chief difficulty is, to shew the reason, why he calls it *flexi vimen acanthi*. These words seem to express a twining plant. I believe we must entirely depend upon a passage of Vitruvius, for the solution of this difficulty. This famous author tells us, that a basket covered with a tile having been accidentally placed on the ground over a root of *acanthus*, the stalks and leaves burst forth in the spring, and spreading themselves on the outside of the basket, were bent back again at the top, by the corners of the tile. Callimachus, a famous architect, happening to pass by, was delighted with the novelty and beauty of this appearance, and being to make some pillars at Corinth, imitated the form of this basket surrounded with *acanthus*, in the capitals. It is certain that there cannot be a more lively image of the capital of a Corinthian pillar, than a basket covered with a tile, and surrounded by leaves of brank-

For I remember that under the lofty towers of Œbalia, where black Galesus moistens the yellow fields, I saw an old Corycian who had a few

Namque sub Œbaliaememinime turribusaltis 125
Qua niger humectat flaventia culta Galesus
Corycium vidisse senem : cui pauca relict

ursine, bending outward at the top. To this Virgil may allude in the words now under consideration. But then we must not translate them with Dryden,

—— The winding trail
Of bear's foot,

for it is by no means a *trailing* plant.

124. *Pallentesque hederas.*] In some of the old editions it is *pallentes* without *que*. See the note on book ii. ver. 258.

Amantes littora myrtos.] Myrtle delight in growing near the seashore. Thus in the second Georgick :

Littora myrtetis lætissima.

125. *Œbalia.*] “Œbalia is Laconia, whence Castor and Pollux are called by Statius *Œbalidæ Fratres.*” SERVIUS.

The Poet means Tarentum by the *lofty towers of Œbalia*, because a colony from Laconia, under the conduct of Phalantus, came to Calabria and augmented the city of Tarentum.

126. *Niger.*] Schrevelius, following Erythræus, reads *piger*.

Galesus.] Galesus is a river of Calabria, which flows near Tarentum.

127. *Corycium.*] Some think that Corycius is the name of the old man here spoken of. But it seems more probable, that it is the name of his country : for Corycus is the name of a mountain and city of Cilicia. Pompey had made war on the Cilicians, of which people some being received into friendship, were brought by him, and planted in Calabria, about Tarentum. Virgil's

old man may therefore reasonably be supposed to be one of Pompey's Cilicians, who had these few acres given him near Tarentum, and perhaps improved the culture of gardens in Italy, from the knowledge he had obtained in his own country.

127. *Relicti.*] Servius interprets this word *forsaken and contemptible* ; which interpretation he confirms by observing that no land could be more contemptible, than that which is fit neither for wines, corn, nor pasture. Thus also Grimoaldus paraphrases it, “cui rus erat parvum atque desertum.” La Cerda contends that it means *hereditary*, observing that *relinquere* is a word used in making wills, and confirms this interpretation by a passage in Varro, which he thinks the Poet here designs to imitate. That author speaking of two brothers, who had a small farm left them by their father, uses the word *relicta*. Ruæus however renders it *deserti*. May also follows Servius :

Few akers of neglected ground undrest.

Addison also translates it,

A few neglected acres.

Dryden is of the same opinion,

Lord of few acres, and those barren too.

Dr. Trapp follows La Cerda,

A few hereditary acres :

“Left him,” says he, “by his relations. This adds much to the grace of the narrative. The little land he had, and which he so improved, was his own : he paid no rent for it.” This interpreta-

Jugera ruris erant ; nec fertilis illa juvenicis,
 Nec pecori opportuna seges, nec commoda
 Baccho.

acres of forsaken ground ; nor was his land rich enough for the plough, nor good for pasture, nor proper for wines. Yet he planting a few pot-herbs among the bushes, and white

Hic rarum tamen in dumis olus, albaque circum

130

tion has its beauty, but I believe it is not Virgil's meaning. The old Corycian, being one of the Cilicians settled in Calabria by Pompey, his land there could not be hereditary. Nor could the person here spoken of be the son of one of those Cilicians, born in Calabria, because he calls him an old man. Those people had not been brought over above forty years, when Virgil was writing his Georgicks, and not quite fifty years, when the Poet died. And he speaks of his seeing this old man, as of a thing that had passed long ago. We must therefore, with Servius, translate *relictis*, forsaken. The land was neither fit for vineyards, corn, nor pasture, and therefore the Calabrians neglected it. But this old man knew how to make use of it, by converting it into a garden, and apiary. Virgil therefore shews the Romans, that a piece of land might be fit neither for corn, which is the subject of his first book, nor vines, of which he treats in his second, nor cattle, which take up the third ; and yet that by the example of this foreigner, they might know how to cultivate it to advantage.

129. *Seges.*] See the note on book ii. ver. 266.

130. *Hic.*] Pierius says it is *hinc* in the Lombard manuscript.

In dumis.] Ruæus, and after him Dr. Trapp, think *in dumis* is put for *in loco prius dumoso*.

Albaque circum lilia.] The white lilies are those, which were most celebrated and best known among the ancients. Theophrastus speaks

of red lilies only by hearsay: *Ἐπίπερ δὴ καθάπερ φασὶν ἓνα καὶ πορφύρεά ῥ̄.* Thus our Poet celebrates them here for their whiteness, and also in the twelfth Æneid :

— Mixta rubent ubi lilia multa
 Alba rosa.

In the tenth Eclogue he mentions the largeness of lilies :

Florentes ferulas et grandia lilia quasans.

This may be meant either of the flower, which is very large, or of the whole plant, which, according to Pliny, exceeds all other flowers in tallness : “ Nec ulli florum excelsitas major, interdum cubitorum trium.” This author has given an excellent description of the white lily, in the words immediately following. He says the neck is always languid, and unable to sustain the weight of the body, which elegantly describes the bending down of the flower. It is of a remarkable whiteness, the leaves [that is, the petals] being streaked on the outside, growing gradually broader from a narrow origin, in form of a cup, of which the brims bend outward, having slender threads, and saffron summits in the middle : “ Languido semper collo, et non sufficiente capitis oneri. Candor ejus eximius, foliis foris striatis, et ab angustiis in latitudinem paulatim sese laxantibus, effigie calathi, resupinis per ambitum labris, tenuique filo et semine, stantibus in medio crocis. Ita odor colorque duplex, et alius

lilies round about, and vervain, and esculent poppies, Lilia, verbenasque premens, vescu[m]que papaver,

“calycis, alius staminis, differentia
“angusta.” By *crocis* I take this author to mean the yellow *apices* or *summits*; and by *tenui filo et semine* perhaps he means the *stile* and *ovary*. The lilies were planted by the old Corycian for the sake of his bees: for Pliny mentions them among the flowers in which those insects delight; “Verum hortis
“coronamentisque maxime alvearia
“et apes conveniunt, res præcipui
“quæstus compendiique cum favit.
“Harum ergo causa oportet serere
“thymum, apiastrum, rosam, vio-
“las, lilium.” Virgil also speaks of them in the sixth *Æneid*, as being the delight of bees:

Ac veluti in pratis, ubi apes æstate
serena
Floribus insidunt variis, et candida cir-
cum
Lilia funduntur.

*Thick as the humming bees, that hunt the
golden dew;
In summer's heat on tops of lilies feed,
And creep within their bells, to suck the
balmy seed.*

DRYDEN.

131. *Verbenas.*] The *Verbena*, from whence our English name *Vervain* is derived, was a sacred herb among the Romans. We read in the first book of *Livy* how this herb was used in the most ancient league, of which the memory was preserved among them: that between *Tullus Hostilius*, the third king of Rome, and the *Albans*. The form was this: The *Fetialis* said to *Tullus*, *Do you command me, O king, to strike a league with the Pater patratus of the people of Alba?* when the King had commanded him, he proceeded thus, *O King, I demand the Sagmina of you.* The King answered, *Take it pure.* Then the *Fetialis* brought the pure herb

from the tower. . . . The *Fetialis* was *M. Valerius*, and he appointed *Sp. Fusius* to be the *Pater patratus*, touching his head and hair with the *Vervain*: “*Fœdera alia aliis legibus, cæterum eodem modo omnia fiunt. Tum ita factum accepi-
“mus: nec ullius vetustior fœderis
“memoria est. Fetialis regem
“Tullum ita rogavit: Jubesne me
“rex cum patre patrato populi Albani
“fœdus ferire? jubente rege, Sag-
“mina, inquit, te, rex, posco. Rex
“ait, Puram tollito. Fetialis ex arce
“graminis herbam puram attulit.
“ . . . Fetialis erat *M. Valerius*, is
“patrem patratum *Sp. Fusium* fecit,
“*verbena* caput capillosque tan-
“gens.” *Pliny* says expressly, that by *sagmina* and *verbena* were meant the same thing, namely, the herb from the tower, plucked up with its earth: and that it was used by the ambassadors, when they were sent to reclaim any thing that had been carried away by the enemies; and that one of them was therefore called *Verbenarius*: “*Interim for-
“tius augetur autoritas: quæ quanta
“debeatur etiam surdis, hoc est
“ignobilibus herbis perhibebitur.
“Siquidem autores imperii Romani
“conditoresque immensum quid-
“dam et hinc sumpsere, quoniam
“non aliunde sagmina in remediis
“publicis fuere, et in sacris legati-
“onibusque verbenæ. Certe utro-
“que nomine idem significatur, hoc
“est, gramen ex arce cum sua terra
“evulsum: ac semper et legati
“cum ad hostes clarigatumque mit-
“terentur, id est, res raptas clare
“repetitur, unus utique *Verbena-
“rius* vocabatur.” In another place he calls it *Hierobotane*, *Peristereon*, and *Verbenaca*; and there adds, that it was used in brushing the table of *Jupiter*, and in purifying houses.**

Regum æquabat opes animis ; seraque revertens
Nocte domum, dapibus mensas onerabat in-
emptis.

Primus vere rosam, atque autumnò carpere poma ;
Et cum tristis hyems etiannum frigore saxa 135
Rumperet, et glacie cursus frænaret aquarum,

equalled in his mind the wealth of kings ; and returning home late at night, loaded his table with unbought dainties. He was the first to gather roses in the spring, and fruits in autumn : and when sad winter even split the rocks with cold, and with ice restrained the course of the rivers,

He says there are two sorts of it, one full of leaves, which is called the female, and the male with fewer leaves. The branches of both are many, slender, a cubit long, and angular. The leaves are like those of the oak, but smaller, narrower, and more deeply divided. The flower is glaucous. The root long and slender. It grows in watery places. Some do not distinguish them, reckoning only one sort, because both of them have the same effects: "Nulla tamen Romanæ nobilitatis plus habet quam Hierobotane. Aliqui Peristereon, nostri Verbenacam vocant. Hæc est quam legatos ferre ad hostes indicavimus. Hac Jovis mensa verritur, domus purgantur, lustranturque. Genera ejus duo sunt: foliosa, quam fœminam putant: mas rarioribus foliis. Ramuli utriusque plures, tenues, cubitales, angulosi. Folia minora quam Quercus, angustioraque, divisuris majoribus, flos glaucus, radix longa, tenuis. Nascitur ubique in planis aquosis. Quidam non distinguunt, sed unum omnino genus faciunt, quoniam utraque eosdem effectus habeat." The vervain was used in incantations, to which the Poet alludes in the eighth Eclogue:

Effer aquam, et molli cinge hæc altaria
vitta:
Verbenasque adole pingues, et mascula
thura.

It was thought to be good against serpents and venomous bites, and

was recommended as a sovereign medicine for a great variety of diseases.

131. *Premens.*] It has been observed in the note on book ii. ver. 346. that *virgulta premere* properly signifies the increasing of a plant by layers. But here *premens* must be understood of planting in general. Dryden seems to understand it *bruising*.

Yet lab'ring well his little spot of ground,
Some scatt'ring pot-herbs here and there
he found.
Which cultivated with his daily care,
And *bruise'd* with vervain, were his frugal fare.
Sometimes white lilies did their leaves afford,
With wholesome poppy-flowers, to mend
his homely board.

This whole passage is erroneously translated; for the Poet does not speak of *bruising* vervain, but of planting it. The vervain and lilies do not seem to have been planted for pot-herbs, but the vervain for medicinal uses, and the lilies for the bees: nor were the lilies planted for the sake of their *leaves*, but of their flowers. The poppies also were not planted for their *flowers*, but for their seeds.

Vescumque papaver.] See the notes on book i. ver. 78 and 212.

135. *Etiannum.*] The common reading is *etiam nunc*. I follow Heinsius.

"In some manuscripts it is *etiam-num*, which word is frequently used by Pliny; from the Greek *ἐτι καὶ νῦν.*" PIERIUS.

in that very season he could crop the soft acanthus, accusing the slow summer, and the loitering zephyrs. He therefore was the first to abound with pregnant bees, and plentiful swarms; and to squeeze the frothing honey from the combs; he had limes and plenty of pines; and as many fruits as shewed themselves in early blossom, so many did he gather ripe in autumn. He also transplanted into rows the far-grown elms,

Ille comam mollis jam tum tondebat acanthi,
Æstatem increpitans seram, zephyrosque morantes.

Ergo apibus fœtis idem atque examine multo
Primus abundare, et spumantia cogere pressis 140
Mella favis: illi tiliæ, atque uberrima pinus;
Quotque in flore novo pomis se fertilis arbos
Induerat, totidem autumnos matura tenebat.
Ille etiam seras in versum distulit ulmos,

137. *Ille comam mollis jam tum tondebat acanthi.*] “Achilles Statius observes, that this verse is read in all the ancient manuscripts of Virgil thus:

“*Ille comam mollis jam tondebat Hyacinthi.*”

“And the like number, that is, a short syllable being made long, after the fourth foot, is used by Virgil himself, in the sixth Eclogue:

“— *Molli fullus Hyacintho:*

“and by Catullus:

“*Jam veniet virgo, jam dicetur Hymenæus:*”

“and

“*Tum Thetis humanos non despexit Hymentæos.*”

LA CERDA.

I have not met with this reading in any of the manuscripts that I have collated. Addison translates this verse;

He then would prune the tend'rest of his trees.

But the *acanthus* here spoken of is an herb, and by *comam* is meant the leaves. The epithet *mollis* is added, to express the softness and tenderness of these leaves. Thus

also this herb is called by Theocritus ἄκανθος *Acanthos*. Or it may serve to distinguish this *acanthus* from another species, which grows wild, and has very prickly leaves.

139. *Ergo apibus fœtis.*] The Poet always takes care in his digressions, not to forget the principal subject. Therefore he mentions in this place the benefits, which accrued to the old Corycian, from this extraordinary care of his garden, with regard to his bees.

141. *Tiliæ.*] Columella says limes are hurtful to bees: “At *Tiliæ solæ ex omnibus sunt nocentes.*”

Pinus.] Columella also mentions the pine, as agreeable to bees: “Post hæc frequens sit incrementi majoris surculus, et rosmarinus, et utraque cythisus. Est enim sativa, et altera suæ spontis, itemque semper virens *Pinus.*”

144. *Ille etiam, &c.*] Most of the commentators and translators seem not to have rightly apprehended the meaning of this passage. The Poet plainly designs to express the great skill of his old acquaintance, in removing large trees. Every one of the trees here mentioned has an epithet added to it, to signify its being well grown. The elms are called *seræ*, that is, *late, old, or far grown*: the pears are called *hard*;

Eduramque pyrum, et spinos jam pruna feren-
tes,
Jamque ministrantem platanum potantibus um-
bras.

145
and hard pear-trees, and
thorns when they were able
to bear plums, and the plane-
tree when it spread a shade
over those who drank under
it.

the thorns are said to be *already bearing plums*; and the planes are expressly said to be already so large, as to spread a shade, sufficient to cover those who sit under them. May seems to have understood the Poet's meaning:

He could to order old grown elms trans-
pose,
Old peare trees hard, and black thorne
bearing sloes,
The plaine tree too, that drinking shade
bestowes.

Dr. Trapp's translation is not very deficient:

He too in ranks dispos'd the late grown
elms,
And the hard pear-tree, and the plum
ev'n then
Laden with fruitage; and the plane
which yields
To Bacchus' sons its hospitable shade.

But Addison has quite lost the sense of his author:

In rows his elms and knotty pear-trees
bloom,
And thorns ennobled now to bear a
plum;
And spreading plane-trees, where su-
pinely laid
He now enjoys the cool and quaffs be-
neath the shade:

And Dryden:

He knew to rank his elms in even rows;
For fruit the grafted pear-tree to dispose:
And tame to plums the sourness of
the sloes.
With spreading planes he made a cool
retreat,
To shade good fellows from the summer's
heat.

145. *Eduram.*] See the note on
book ii. ver. 65.

Spinus jam pruna ferentes.] "The
" plum-tree is called *spinus*, in the
" masculine gender; for thorns
" [*sentēs*] are called *hæ spinæ*."
SERVIUS.

I have translated *spinus* in this
place *thorns*, because the plum is
a thorny tree: and because our wild
sort, which bears the sloes, is called
the *black thorn*.

146. *Platanum.*] See the note
on book ii. ver. 70.

Umbras.] Schrevelius, Paul Ste-
phens, and some others, read *um-
bram*. Pierius found *umbras* in all
the ancient manuscripts. It is *um-
bras* in all those which I have
collated.

Before we leave these verses,
wherein the Poet speaks of trans-
planting great trees, it may not be
improper to set down what our
famous Evelyn has said on this
subject.

" A great person in Devon plant-
" ed oaks as big as twelve oxen
" could draw, to supply some de-
" fect in an avenue to one of his
" houses: as the Right Honourable
" the Lord Fitz-Harding, late Trea-
" surer of his Majesty's Household,
" assured me: who had himself
" likewise practised the removing of
" great oaks by a particular address
" extremely ingenious, and worthy
" the communication. Choose a
" tree as big as your thigh, remove
" the earth from about him; cut
" through all the collateral roots,
" till with a competent strength
" you can enforce him down upon
" one side, so as to come with your
" ax at the top root; cut that off,
" redress your tree, and so let it

But for my part, as I am confined in too narrow a space, I must pass over this subject, and leave it for others to treat of after me.

Verum hæc ipse equidem spatiis exclusus iniquis
Prætereo, atque aliis post me memoranda relin-
quo.

“ stand covered about with the
“ mould you loosened from it, till
“ the next year, or longer if you
“ think good, then take it up at a
“ fit season; it will likely have
“ drawn new tender roots apt to
“ take, and sufficient for the tree,
“ wheresoever you shall transplant
“ him. Some are for laying bare
“ the whole root, and then dividing
“ it into four parts, in form of a
“ cross, to cut away the interjacent
“ rootlings, leaving only the cross
“ and master-roots that were spared
“ to support the tree; and then
“ covering the pit with fresh mould
“ (as above) after a year or two
“ when it has put forth, and fur-
“ nished the interstices you left
“ between the cross-roots with
“ plenty of new fibres and tender
“ shoots, you may safely remove
“ the tree itself, so soon as you
“ have loosened and reduced the
“ four decussated roots, and short-
“ ened the top roots; and this ope-
“ ration is done without stooping
“ or bending the tree at all: and
“ if in removing it with as much
“ of the clod about the new roots
“ as possible, it would be much
“ better.”

147. *Equidem.*] In the King's manuscript, and in the old Nurenberg edition, it is *quidem*.

Exclusus.] It is *disclusus* in some old editions: but all the ancient manuscripts have *exclusus*.

148. *Aliis.*] Servius says the Poet means here Gargilius Martialis. This author is often quoted by Palladius; but I do not remember that he is mentioned by Columella. Hence I conclude, that he did not

exist in the days of Virgil, and therefore could not be particularly meant by our Poet, unless he had the gift of prophecy, as some have imagined. Columella, in his tenth book, has endeavoured to supply, what Virgil has omitted, concerning gardening. His poem begins thus:

Hortorum quoque te cultus, Sylvine,
docebo,
Atque ea, quæ quondam spatiis exclusus
iniquis,
Cum caneret lætas segetes, et munera
Bacchi,
Virgilius nobis post se memoranda reli-
quit.

Among the moderns, Rapin, a learned Jesuit, has written a fine poem on gardens, in four books. He also professedly treads in the footsteps of Virgil:

Vatibus ignotam nam me novus incitat
ardor
Ire viam, magno quæ primum ostensa
Maroni,
Extremo cum vela trahens sub fine labo-
rum,
Italiæ pingues hortos quæ cura colendi
Ornaret, canere agricolis, populoque pa-
rabat.
Fas mihi divini tantum vestigia vatis
Posse sequi; summoque volans dum
tendit Olympo,
Sublimem aspicerè, et longe observare
tuendo.

Post me memoranda.] “ In some
“ manuscripts it is *post hæc memo-*
“ *randa*: but the Lombard and
“ some others have *post commemo-*
“ *randa*. In the Medicean and some
“ others it is *post me memoranda*,
“ which reading seems to have been
“ admitted by Columella.” PIERIUS.
I find *post memoranda* in one of

Nunc age, naturas apibus quas Jupiter ipse
 Addidit, expediam : pro qua mercede canoros
 Curetum sonitus crepitantiaque æra secutæ, 151
 Dictæo cæli regem pavere sub antro.
 Solæ communes natos, consortia tecta
 Urbis habent, magnisque agitant sub legibus
 ævum;

Now I shall proceed to shew what manners Jupiter has added to the bees; for what reward they, following the loud sounds, and tinkling brass of the Curetes, fed the king of heaven under the Dictæan den. They alone have children in common, and the united buildings of a city, and pass their lives under established laws;

the Arundelian manuscripts, *post hæc memoranda* in one of Dr. Mead's, and *post commemoranda* in the Bodleian, and in the other Arundelian and Dr. Mead's manuscripts. Ruæus, and most of the editors, has *post commemoranda*. But it is *post memoranda* in the King's, and in the Cambridge manuscripts, which reading is admitted also by Heinsius, Paul Stephens, Masvicius, and others.

149. *Nunc age, &c.*] Here the Poet begins to speak of the polity of the bees, by which all their actions contribute to the public good. He tells us in this passage, that Jupiter bestowed this extraordinary economical genius on the bees, as a reward for the service they did him, when an infant, by feeding him with their honey, in the cave where he was concealed from the devouring jaws of his father Saturn.

150. *Addidit.*] This word expresses, that these manners did not originally belong to the bees, but were added by the favour of Jupiter.

Pro qua mercede.] Servius interprets this, for what favour or labour. La Cerda interprets *mercede merit*, because *merces* and *mercor* are derived from *mereor*. This interpretation, he says, is the only one that agrees with this passage, for the Poet is speaking of the *merit*, by which the bees were admitted to assist the Curetes in nursing Ju-

piter. But, as was just now observed, the Poet seems rather to mean, that he will speak of the reward which they had for their service.

Canoros Curetum sonitus crepitantiaque æra.] According to the fable, Saturn intended to have devoured the infant Jupiter, to avoid which, he was concealed among the Curetes, the clangor of whose brassen armour and cymbals, as they danced, would drown his cries : thus Lucretius :

Dictæos referunt Curetas, qui Jovis illum
 Vagitum in Creta quondam occultasse
 feruntur,
 Cum pueri circum puerum pernice cho-
 rea
 Armati in numerum pulsarent æribus
 æra,
 Ne Saturnus eum malis mandaret adep-
 tus,
 Æternumque daret matri sub pectore
 vulnus.

*These represent those armed priests, who strove
 To drown the tender cries of infant Jove;
 By dancing quick they made a greater sound,
 And beat their armour, as they danc'd around;
 Lest Saturn should have found and eat the boy,
 And Ops for ever mourn'd her prattling joy.*

CREECH.

152. *Dictæo sub antro.*] *Dictæ* or *Dictæus mons* is a mountain of Crete, where Jupiter was said to be concealed.

154. *Magnisque agitant.*] In one

and they alone have a country of their own, and certain habitations: and being mindful of the future winter, they labour in summer, and lay up what they get for the public use. For some are employed in getting food, and by agreement labour in the fields: some within the house lay tears of daffodils, and tough glue from the barks of trees, for the foundations of the combs; and then suspend the tenacious wax: others bring up the growing young, the hope of the nation: others work the purest honey, and distend their cells with liquid nectar. There are some to whose lot is fallen the guarding of the gates: and these by turns consider the waters and clouds of heaven, or un-
 shade the burdens of those who return, or forming a troop

Et patriam solæ et certos novere penates; 155
 Venturæque hyemis memores, æstate laborem
 Experiuntur, et in medium quæsita reponunt.
 Namque aliæ victu invigilant, et fœdere pacto
 Exercentur agris: pars intra septa domorum
 Narcissi lacrymam, et lentum de cortice glu-
 ten 160
 Prima favis ponunt fundamina: deinde tenaces
 Suspendunt ceras: aliæ spem gentis adultos
 Educunt fœtus: aliæ purissima mella
 Stipant, et liquido distendunt nectare cellas.
 Sunt, quibus ad portas cecidit custodia sorti: 165
 Inque vicem speculantur aquas, et nubila cæli:
 Aut onera accipiunt venientum, aut agmine facto

of Dr. Mead's manuscripts, and in some of the printed editions, it is *magnis agitant*, without *que*.

155. *Et patriam solæ et certos novere penates.*] "In some manuscripts we read *a patriam solæ, et certos novere penates*. For *a* is "not always an interjection of lamenting, but sometimes signifies "admiration. But that *a* is written "without an aspiration has been "elsewhere proved from Probus. "In the Lombard manuscript, there "is no *et* in the second place; but "it is read *Et patriam solæ certos novere penates*. But those who "take away *et* here, deprive the "verse also of all its elegance."

PIERIUS.

156. *Laborem.*] In one of the Arundelian manuscripts it is *labores*.

157. *In medium.*] See the note on book i. ver. 127.

158. *Victu.*] *Victu* is here put for *victui*.

Pacto.] In the King's manuscript it is *parco*.

159. *Intra.*] In one of the Arundelian manuscripts it is *inter*.

Septa.] In one of Dr. Mead's manuscripts it is *tecta*.

160. *Narcissi lacrymam.*] I have spoken of the *Narcissus*, in the note on ver. 122. It has there been observed that the flowers of *Narcissus* or daffodil form a cup in the middle. These cups are supposed to contain the tears of the youth *Narcissus*, who wept to death. To this Milton alludes in his *Lycidas*;

Bid *Amaranthus* all his beauty shed,
 And *daffodillies* fill their cups with tears,
 To strew the laureat herse where *Lycid*
 lies.

Lentum de cortice gluten.] *Pierius* found *lectum* in the Lombard and some other ancient manuscripts. The same reading is in the King's manuscript.

165. *Portas cecidit.*] In one of the Arundelian manuscripts it is *portam tendit*.

167. *Aut onera accipiunt, &c.*]

Ignavum fucos pecus a præsepibus arcent.
 Fervet opus, redolentque thymo fragrantia mella.
 Ac veluti, lentis Cyclopes fulmina massis 170
 Cum properant, alii taurinis follibus auras
 Accipiunt redduntque, alii stridentia tingunt
 Æra lacu; gemit impositis incudibus Ætna.
 Illi inter sese magna vi brachia tollunt
 In numerum, versantque tenaci forcipe fer-
 rum. 175
 Non aliter, si parva licet componere magnis,

drive out the drones, a sluggish race, from the hives. The work glows, and the fragrant honey is scented with thyme. As when the Cyclops hasten to form thunder-bolts out of the stubborn mass; some receive the air and drive it out again from bellows made of bull hides; others plunge the hissing brass in water; Ætna groans with the weight of their anvils. They lift their arms with great force in tuneful order; and turn the iron with their gripping tongs. Just so, if I may compare great things with small,

This and the two following lines are repeated in the first Æneid.

168. *Ignavum fucos pecus a præsepibus arcent.*] The drones are a sort of bees without stings, which do not assist the others in their labour. On this account it is generally thought, that they are expelled by the labouring bees. Some affirm that the drones are the males, and that, after the work of generation is over, they are driven from the hive by these amazons.

Ruæus renders *fucos*, *guespes*; but I believe *guespes* signify wasps. The drones are called *bourdons*.

In one of the Arundelian manuscripts it is *urgent* instead of *arcent*.
 169. *Thymo.*] See the note on ver. 112.

Fragrantia.] Pierius found *flagrantia* in the Lombard manuscript. The same reading is in both Dr. Mead's manuscripts.

170. *Ac veluti, &c.*] The Poet compares the labour of the bees to that of the Cyclops, in forming thunder-bolts; and then speaks of the various offices which are assigned to these political insects in their republic, and the cautions which they use in defending themselves against rising winds.

173. *Ætna.*] It is *antrum* in one of the Arundelian manuscripts.

175. *In numerum.*] That is, in a certain order, making a sort of harmony with the regular strokes of their hammers of different weights. We learn from Jamblichus, that the sound of the smith's hammers taught Pythagoras to invent the monochord, an instrument for measuring the quantities and proportions of sounds geometrically. This philosopher, observing that the diversity of sound was owing to the size of the hammers, suspended four equal strings, sustaining weights of twelve, nine, eight, and six pounds. Then striking alternately the strings which sustained the twelve and six pounds, he found that the diapason or octave was formed by the proportion of two to one. The twelve and eight pound weights taught him that the diapente or fifth was in the proportion of three to two; and the twelve and nine pounds that the diatessaron or fourth was as four to three. The whole passage is too long to be here inserted: therefore I must refer the curious reader, for farther satisfaction, to the twenty-sixth chapter of Jamblichus, *de vita Pythagoræ*.

176. *Non aliter, si parva licet componere magnis.*] This comparison of the bees to the labouring Cyclops, has by some been thought very im-

does an innate desire of growing rich prompt the Athenian bees, each of them in their proper office. The elder have the care of their towns, repair the combs, and erect the artificial edifices. But the younger return wearied home, late at night, with their thighs laden with thyme. They feed also at large on arbutes, and hoary willows, and casia, and glowing saffron, and fat limes, and deep coloured hyacinths.

Cecropias innatus apes amor urget habendi,
 Munere quamque suo. Grandævis oppida curæ,
 Et munire favos, et dædala fingere tecta.
 At fessæ multa referunt se nocte minores, 180
 Crura thymo plenæ; pascuntur et arbuta passim,
 Et glaucas salices, casiamque, crocumque ru-
 bentem,
 Et pinguem tiliam, et ferrugineos hyacinthos.

proper as being rather ridiculous than great. But Mr. Pope is of another opinion, who, in his postscript to the translation of the *Odyssey*, judiciously observes, that there is a great difference between the actions of irrational beings, and the low actions of such as are rational, when they are represented in a pompous style. "One may add, that the use of the grand style on little subjects, is not only ludicrous, but a sort of transgression against the rules of proportion and mechanics: it is using a vast force to lift a feather: I believe, now I am upon this head, it will be found a just observation, that the low actions of life cannot be put into a figurative style without being ridiculous, but things natural can. Metaphors raise the latter into dignity, as we see in the *Georgicks*; but throw the former into ridicule, as in the *Lutrin*. I think this may be very well accounted for; laughter implies censure; inanimate and irrational beings are not objects of censure; therefore these may be elevated as much as you please, and no ridicule follows: but when rational beings are represented above their real character, it becomes ridiculous in art, because it is vicious in morality. The bees in *Virgil*, would be ridiculous by having

"their actions and manners represented on a level with creatures so superior as men; since it would imply folly or pride, which are the proper objects of ridicule."

177. *Cecropias*.] The Poet calls the bees *Cecropias*, from *Cecrops* king of *Attica*, where the honey was famous.

178. *Grandævis oppida curæ*.] This passage is taken from *Aristotle*, who observes, that the older bees work within doors, and thence become more hairy; but that the younger sort go abroad, and therefore are smoother: *Ἐὼν δὲ μελιττῶν αἱ μὲν πρὸσβύττεραι τὰ εἶσω ἐργάζονται, καὶ δασυαῖα εἰσι διὰ τὸ εἶσω μένειν. αἱ δὲ νέαι ἔξωθεν φέρονται, καὶ εἰσι λιγυτέραι.*

179. *Fingere*.] In one of *Dr. Mead's* manuscripts it is *figere*.

181. *Crura thymo plenæ*.] The hairiness of the bees' legs serves to retain the juices which they gather from flowers.

Arbuta.] See the notes on book i. ver. 148, and on book iii. ver. 300.

182. *Glaucas salices*.] See the note on book ii. ver. 13.

Casiam.] See the note on book ii. ver. 213.

Crocumque rubentem.] The petal of the saffron flower is purple, but the three divisions of the style, which are the only parts in use, are of the colour of fire.

183. *Pinguem tiliam*.] See the note on book ii. ver. 449.

Omnibus una quies operum, labor omnibus unus. All of them labour together, and all rest at the same time.

Ferrugineos hyacinthos.] There are many flowers commonly known in gardens under the name of Hyacinth, but none of them agree with the description which we find of this flower among the poets, who represent it as having the letters A I inscribed on its petals. Thus Moschus, in his epitaph on Bion, calls upon the Hyacinth to take more marks of A I on its petals:

Νῦν ὑάκινθε λάλι τοὶ σὰ γράμματα, καὶ
πλίον Α Ι, Α Ι,
Λάμβανι σοῖς πετάλοισι καλῶς τίθνακι
μικτικῶς.

The poets feign that the boy Hyacinthus, who was unfortunately killed by Apollo, was changed by that deity into a Hyacinth, which therefore was marked with these notes of lamentation to express Apollo's grief. Thus Ovid:

Semper eris mecum, memorique hærebis
in ore.
Te lyra pulsa manu, te carmina nostra
sonabunt:
Flosque novus scripto gemitus imitabere
nostros.

— Thou shalt with me abide
And ever in my memory reside.
Our harp and verse thy praises shall re-
sound:
And in thy flow're my sorrow shall be
found.

SANDYS.

It is also feigned, that the same flower arose from the blood of Ajax, when he slew himself; those letters being half the name of that hero. Thus Ovid:

— Rubefactaque sanguine tellus
Purpureum viridi genuit de cespite
florem,
Qui prius Œbalio fuerat de vulnere
natus,
Litera communis mediis pueroque viro-
que
Inscripta est foliis: hæc nominis, illa
querela.

— The blood that fell,
A purple flow're ingendered on the ground:
Created first by Hyacinthus' wound.
The tender leaves indifferent letters paint;
Both of his name, and of the gods com-
plaint.

SANDYS.

To this Virgil seems to allude in the third Eclogue:

Dic quibus in terris inscripti nomina re-
gum
Nascantur flores; et Phyllida solus ha-
beto.

Nay tell me first, in what new region
springs
A flower that bears inscrib'd the names of
kings:
And thou shalt gain a present as divine
As Phæbus self, for Phillis shall be thine.

DRYDEN.

I must not forget to observe, that the *vaccinium* mentioned by our Poet in the second and tenth Eclogues is not different from what in other places he calls *hyacinthus*: the latter being the Greek name, and the former a Latin name derived from it. For the Æolians, who affected to change the *v* into the diphthong *ou*, as *δυγάτης* into *δουγάτης*, wrote *υάκινθιον* and *υάκιννιον* for the diminutive *υάκινθιον*; and *υάκιννιον* in Roman letters is *vaccinium*. This opinion is confirmed by a line in the tenth Eclogue;

Et nigrae violæ sunt et vaccinia nigra;

which is a literal translation of a line in the tenth Idyllium of Theocritus:

Καὶ τὸ ἴον μέλαν ἔστι, καὶ ἡ γασπὰ ὑάκινθος.

Here Virgil himself translates *υάκινθος* *vaccinium*. The form of the Hyacinth is particularly described by Ovid:

Ecce cruor, qui fusus humi signaverat
herbam,
Desinit esse cruor: Tyrioque nitentior
ostro

In the morning they rush out
of their gates without delay:
and when

Mane ruunt
easdem

portis; nusquam mora: rursus
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Flos oritur, formamque capit quam lilia,
si non
Purpureus color huic, argenteus esset in
illis.
Non satis hoc Phœbo est; is enim fuit
auctor honoris.
Ipse suos gemitus foliis inscribit; et A I,
A I
Flos habet inscriptum, fœnestaque litera
ducta est.

Behold! the bloud which late the grass
had didde,
Was now no bloud: from whence a flowre
full blown
Far brighter than the Tyrian scarlet
shone:
Which seem'd the same, or did resemble
right
A lillie: changing but the red to white.
Not so contented (for the youth receiv'd
That grace from Phœbus) in the leaves he
weav'd
The sad impression of his sighs: A I!
A I!
They now in funeral characters display.
SANDYS.

We here learn, that the flower in question was shaped like a lily, was of a red colour, and was marked with the letters A I. I have more than once mentioned the difficulty of precisely determining the colours mentioned by the ancients. Ovid calls the flower of the Hyacinth *Tyrio nitentior ostro*, and *purpureus*. Virgil calls it in this place *ferrugineus*, and in the third Eclogue he calls it *suave rubens*; and in the eleventh Æneid he speaks of its great brightness:

Qualem virgineo demessum pollice florem
Seu mollis violæ, seu languentis Hyacinthi;
Cui neque fulgor adhuc, necdum sua
forma recessit.

Hence we can only gather, that the colour of this flower is a deep shining red. I take the epithet *ferru-*

gineos in this place only to express the deepness of the colour. Thus in the first Georgick it is used to signify the dusky redness of the sun, after the murder of Julius Cæsar:

Cum caput obscura nitidum ferrugine
textit.

See the note on book i. ver. 467. In the sixth Æneid the boat of Charon is called *ferruginea*, where no doubt it means *dusky*:

Et ferruginea subvectat corpora cymba.

In the ninth Æneid the son of Arcens is said to be

—— Ferrugine clarus Ibera;

that is, adorned with a deep purple garment dyed in Spain: and in the eleventh book it is joined with the Tyrian colour:

Ipse peregrina ferrugine clarus et ostro.

It is probable that all these several epithets, *purpureus*, *suave rubens*, *ferrugineus*, mean a sort of crimson, the colour of human blood, the Hyacinth being feigned to have risen from the blood of Hyacinthus, and afterwards from that of Ajax.

Having said thus much of the Hyacinth of the Poets, it will be time to consider what flower will agree with the description which they have given of it.

Various sorts of flowers have been proposed, by the botanical critics, for this Hyacinth, the discussing of all which would be too tedious in this place. Some insist on the lark's-spur, which does not seem to me to bear any resemblance of a lily, nor do the letters inscribed appear, till the flower has been

Vesper ubi e pastu tandem decedere campis
 Admonuit, tum tecta petunt, tum corpora curant.
 Fit sonitus, mussantque oras et limina circum.
 Post, ubi jam thalamis se composuere, siletur

the evening admonishes them to return at length from feeding in the fields, then they seek their habitations, and then they take care of their bodies. They make a murmuring noise, and hum about the sides and entrance of the hives. Afterwards, when they are laid down on their beds, they are silent

curiously dissected. Others propose the red lily, but this, as was observed before, was a flower little known among the ancients, nor is the colour right. Others mention *Xyris*, or *stinking Gladdon*, the flowers of which are not sufficiently beautiful. Others, with more probability, think the *Gladiolus* or *Corn-flag* to be the flower in question; but I have never been able to discover in that flower the letters A I. I am pretty well satisfied, that the flower celebrated by the Poets, is what we now are acquainted with under the name of *Lilium floribus reflexis*, or *Martagon*, and perhaps may be that very species which we call *Imperial Martagon*. The flowers of most sorts of *Martagons* have many spots of a deeper colour; and sometimes I have seen these spots run together in such a manner, as to form the letters A I, in several places, which I have caused to be represented in the figure.

The translators have grievously erred in translating the names of the plants here spoken of. May translates *arbuta*, *wildings*; and *casiam*, *cinnamon*, and renders *ferrugineos* very improperly *pale*, and *glau-cas*, *green*.

————— They feed upon
 Wildings, green willows, saffron, cinnamon,
 Pale hyacinths, and fruitful linden trees.

Addison omits the *arbuta*, and inserts the *balmy reed* instead of them; he translates *casiam*, *lavender*; and *hyacinthos*, *violets*:

On lavender, and saffron buds they feed,
 On bending osiers, and the balmy reed;
 From purple violets and the teile they bring
 Their gather'd sweets, and rifle all the spring.

Dryden's translation is not more exact.

He spoils the saffron flow'rs, he sips the blues
 Of vi'lets, wilding blooms, and willow dews.

Dr. Trapp has succeeded much better, only he has fallen into a common error of taking the *casia* to be *lavender*.

They suck the *Arbutus*, and willows grey,
 Sweet lavender, and *crocus*'s yellow flow'r,
 The purple hyacinth, and gummy lime.

184. *Omnibus una quies, &c.*] This passage is taken from Aristotle, who says, that in the morning they are all silent, till one of them calls the rest up with two or three hums: then they all go out to work. And when they return, they are at first tumultuous, but grow more quiet by degrees, till at last one flies buzzing round the rest, as if it commanded silence, upon which they are all immediately quiet: "Ορθραι δὲ σιωπῶσιν, ἕως ἂν μία ἐγείρη βομβήσασα δις ἢ τρίς· τότε δ' ἐπ' ἔργον ἀθροαί πέτονται, καὶ ἐλθεῖν πάλιν, θορυβοῦσι τὸ πρῶτον κατὰ μικρὸν δ' ἤττον, ἕως ἂν μία περιπετομένη βομβήσῃ, ὥσπερ σημαίνουσα καθέξειν. εἴτ' ἕξαινις σιωπῶσι.

187. *Tum.*] In the old Nuremberg edition it is *dum*.

188. *Limina.*] In the old Nuremberg edition it is *lumina*.

all night, and a sweet sleep possesses their wearied limbs. But when rain impends, they do not depart far from their hives, nor do they trust the sky, when east winds approach: but drink the water in safety near the walls of their city, and try short excursions; and take up little stones, as boats that totter on the tossing wave take ballast: with these they poise themselves through the empty clouds. But of all the properties of bees this most of all will cause your wonder,

In noctem, fessosque sopor suus occupat ar-
tus.

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Nec vero a stabulis pluvia impendente recedunt
Longius, aut credunt cælo adventantibus Euris;
Sed circum tutæ sub mœnibus urbis aquantur,
Excursusque breves tentant, et sæpe lapillos,
Ut cymbæ instabiles fluctu jactante saburram, 195
Tollunt: his sese per inania nubila librant.
Illum adeo placuisse apibus mirabere morem,

190. *Sopor suus.*] Servius inter-
prets this *ipsis aptus*.

194. *Sæpe lapillos, &c.*] This is
taken from Aristotle: "Όταν δὲ ἀνε-
μος ἢ μέγας, φέρουσι λίθον ἐφ' ἑαυταῖς,
ἕρμα πρὸς τὸ πνεῦμα.

197. *Illum adeo placuisse, &c.*] The Poet's account of the genera-
tion of bees is by no means consist-
ent with the doctrine of the modern
philosophers, who assert with great
probability, that no animal, nor
even plant, is produced without a
concurrence of the two sexes. How-
ever the doctrine of equivocal gen-
eration was so generally admitted
by the ancients, that it is no wonder
the Poet should assent to it. We
find this opinion related by Aristo-
tle, in his fifth book of the history
of animals. "There are various
"opinions," says the philosopher,
"concerning the generation of bees.
"For some deny that they either
"copulate or bring forth their
"young, thinking that they gather
"their produce. Nor are these
"agreed about the flower from
"which they gather them: but
"some will have it to be from the
"honey-wort, some from the reed,
"and others from the olive; which
"last, in favour of their opinion,
"urge that there are more swarms
"of bees in proportion as the olive-
"trees are fruitful. Some are of

"opinion, that only the drones are
"produced after this manner; but
"that the bees are produced by
"the leaders. . . . Others will
"have it, that they are produced
"by copulation, and affirm that the
"drones are the males, and the
"bees the females:" Περὶ δὲ τὴν
γένεσιν τῶν μελιττῶν οὐ τὸν αὐτὸν τρόπον
πάντες ὑπολαμβάνουσιν. οἱ μὲν γὰρ φασι
οὐ τίκτειν, οὐδὲ ὀχεύεσθαι τὰς μελιττας,
ἀλλὰ φέρειν τὸν γόνον. Καὶ φέρειν οἱ μὲν
ἀπὸ τοῦ ἄνθους τοῦ καλύντρου, οἱ δὲ
ἀπὸ τοῦ ἄνθους τοῦ καλάμου, ἄλλοι δὲ
ἀπὸ τοῦ ἄνθους τῆς ἐλαίας, καὶ σημείον
λέγουσιν, ὅτι ἂν ἐλαίων φερά γένηται,
τότε καὶ ἑσμοὶ ἀφίενται πλείστα· οἱ δὲ
φασι τὸν μὲν τῶν κηφῆναν φέρειν αὐτὰς
γόνον, ἀπὸ τίνος ὕλης τῶς εἰρημέναν, τὸν δὲ
τῶν μελιττῶν τίκτειν τοὺς ἡγεμόνας. . .
. . . οἱ δὲ φασι ὀχεύεσθαι, καὶ
εἶναι ἄρρενας μὲν τοὺς κηφῆνας, θηλείας δὲ
τὰς μελιττας. Pliny has almost
translated the words of Aristotle.
But he has added, that the bees
certainly sit like hens, and that the
young bee at its first appearance is
a worm: "Quod certum est, gal-
"linarum modo incubant. Id quod
"exclusum est, primum verniculus
"videtur candidus, jacens transver-
"sus, adhærensque ita ut pascere
"videatur." But the modern phi-
losophers have been more happy in
discovering the nature of these
wonderful insects. The labouring

Quod nec concubitu indulgent, nec corpora
segnes

In venerem solvunt, aut fœtus nixibus edunt;
Verum ipsæ e foliis natos et suavibus herbis 200

Ore legunt: ipsæ regem parvosque Quirites
Sufficiunt, aulasque et cerea regna refingunt.

Sæpe etiam duris errando in cotibus alas

Attrivere, utroque animam sub fasce dedere:

Tantum amor florum, et generandi gloria mel-
lis. 205

Ergo ipsas quamvis angusti terminus ævi

Excipiat, neque enim plus septima ducitur æstas,

that they do not copulate, or enervate their bodies by lust, or labour to bring forth their young. But they themselves gather their young from leaves and sweet herbs. They themselves also produce their king, and their small citizens: and repair their palaces and waxen realms. Often also, whilst they wander over the hard rocks, have they battered their wings, and voluntarily yielded up their lives under their burthens: so great is their love of flowers: such their glory in making honey. Therefore, though their age has but a narrow bound, for they do not live above seven years,

bees do not appear to be of either sex: the drones are discovered to have the male organs of generation; and the king is found to be of the female sex. This king, or rather queen, is wholly employed in the increase of the family, laying several thousand eggs every summer, from each of which is hatched a small white worm, which in due time changes either to a bee or a drone. The kings, the labouring bees, and the drones, are all promiscuously hatched from these eggs; and the same order of nature has lately been observed in the wasps.

198. *Concubitu.*] *Concubitu* is used for *concubitu*, as before *victu* for *victui*.

200. *Verum ipsæ e foliis natos.*] So I read with Heinsius, all the manuscripts that I have collated, and most of the editors. In several of the oldest editions it is *verum ipsæ natos foliis*. Paul Stephens and Schrevelius read *verum ipsæ foliis natos* without *e*, which reading Pierius also admitted; who observes, that in some manuscripts it is *ipsæ natos foliis*; and *ipsæ e foliis* in the Roman copy, which he thinks an elegant reading. La Cerda reads *ipsæ foliis natos*.

By *foliis* perhaps the Poet means the petals or leaves of flowers; for Aristotle speaks wholly of flowers.

202. *Refingunt.*] Servius and Pierius read *refingunt*, but this last commentator thinks *refingunt* better, as he found it in the Roman, the Medicean, and in some other of the older manuscripts. It is *refingunt* in the Cambridge, the Bodleian, one of the Arundelian, and one of Dr. Mead's manuscripts, which reading is admitted by most of the oldest editors, and by Grimoaldus, Paul Stephens, La Cerda, Schrevelius, and others. But Heinsius, Ruæus, Masvicius, and most of the later editions have *refingunt*.

203. *Sæpe etiam duris, &c.*] These three lines seem to be misplaced: for here they interrupt the sense. They seem to come in more properly after ver. 196. I am indebted for this observation to the learned Sir Daniel Molyneux, Baronet, F. R. S.

206. *Angusti.*] Some read *angustus*; but Pierius found *angusti* in all the manuscripts that he could procure.

207. *Neque enim plus septima ducitur æstas.*] Aristotle says that bees live six years, and that some

yet does the stock remain immortal, and the fortune of their family subsists for many years, and they can number grandfathers of grandfathers. Besides neither Egypt, nor great Lydia, nor the people of the Parthians, nor the Median Hydaspes

At genus immortale manet, multosque per annos
Stat fortuna domus, et avi numerantur avorum.
Præterea regem non sic Ægyptus, et ingens 210
Lydia, nec populi Parthorum, aut Medus Hy-
daspes

last seven ; but if a swarm subsists nine or ten years, it is thought very happy : Βίος δὲ τῶν μελιττῶν ἔτη ἕξ· ἔνια δὲ τῶν μελιττῶν καὶ ἑπτὰ ἔτη ζῶσιν. Ἐπὶ δὲ σμήνος διαμείνη ἔτη ἑννέα ἢ δέκα, εὖ δοκεῖ διαγενῆσθαι. Columella says that no swarms can be brought to live above ten years : “ Durantque, “ si diligenter excultæ sunt, in an- “ nos decem, nec ullum examen “ hanc ætatem potest excedere, “ quamvis in demortuarum locum “ quotannis pullos substituunt. “ Nam fere decimo ab internitione “ anno, gens universa totius alvei “ consumitur.”

210. *Præterea regem, &c.*] In this paragraph the Poet compares the obedience of the bees to their king with that of the most servile nations, the Egyptians, Lydians, Parthians, and Medes ; which he takes from Aristotle. “ The kings,” says the philosopher, “ never go “ abroad to feed or on any other “ occasion, without being accom- “ panied by the whole multitude : “ and if, when they are abroad, the “ king happens to stray, they all “ search after him with the utmost “ diligence, till they find him. We “ have been informed also, that, “ when he is unable to fly, the peo- “ ple carry him, and that they all “ depart when he dies : or if they “ do tarry, that they make only “ combs and not honey : and that “ nothing can hinder them all from “ departing in a short time.” Οἱ δὲ βασιλεῖς οὐ πτόνται ἔξω, ἐὰν μὴ μετὰ ἄλου τοῦ ἰσμοῦ, οὐτ’ ἐπὶ βοσκήν, οὐτ’ ἄλλως· Φασὶ δὲ καὶ ἐὰν ἀποπλανῆθῃ ὁ ἀφεσμός, ἀνοχνεύουσας μεταβαίνειν ἕως ἂν εὐρωσι

τὸν ἡγεμόνα τῆ ὄσμῃ· λέγεται δὲ καὶ φέρεσθαι αὐτὸν ὑπὸ τοῦ ἰσμοῦ ὅταν πέτεσθαι μὴ δύνηται, καὶ ἐὰν ἀπόλλυται, ἀπόλλυσθαι τὸν ἀφεσμόν· ἐὰν δ’ ἄρα χρόνον τινα διαμείνωσι, καὶ κηρία οὐ ποιήσωσι, μέλι οὐκ ἐγγίνεσθαι, καὶ αὐτὰς ταχὺ ἀπόλλυσθαι. But notwithstanding the general opinion concerning the allegiance of these insects, Swammerdam, a Dutch writer, contends that their government is a republic, which subsists by mutual affection, without any despotic or monarchical power : “ Non tamen “ sicco pede præterire potuimus “ *Rempublicam Apum, quæ solo* “ *amore, sine ulla potestate despo-* “ *tica aut monarchica, continetur.*” The French Academicians, under the reign of Louis XIV. remarked with much complaisance, that among the bees the privilege of generation belongs only to the royal family ; all the subjects being condemned to barrenness. Many observations equally useful might be made on the economy of these insects. I wonder none of our own writers will contend for a mixed government among them ; or be polite enough to shew the happiness of being under a female administration.

Ægyptus.] The Egyptians were remarkable adorners of their monarchs ; many of the heathen gods being the deified kings of that people.

Ingens Lydia.] Lydia was a region of Asia minor, famous for their rich king Croesus, and their golden river Pactolus.

211. *Populi Parthorum.*] Parthia was a region of Asia, bounded

Observant. Rege incolumi mens omnibus una
est :

Amisso rupere fidem ; constructaque mella
Diripuere ipsæ, et crates solvere favorum.

Ille operum custos : illum admirantur, et om-
nes

Circumstant fremitu denso, stipantque fre-
quentes ;

Et sæpe attollunt humeris, et corpora bello

are so obsequious to their king. Whilst the king is safe, they remain united: but when he is dead, they dissolve their society, pull down the fabric of their honey, and tear in pieces the structure of their combs. He is the guard of their works: him they admire and surround with frequent shoutings, and crowd about him: and often carry him on their shoulders, and for his sake expose their bodies in war,

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on the west by Media, on the north by Hyrcania, on the east by Ariana, and on the south by the deserts of Carmania. These people are reported to have been so submissive to their king, as to kiss his foot, and to touch the ground with their mouths, when they approached him.

Medus Hydaspes.] The Hydaspes, of which we find such abundant mention among the ancient writers, was a river of India. But here Virgil seems to speak of a Median river of the same name, which however I do not find mentioned by any of the ancient geographers. Servius says expressly it is a river of Media, but on what authority I do not know. La Cerda says that the Poet justly calls this river Median, because it washes Media before it empties itself into the Indus. If this were true, it would have been a river of too much consequence, to be passed over in silence, as it must flow through a greater extent of land than the Indus itself. But no such river seems to be known by any geographer, either ancient or modern. Ruæus says that Virgil is singular in placing this river in Media, which I believe is true. But Catrou, in his note on this passage, says the Hydaspes was a river of Persia, and

gives us a caution, not to confound this river with the Indian Hydaspes: "L'Hydaspe étoit un fleuve de Perse, peu éloigné de la ville de Susa, l'une des capitales de la Perse. Il ne faut pas confondre ce fleuve Hydaspes avec un autre de même nom, qui fut dans les Indes, le terme des conquêtes d'Alexandre." I wish this learned Father had favoured us with some good authority to support what he says. The river meant by him seems to be the Choaspes, which perhaps Virgil might, with a poetical liberty, call the Hydaspes of the Medes. This river rising in Media flows through Susiana, near the city Susa, one of the capitals of the Persian empire. The water of it was so very famous, that according to Plutarch, the Persian kings would drink of no other. *Εἶτα τῶν μὲν Περσῶν βασιλέων καταγελωμένον, εἶπε δὲ ἀληθές, ὅτι τὸ τοῦ Χοάσπου μόνον ὕδωρ πίνοντες, ἄνυδρον αὐτοῖς τὴν ἄλλην ποιοῦσιν οἰκουμένην.* The reader may find in Xenophon abundant instances of the extraordinary obedience which was paid by the Medes and Persians to their monarch.

212. *Mens omnibus una est.*] *Est* is wanting in one of Dr. Mead's manuscripts.

216. *Frequentes.*] It is *frementes* in the Bodleian manuscript.

and seek a glorious death by wounds. Some being led by these appearances, and following these examples,

Objectant, pulchramque petunt per vulnera
mortem.

His quidam signis, atque hæc exempla secuti

219. *His quidam signis, &c.*] The Poet observes, that some philosophers, considering the great sagacity of these insects, have supposed them to partake of the divine mind; and hence takes occasion to speak of the Platonic system of a soul animating the universe.

At the latter end of the second book our Poet declares himself an admirer of Epicurus; and in this place he plainly follows the doctrines of Plato, in which he has been accused of inconsistency. But let it be observed, that he has not shewn himself attached to the whole Epicurean philosophy. The doctrine of that philosopher, which Virgil adopts, is, that happiness consists in a constant tranquillity of mind; and that a wise man ought to lay aside the fear of death. He had indeed in his younger days been a more strict follower of Epicurus, as we may gather from the sixth Eclogue. But perhaps in his riper years he might, as well as his friend Horace, lay aside some of those doctrines. The belief of a divine mind governing the universe, and of a future state, plainly appears in this Georgick, and in the sixth Æneid. It may be objected, that he does not here propose the Platonic system as his own opinion, because he says only that *some* have advanced this doctrine. But then it must be considered, that he has put the same sentiments in the mouth of Anchises, in the Elysian fields, which he would not have done, if he had not thought them to be true. I know it will be replied, that the commentators are almost unanimously of opinion, that Virgil

himself declares what he has said of the future state, in the sixth Æneid, to be a fiction, which he plainly expresses by the passage of Æneas through the ivory gate. But it seems improbable, that the Poet should bestow so much pains in composing that fine account of the infernal regions; should take an opportunity of making so delicate a compliment to Augustus and the Roman people, and at last conclude with giving them to understand, that there was no truth in what he had been saying. The transparent gate of horn was that through which the true shades were sent; and the opaque gate of ivory served for the passage of false visions:

Sunt geminæ somni portæ; quarum altera fertur

Cornea, qua veris facilis datur exitus umbris :

Altera candenti perfecta nitens elephanto;
Sed falsa ad cælum mittunt insomnia manes.

Two gates of sleep there are: the one of horn,

Through which with ease the real phantoms pass :

*With polish'd elephant the other shines,
Through which the Manes send false dreams to light.*

DR. TRAPP.

Æneas therefore being a solid body, and no real shade, was not sent out at the gate appropriated to true visions, but at that through which false visions, being bodies of a more dense substance than the true, were accustomed to pass :

His ubi tum natum Anchises unaque Sybillam

Prosequitur dictis, portaque emittit eburna.

Esse apibus partem divinæ mentis, et haustus 220
 Ætherios dixere. Deum namque ire per omnes
 Terrasque, tractusque maris, cælumque pro-
 fundum.
 Hinc pecudes, armenta, viros, genus omne fera-
 rum,
 Quemque sibi tenues nascentem arcessere vitas.
 Scilicet huc reddi deinde ac resoluta referri 225

have said that the bees are endowed with a part of the divine mind, and with ætherial influences. For their opinion is that the Deity passes through the whole earth, the extent of the sea, and the height of heaven. That hence the flocks, the herds, men, and all sorts of wild beasts, nay all creatures, at their birth draw in their lives. That all of them, when dissolved, are hither returned:

*Here then the sire Anchises with his son,
 And his prophetic guide, in such discourse
 Confers; and sends them through the iv'ry
 gate.*

DR. TRAPP.

Had he been let out at the horn gate, the whole must have been taken for a vision, though a true one: but Æneas being yet a living body, and no proper inhabitant of those regions, had been admitted, before the separation of his soul from his body, to converse with spirits, not in a vision, but in reality. The opaque gate was therefore the most proper for the passage of a soul, whilst yet encumbered with a terrestrial body.

220. *Partem divinæ mentis.*] Horace uses an expression like this, for the human soul:

Quin corpus onustum
 Hesternis vitii mentem quoque prægra-
 vat una,
 Atque affigit humo divinæ particulam
 aura.

221. *Deum namque ire per omnes,* &c.] We are informed by Plutarch, in his second book of the opinions of philosophers, that all of them, except Democritus, Epicurus, and the rest, who assert the doctrine of a vacuum and atoms, held the universe to be animated: Οἱ μὲν ἄλλοι πάντες ἔμψυχον τὸν κόσμον καὶ προνοία διακοίμενον. Δημόκριτος δὲ καὶ Ἐπίκουρος καὶ ὅσοι τὰ άτομα εἰσηγοῦνται καὶ τὸ

κινόν, οὔτε ἔμψυχον, οὔτε προνοία διακοί-
 σθαι, φύσει δὲ τινι ἀλόγῳ. This opi-
 nion of the soul of the universe is
 farther inculcated by our poet in
 the sixth Æneid:

Principio, cælum, ac terras, camposque
 liquentes,
 Lucentemque globum lunæ, Titaniaque
 astra
 Spiritus intus alit, totamque infusa per
 artus
 Mens agitat molem, et magno se corpore
 miscet.

*Know first, that heav'n and earth's com-
 pacted frame,
 And flowing waters, and the starry
 flame,
 And both the radiant lights, one common
 soul
 Inspires, and feeds, and animates the
 whole.
 This active mind infused through all the
 space,
 Unites and mingles with the mighty mass.*
 DRYDEN.

Thus also Æschylus:

Ζεὺς ἴσθιν αἰθέρα, Ζεὺς δὲ γῆν, Ζεὺς δ' οὐρανόν,
 Ζεὺς τοι πάντα:

And Lucan,

Jupiter est quodcunque vides, quocunque
 moveris.

224. *Arcessere vitas.*] Pierius found *accersere* in some ancient manuscripts. In one of Dr. Mead's it is *accessere*. The King's manuscript has *vitam* instead of *vitas*.

225. *Ac resoluta.*] In the King's manuscript it is *ad resoluta*: in one of Dr. Mead's it is *are soluta*.

that there is no place for death, that they fly alive among the stars, and rise up to the high heaven. If at any time you would open their august mansion, and the honey preserved in their treasuries, first gargle your mouth with water and spirt it out, and drive in persecuting smoke with your hand.

Omnia: nec morti esse locum, sed viva volare Sideris in numerum, atque alto succedere cælo. Si quando sedem augustam, servataque mella Thesauris relines; prius haustu sparsus aquarum Ora fove, fumosque manu prætende sequaces.

226. *Nec morti esse locum.*] According to Plutarch, it was the opinion of Pythagoras and Plato, that the soul did not die, but that, when it left the body, it returned to the kindred soul of the universe: the Stoics thought the souls of the ignorant perished with their bodies; and that those of the wise endured till the conflagration. Democritus and Epicurus were of opinion, that the soul and body died together: Pythagoras and Plato held, that the irrational part perished, but not the rational: the soul being (though not God himself, yet) the work of the eternal God: Πυθαγόρας, Πλάτων, ἀφθαρτον εἶναι τὴν ψυχὴν· ἐξιοῦσαν γὰρ εἰς τὸ τοῦ παντός ψυχὴν ἀναχωρεῖν πρὸς τὸ ὁμογενές· οἱ Στωϊκοί, ἐξιοῦσαν τῶν σωμάτων ὑποφίεσθαι, τὴν μὲν ἀθενεστέρην ἅμα τοῖς συγκριμασι γενέσθαι (ταύτην δὲ εἶναι τῶν ἀπαιδύτων) τὴν δὲ ἰσχυροτέρην, οἷα ἐστὶ περὶ τοὺς σοφοὺς καὶ μέχρι τῆς ἐκπυρώσεως. Δημόκριτος, Ἐπίκουρος, φθαρτὴν, τῷ σώματι συνδιαφθειρομένην. Πυθαγόρας, Πλάτων, τὸ μὲν λογικὸν, ἀφθαρτον, (καὶ γὰρ τὴν ψυχὴν οὐ θεὸν ἀλλ' ἔργον τοῦ αἰδίου θεοῦ ὑπάραχειν) τὸ δὲ ἄλογον, φθαρτόν.

227. *Succedere.*] Pierius found *se condere* in the Roman manuscript.

228. *Si quando, &c.*] In this paragraph the Poet speaks of the two seasons of taking the honey, and of the passionate temper of the bees.

Augustam.] Most editors read *angustam*, as Pierius found it in the Lombard and in some other manuscripts. It is *angustam* also in all the manuscripts which I have col-

lated, except one of Dr. Mead's But Servius, Grimoaldus, Paul Stephens, Heinsius, Schrevelius, and Masvicius read *augustam*. It is *augustam* also in the old Nuremberg edition, and in two old editions printed at Venice in folio, in 1475 and 1476.

229. *Prius haustu sparsus aquarum ora fove.*] This passage is very variously read. Servius, Grimoaldus, Heinsius, Ruæus, Masvicius, and some others, approve the reading which I have followed. Both Dr. Mead's manuscripts have *haustus* and *ore fove*, which are admitted by the three old editions quoted in the preceding note, and by Paul Stephens, La Cerda, and Schrevelius. Servius says *sparsus* is used for *spargens*, one participle for another, which is not unusual among the poets. The construction therefore will be *Prius fove ora haustu aquarum spargens*, *First gargle your mouth with water spirting it*. The same commentator observes that some read *ore fave*, an expression used by the ancients to command a religious silence, as *ore favete omnes* in the fifth Æneid, and *favete linguis* in Horace. According to this interpretation the sense will be, *First sprinkling them with a draught of water, observe silence*. In one of the Arundelian manuscripts it is *ore fare*, which I suppose was intended for *ore fave*.

230. *Fumosque manu prætende sequaces.*] It is a custom to drive bees with smoke. Columella speaks largely on this subject.

Bis gravidos cogunt fœtus, duo tempora messis,
 Taygete simul os terris ostendit honestum
 Pleias, et oceani spretos pede reppulit amnes :
 Aut eadem sidus fugiens ubi piscis aquosi

Twice do they compass the
 plenteous honey; there are
 two seasons of taking it; one
 as soon as the Pleiad Taygete
 has shewn her beauteous face
 to the earth, and has spurned
 the despised waters of the
 ocean: or when the same
 star, flying from the constel-
 lation of the watery fish,

231. *Fœtus.*] The commentators agree, that by this word not the young bees but the honey is meant.

Duo tempora messis.] The Poet seems to follow Aristotle, who says there are two seasons of making honey, in spring and in autumn: *Ἡ δὲ τοῦ μέλιτος ἐργασία διττοὶ καιροὶ εἰσιν, ἐὰρ καὶ μετόπωρον.* Varro mentions three seasons; the first at the rising of the Pleiades, the second about the latter end of summer, before the whole constellation

Bootes rises, the third after the setting of the Pleiades: "Eximendorum favorum primum putant esse tempus vergiliarum exortu; secundum æstate acta, ante quam totus exoriatur Arcturus; tertium post vergiliarum occasum." Columella mentions the twenty-second or twenty-third of April, and the twenty-ninth of June: "Tertio calendas Julii ventosa tempestas. His diebus eadem quæ supra. Sed et viciam in pabulum secare oportet . . . alvos castrare, quas subinde nono quoque aut decimo die ad calendas Maias considerare et curare oportet." Pliny speaks of May and July: "Dies status inchoandi, ut quadam lege naturæ, si scire aut observare homines velint, trigesimus ab educto examine: fereque Maio mense includitur hæc vindemia. Alterum genus est mellis æstivi, quod ideo vocatur horæum, a tempestitate præcipua, ipso sirio explendescente post solstitium diebus triginta fere." Palladius places the time of taking the honey in June.

232. *Taygete.*] Taygete was one

of the Pleiades: see the notes on book i. ver. 138, and 221.

The Pleiades rise with the sun on the twenty-second of April, according to Columella: "Decimo calendæ das Maias Vergiliæ cum sole orientur."

I cannot help observing in this place, that Addison, in his translation, has given warmth and lustre to the Pleiades:

Twice in the year their flow'ry toils
 begin,
 And twice they fetch their dewy harvest
 in;
 Once when the lovely Pleiades arise,
 And add *fresh lustre to the summer skies*;
 And once when hast'ning from the wat'ry
 sign
 They quit their station, and forbear to
 shine.

And yet, in his letter from Italy, he represents them as a northern constellation:

We envy not the warmer clime, that
 lies
 In ten degrees of more indulgent skies,
 Nor at the coarseness of our heaven re-
 pine,
 Tho' o'er our heads the *frozen Pleiads*
 shine.

But the Pleiades do not shine over our heads, but over those of the Egyptians and Indians. I believe the Pleiades being called the seven stars, occasioned this ingenious author to mistake them for the seven stars called Charles's wain, which do indeed shine over our heads, and may be called frozen, being so near the pole.

233. *Oceani amnes.*] Thus Homer: *ῥόος ἀνεσπνοῖο.*

234. *Aut eadem, &c.*] It has

descends mournfully into the waters of winter. They are wrathful above measure, and if they are offended they breathe venom into their stings, and leave their hidden darts fixed to the veins, and part with their lives in the wounds that they inflict.

Tristior hybernas cælo descendit in undas. 235
 Illis ira modum supra est, læsæque venenum
 Morsibus inspirant, et spicula cæca relinquunt
 Adfixæ venis, animasque in vulnera ponunt.

been already observed, in the note on book i. ver. 221, that the morning setting of the Pleiades is about the latter end of October, or beginning of November.

Sidus fugiens ubi piscis aquosi.] The commentators are greatly divided about the constellation, which the Pleiades are here said to avoid. Servius affirms it is the southern fish, that receives the water of Aquarius in his mouth, in which he is followed by May:

Again when she the southern fish doth fly,

To winter seas descending heavily:

Catrou says it is the constellation *Piscis*: "fuyant la présence du " signe des poissons." He observes in his note, that the Pleiades set before the Fish arise: "Les Pléiades " se couchent avant que le signe " des poissons se leve." La Cerda was of the same opinion, but he says he will not dispute with any one, who shall suppose it to be the Dolphin. Ruæus contends that the *Hydra* is meant, which seems to follow the Pleiades, and hang over them. Dryden says it is the Scorpion:

Again when their affrighted quire surveys

The wat'ry Scorpion mend his pace behind,

With a black train of storms and winter wind,

They plunge into the deep, and safe protection find.

The setting of the Pleiades is confessed to mean the latter end of October or beginning of November, perhaps the eighth, for on that day

Columella says they set in the morning, and, according to the same author, winter begins the next. This agrees very well with their descending into the wintery waters. Now we may reasonably suppose, that the constellation which they avoid, is one that rises in the morning about the same time, or soon after they set. The Scorpion, according to Columella, rises on the thirteenth of December: "Idibus Decembris " *Scorpio totus mane exoritur.*" This is in favour of Dryden, only I can see no reason for calling the Scorpion by the name of *piscis aquosus*. The Scorpion is no fish, nor is its usual habitation in the water. The Dolphin rises on the twenty-seventh of December: "Sexto calendis Januariis Delphinus incipit oriri mane." The sun does not enter Aquarius till the middle of January, nor Pisces till the middle of February. The Dolphin therefore seems to be the constellation meant, as it rises sooner after the setting of the Pleiades, than any other fish delineated on the sphere. As for the *Hydra*, which Ruæus thinks is the constellation intended, I cannot think Virgil would call it a fish.

236. *Illis ira modum supra est.*]

He now assigns a reason for spirting water and smoking them: because otherwise, being animals of strong resentment, they would revenge their quarrel on the person who should offer to assail them.

Pierius found *super* instead of *supra* in some ancient manuscripts.

238. *Adfixæ venis.*] Pierius found

Sin duram metues hyemem, parcesque futuro,
 Contusosque animos, et res miserabere fractas;
 At suffire thymo, cerasque recidere inanes 241
 Quis dubitet? nam sæpe favos ignotus adedit
 Stello, et lucifugis congesta cubilia blattis,

But if you are afraid of a hard winter, and would provide for futurity, and take pity on their broken strength, and ruined affairs, yet who would hesitate to fumigate them with thyme, and cut away the empty wax? for often the skulking lizard has eaten the combs, and the chambers are full of beetles that avoid the light,

adfixa venis in a very ancient manuscript, and *adnixæ venis* in the oblong one. It is *affixa in venis* in one of the Arundelian manuscripts, and *adfixa in venis* in the other, making *affixa* to agree with *spicula*, which is not amiss.

Animasque in vulnera ponunt.] So I read with one of the Arundelian manuscripts, and Heinsius. Pierius found the same in the Roman, and other manuscripts. The common reading is *vulnere*.

It is said to be a vulgar error, that bees lose their lives with their stings.

239. *Sin duram metues, &c.*] The Poet now proceeds to speak of the manner in which those hives should be treated, where the honey is not taken, but left to support the bees in winter, and mentions the plagues that infest them.

Metues.] Pierius found *metuens* in some ancient manuscripts. It is *metuens* also in the King's manuscript.

240. *Contusosque.*] In the King's manuscript it is *concussosque*.

Miserabere.] In the King's manuscript it is *miserabile*.

241. *At suffire thymo.*] Pierius found *aut* in some of the old manuscripts.

The sense seems to be, though you think fit not to benefit yourself by depriving them of their honey, yet it will be worth the while to take some pains about preserving them.

This fumigation is recommended also by other authors. Varro says

it should be twice or thrice in a month, during the summer: "Ver-
 "no tempore et æstivo fere ter in
 "mense mellarius inspicere debet
 "fumigans leviter eas, et a spurci-
 "tiis purgare alvum, et vermiculos
 "ejicere."

Cerasque recidere inanes.] Servius seems to understand the Poet to mean, that some wax should be cut into small pieces, and given the bees for nourishment; in which he is followed by May:

Give them cut waxe.

But he is certainly to be understood of taking away the superfluous wax, lest the empty cells should afford room for noxious animals. Thus Columella: "Higinus quidem
 "eo libro, quem de apibus scripsit;
 "Aristomachus, inquit, hoc modo
 "succurrendum laborantibus exis-
 "timat: Primum, ut omnes vitiosi
 "favi tollantur, et cibus ex integro
 "recens ponatur: deinde ut fumi-
 "gentur."

242. *Ignotus stellio.*] The *stellio* is a small spotted lizard, called also a *swift*. The Poet salls it *ignotus*, because of its creeping into holes and corners.

Adedit.] Pierius found *adhæsit* in the Roman manuscript, which he takes to be a corrupt reading.

243. *Et.*] *Et* is left out in some editions; but Pierius says it is retained in all the ancient manuscripts.

Lucifugis blattis.] The *blatta* is an insect something like a beetle: some

the drone also that sits, without labouring, at the repast belonging to another, or the fierce hornet has engaged them with unequal arms, or the dreadful race of moths, or the spider hated by Minerva hangs her loose nets at their doors. The more they are exhausted, the more pains will they take to repair the ruins of their falling family, and will fill up their cells, and form their combs of flowers. But, seeing life afflicts bees also with our misfortunes, if their bodies shall languish with a sad disease, which you may know by certain signs; immediately the sick change their colour; a horrid leanness deforms their countenances; then they carry the bodies of the dead out of their houses,

Immuniſque ſedens aliena ad pabula fucus,
 Aut aſper crabro imparibus ſe immiſcuit armis;
 Aut dirum tineæ genus, aut inviſa Minervæ 246
 Laxos in foribus ſuſpēdit aranea caſſes.
 Quo magis exhaustæ fuerint, hoc acrius omnes
 Incumbent generis lapſi ſarcire ruinas,
 Complebuntque foros, et floribus horrea textent.
 Si vero, quoniam caſus apibus quoque noſtros
 Vita tulit, trīſti languēbunt corpora morbo,
 Quod jam non dubiis poteris cognoscere ſignis;
 Continuo eſt ægris alius color: horrida vultum
 Deformat macies; tum corpora luce carentum

take the cock-roch to be the *blatta*. They are called *lucifugæ*, because they do not appear by day-light.

245. *Crabro*.] The hornet is an insect like a wasp, but twice as big.

Imparibus armis.] This insect is too large and strong for the bees to encounter with it.

Immiscuit.] In one of Dr. Mead's manuscripts it is *miscuit*.

246. *Dirum tineæ genus*.] Many read *durum*: but Pierius found *dirum* in most of the ancient manuscripts. In the King's, the Bodleian, and in one of the Arundelian manuscripts it is *durum*. But *dirum* is generally received. Either of these readings seems to be good.

The *tinea* is the moth, that eats garments and many other things.

Inviſa Minervæ aranea.] Arachne, a Lydian maid, disputed with Minerva the preference in weaving tapestry. Arachne performed her work to admiration. But as she had represented in it the crimes of several of the Gods, Minerva in a rage destroyed it: at which Arachne, being grieved, hanged herself. The Goddess in compassion changed her to a spider. This fable is related in the fifth book of Ovid's *Metamorphoses*.

Servius and other grammarians observe, that we ought to write *araneus*, in the masculine gender: but both Virgil and Ovid use *aranea*.

248. *Quo magis exhaustæ*, &c.] It has been observed by the writers on Agriculture, that if the bees have too much honey left them, they will be idle; whereas if you leave them but little, they will be diligent in repairing their loss.

251. *Si vero*, &c.] He speaks of the diseases of bees, and the remedies for them, whence he takes occasion to give a beautiful description of a plant, which he calls *Amellus*.

According to Pierius, the oblong manuscript has *sin* instead of *si*.

254. *Horrida vultum deformat macies*.] In one of the Arundelian manuscripts it is *difformat*.

Varro observes, that a rough look is a sign that the bees are sick, unless it is about the time of their beginning to work; for then they look rough with labour, and grow lean: "Minus valentium signa si sunt pilosæ et horridæ, ut pulverulentæ, nisi opificii eas urget tempus: tum enim propter laborem asperantur, ac macescunt."

Exportant tectis, et tristia funera ducunt.
 Aut illæ pedibus connexæ ad limina pendent,
 Aut intus clausis cunctantur in ædibus omnes,
 Ignavæque fame et contracto frigore pigræ.
 Tum sonus auditur gravior, tractimque susur-
 rant,

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Frigidus ut quondam sylvis immurmurat auster;
 Ut mare sollicitum stridet refluentibus undis,
 Æstuat ut clausis rapidus fornacibus ignis.
 Hic jam galbaneos suadebo incendere odores,

and make mournful proces-
 sions. Or else they hang at
 the entrance with clinging
 feet, or all of them loiter
 within their closed up doors,
 being faint with hunger, and
 sluggish with contracted cold.
 Then a deeper sound is heard,
 and they make a drawing
 hum; as when a cold south
 wind sometimes rustles in the
 woods, or the troubled sea
 murmurs at the reflux of the
 waters, or as fire roars in a
 pent up furnace. In this case
 I would advise to burn strong
 scented galbanum,

256. *Tristia funera ducunt.*] Ari-
 stotle only says the bees bring out
 those which die in the hive: *Τὰς δ'*
ἀποθνησκούσας τῶν μελιττῶν ἐκκομιζοῦσιν
ἔξω. Pliny says they accompany
 the dead bodies after the manner of a
 funeral procession: "Quin et mor-
 bos suapte natura sentiunt. Index
 eorum tristitia torpens, et cum
 ante fores in teporem solis pro-
 motis aliæ cibos ministrant, cum
 defunctas prægerunt, funeranti-
 umque more comitantur exe-
 quias." Dryden has amplified
 what the Poet says of the funeral
 procession:

And crowds of dead, that never must
 return
 To their lov'd hives, in decent pomp are
 borne:
 Their friends attend the herse, the next
 relations mourn.

257. *Pedibus connexæ.*] "I do
 not think that a *cluster* is meant
 in this place, which is afterward
 mentioned as a sign of joy: it
 seems rather to be meant of a few
 bees, which being either dead or
 faint, hang by their feet about the
 entrance." RYKUS.

260. *Tractimque.*] In the Bodleian
 manuscript it is *tractuque*.

Frigidus ut quondam, &c.] For
 the epithet *frigidus*, see the note on

book iii. ver. 279. For *quondam*,
 see the note on book iii. ver. 99.

These three similes are taken
 from the fourteenth Iliad:

Ὅττε θαλάσσης κύμα τόσσον βοᾶα ποτὶ χεῖρον
 Ποντῶν ὀρνύμενον πνοιῆ βοῶν ἀλεγυιῆ,
 Ὅττε πυρὸς τόσσος γε ποτὶ βέρομος αἰθομένοιο,
 Ὅβροος ἐκ βήσσης ὅτε σ' ἄρητο καίμεν ὕλην.
 Ὅτ' ἄνεμος τόσσος γε ποτὶ δρυσὶν ὑψικό-
 μωσιν
 Ἠπύμ, ὅσπερ μάλιστα μέγα βρέμεται χαλι-
 παίνων.

Not half so loud the bellowing deeps re-
 sound,
 When stormy winds disclose the dark
 profound;
 Less loud the winds, that from th' Æolian
 hall
 Roar through the woods, and make whole
 forests fall;
 Less loud the woods, when flames in tor-
 rents pour,
 Catch the dry mountain, and its shades
 devour.

MR. POPE.

Here, as Mr. Pope observes, Virgil
 has beautifully softened these simi-
 lies, and, by a kind of parody, ap-
 plied them to the buzzing of a bee-
 hive.

Sylvis.] Pierius found *sylvas* in
 the Lombard manuscript.

262. *Ut.*] Pierius found *aut* in
 the Medicean manuscript. It is *aut*
 also in the King's manuscript. But
ut is certainly the true reading.

264. *Hic.*] In the King's, and in

and to put in honey through canals of reed, softly persuading the weary bees, and inviting them to their well known food. It will be of service also to add the taste of pounded galls, and dried roses, or wine thickened over the fire, or raisins from the Psythian vine, and Cecropian thyme, and strong smelling centaury.

Mellaque arundineis inferre canalibus, ultro 265
Hortantem, et fessas ad pabula nota vocantem.
Proderit et tunsum gallæ admiscere saporem,
Arentesque rosas, aut igni pinguia multo
Defruta, vel psythia passos de vite racemos,
Cecropiumque thymum, et grave olentia centaurea. 270

one of Dr. Mead's manuscripts, it is *hinc*.

Galbaneos odores.] See the note on book iii. ver. 415.

Columella has mentioned Galbanum and the other medicines here spoken of, which he seems to borrow from Virgil: "Nec non etiam ille morbus maxime est conspicuus, qui horridas contractasque carpit, cum frequenter aliæ mortuarum corpora domiciliis suis efferunt, aliæ intra tecta, ut in publico luctu, mæsto silentio torpent. Id cum accedit, arundineis infusi canalibus offeruntur cibi, maxime decocti mellis, et cum galla vel arida rosa detriti. Galbanum etiam, ut ejus odore medicentur, incendi convenit, passoque et defruto vetere fessas sustinere."

265. *Mella.*] We learn from the passage just now cited from Columella, that the honey should be boiled.

267. *Tunsum.*] It is *tonsum* in the Bodleian, and in one of Dr. Mead's manuscripts, and in several of the old editions.

Gallæ.] The gall is an excrescence or nest of an insect, formed on the oaks in Italy, after the same manner that oak-apples are in England. All parts of the oak, especially the galls, are astringent; they are very proper therefore for the purging, to which bees are subject in the spring, occasioned by their feeding greedily upon spurge after

their winter penury, according to Columella: "Maximus autem annus earum labor est initio veris, quo tithymalli floret frutex, et quo sameram ulmi promunt: namque sicut novis pomis, ita his primitivis floribus illectæ, avidè vescuntur post hybernâ famem, nil alioquin citra satietatem, tamen nocente cibo, quo se cum affatim repleverint, profluvio alvi, nisi celeriter succurritur, intereunt: nam et tithymallus majorum quoque animalium ventrem solvit, et proprie ulmus apium."

Admiscere.] In the King's manuscript it is *immiscere*.

268. *Arentesque.*] In one of Dr. Mead's manuscripts it is *ardentesque*, which is manifestly wrong.

269. *Psythiæ passos de vite racemos.*] See the note on book ii. ver. 93.

270. *Cecropiumque thymum.*] See the notes on ver. 112, and 177.

Grave olentia centaurea.] Lucretius has *tristia centaurea*. This herb was so called from the centaur Chiron, who was said to be thereby cured of a wound accidentally inflicted by an arrow of Hercules, according to Pliny: "Centaurea curatus dicitur Chiron cum Hercules excepti hospitio pertractanti arma, sagitta excidisset in pedem, quare aliqui Chironion vocant." There are two sorts of centaury, the greater and the less, which have no other similitude, than in the

Est etiam flos in pratis, cui nomen amello
 Fecere agricolæ, facilis quærentibus herba.
 Namque uno ingentem tollit de cespite sylvam,
 Aureus ipse; sed in foliis, quæ plurima circum

We also have a flower in the meadows, which the country people call Amellus: the herb is very easy to be found, for the root, which consists of a great bunch of fibres, sends forth a vast number of stalks. The flower itself is of a golden colour, surrounded

bitterness of their taste. The greater is cultivated in gardens, the less grows wild in England in many places, and is the best known.

271. *Est etiam flos in pratis, &c.*] I think we may venture to affirm, that the plant here described is the *Aster Atticus*, or purple Italian Starwort. But let us see how Virgil's description agrees with the *Aster Atticus*. Ray says it is common in the uncultivated valleys of Italy, Sicily, and Narbonne. "Nascitur incultis et asperis convallibus, in Italia, Sicilia, et Gallia Narbonensi passim obvius." Therefore it is very easy to be found, *facilis quærentibus herba*. The root consists of a great bunch of fibres, as I have rendered *uno de cespite*, for I take *cespes* in this place not to signify the earth or turf, but *radix cespitosa*, a root whose fibres are thick matted together so as to form a kind of turf. *Non de terra, sed de radice*, says Phylargyrius. From this root arise a vast number of stalks, which Virgil poetically calls a great wood, *ingentem sylvam*. The flower is of that sort which botanists call a radiated discous flower: the disk is yellow, and the ray purple. To make this plain to those who are not acquainted with botany, I have added a figure of this plant. A, represents the yellow disk, which Virgil calls the flower itself: *aureus ipse*. B, represents the rays or purple leaves which surround the flower; *foliis, quæ plurima circumfunduntur, violæ subluceat purpura nigra*.

Cui nomen amello.] He uses the dative case here after the manner of

the Greeks; as in other places, "Cui nomen Iulo," and "Cui Remulo cognomen erat."

272. *Fecere agricolæ.*] The Poet tells us *Anellus* is a rustic name, not that by which it was known at Rome, and among the writers of natural history.

273. *Uno.*] It is *imo* in one of Dr. Mead's manuscripts, and in several old printed editions, and in most manuscript copies, according to Pierius: but *uno* is generally received, as the true reading.

274. *Aureus ipse, &c.*] Virgil plainly speaks of the flower, as being golden or yellow, which Columella mistook, not being acquainted with this herb himself; for he makes it a yellow shrub with purple flowers: "Optime tamen facit amelli radix, cujus est frutex luteus, purpureus flos." Ruæus rightly interprets this description of Virgil: "Quippe uno e cespite erigit magnam copiam caulium: aureus ipse est, sed purpura violæ nigricantis subluceat in foliis, quæ multa in orbem ambiunt flosculæ." But our translators have greatly erred: for *May* represents the leaves of the stalk as being purple:

For from one roote he spreads a wood
 of boughes,
 Whose many leaves, although the flower
 be gold,
 Black violets dimme purple colour hold.

Addison has very much deviated from the sense of his author:

A mighty spring works in its root, and
 cleaves
 The sprouting stalk, and shews itself in
 leaves:

with a great number of leaves, which are purple, like violets. The altars of the gods are often adorned with wreaths of these flowers. It has a bitterish taste. The shepherds gather it in the open valleys, and near the winding stream of the river Mella. Boil the roots of this herb in the best flavoured wine, and place baskets full of them before the door of the hive. But if the whole stock shall fall any one on a sudden, and he shall not know how to repair his loss by a new family, it will be time to unfold the memorable discovery of the Arcadian master,

Funduntur, violæ subluceat purpura nigræ. 275
 Sæpe deum nexis ornata torquibus aræ.
 Asper in ore sapor. Tonsis in vallibus illum
 Pastores, et curva legunt prope flumina Mellæ.
 Hujus odorato radices incoque Baccho,
 Pabulaque in foribus plenis appone canistris.
 Sed si quem proles subito defecerit omnis,
 Nec, genus unde novæ stirpis revocetur, habebit,
 Tempus et Arcadii memoranda inventa magistri

The flow'r itself is of a golden hue,
 The leaves inclining to a darker blue.
 The leaves shoot thick about the flow'r,
 and grow
 Into a bush, and shade the turf below.

Dryden took the *folia quæ plurima circumfunduntur* to be the branches of the plant:

For from one root the rising stem bestows
 A wood of leaves, and violet purple boughs:
 The flow'r itself is glorious to behold,
 And shines on altars like refulgent gold.

Dr. Trapp supposes the stem to be golden, and the leaves to be purple:

For from one turf a mighty grove it bears:
 Its stem of golden hue, but in its leaves,
 Which copious round it sprout, the purple tint
 Of deep-dy'd violets more glossy shines.

275. *Violæ nigræ.*] The common violet. It is called black, from its dark purple colour. Thus Theocritus: *καὶ τὸ ἴον μέλαν ἐνρί.*

277. *Tonsis in vallibus.*] Servius interprets this *non sylvosis*. "Unde," says he, "est contra intonsi montes." La Cerda takes it to mean *after mowing*: "Cum valles jam sunt tonsæ, et demessæ segetes." Servius's sense agrees best with the account which Ray gives of the place where it grows. Ruæus follows La Cerda, rendering this pas-

sage *in pratis demessis*. Dr. Trapp adheres to this interpretation.

the swains,
 In new mow'd vales, near Mella's winding stream
 Gather this herb.

Though perhaps it may mean *in valleys where cattle have grazed*; for *tondeo* is used for grazing; as "Tondent dumeta juveni."

278. *Flumina Mellæ.*] One of the Arundelian manuscripts and the Cambridge manuscript have it *Amellæ*. La Cerda reads *Melæ*. There are several rivers of this name; but that which Virgil means here is a river of Lombardy.

280. *Appone.*] Pierius tells us that it is *expone* in the Roman and some other manuscripts.

281. *Sed si quem proles, &c.*] The Poet having already spoken of the ways of driving noxious animals from the bees, and of the method of curing their diseases, now proceeds to describe the manner after which the total loss of them may be repaired, which he tells us was practised by the Egyptians.

Si quem.] Pierius found *siquidem* in the Medicean and other ancient manuscripts. I find it also in the Bodleian, and in one of the Arundelian manuscripts, and in some printed editions.

283. *Arcadii magistri.*] The Ar-

Pandere, quoque modo cæsis jam sæpe juvencis
 Insincerus apes tulerit cruor, altius omnem 285
 Expediam prima repetens ab origine famam.
 Nam qua Pellæi gens fortunata Canopi

and how by slaying bullocks
 bees have often been produced
 from their corrupted gore, I
 shall mention the whole story
 at large, tracing it back from
 its first source. For where the
 happy nation of Pellæan
 Canopus

cadian master is Aristæus. See the note on ver. 317.

287. *Nam qua Pellæi &c.*] These seven verses have greatly exercised the skill of the commentators, who have given very different interpretations of them. La Cerda contends, that the Poet, in the three first lines, describes Egypt; and in the rest, Persia. That the three first relate to Egypt, is universally agreed: the difficulty consists in solving the other. He takes the *amis devexus ab Indis* to be the Indus, to which Ptolomy has assigned seven mouths, as well as to the Nile. Now as the Indus does without doubt descend from the Indians properly so called, as it really presses the borders of Persia, and as it has seven mouths, he thinks it agrees better with the Poet's description than the Nile, between which and Persia all Arabia is interposed. As for ver. 291, he gets clear of that by endeavouring to prove it not to be genuine, and excluding it from the text. Hardouin also understands the Poet to speak of the Indus, but retains the verse which La Cerda rejects. He observes, that there was an island called Prasiæ, formed by the mouths of the Indus, as the Delta was by those of the Nile. He derives the name of Prasiæ from *πράσιος, viridis*, and thence imagines, that Virgil meant this island by *viridem Ægyptum*. Huet opposes his learned countryman, and understands the whole passage to relate to Egypt. As for the Nile being derived from India, he tells us it was the universal opinion of the ancients, that this river rose in

India, which he confirms by the authority of Alexander, who thought he had found the source of the Nile, when he arrived at the Indus. Ruæus also rejects the Indus, interpreting the whole passage concerning the Nile, deriving it from the Ethiopians, who were called Indians by the ancients. He interprets

Quaque pharetræ vicinia Persidis urget,
 "where the countries bordering
 "on the quivered Persians touch
 "Egypt." These countries, he says, are Arabia, Syria, &c. all which are comprehended by the Poet under the name of Persia, because they were all subdued by Cyrus, and his son Cambyses. Catrou proposes a new solution of this difficult passage. He supposes Virgil to mean the whole course of the Nile, the lower Egypt in the three first verses, the upper Egypt in the two next, and the source of the Nile in the two last, concluding with ver. 294. which plainly shews that the Poet intended to describe only one country. For my own part, I take Virgil, by all that he has here said, to mean only a description of the Delta, or lower Egypt. Canopus is the west angle of that triangular region, Pelusium is the east angle, being nearest to Persia, and the south angle is the point, where the Nile is divided, to form the Delta. I shall endeavour to explain what has been said, in the following notes on the particular expressions,

Pellæi Canopi.] Strabo tells us, that this city was so called from Canopus the pilot of Menelaus, who died there, and that it is a hundred and twenty *stadia* distant from Alex-

inhabits the banks of the Nile, stagnating with its overflowing waters, and is carried round about its own fields in painted galleys; and where the river that flows down even from the sun-burnt Indians presses the borders of quivered Persia, and fertilizes green Egypt with black ooze,

Accolit effuso stagnantem flumine Nilum,
Et circum pictis vehitur sua rura faselis;
Quaque pharetratæ vicinia Persidis urget, 290
Et viridem Ægyptum nigra fœcundat arena,

andria: Κανάβος δ' ἐστὶ πόλις ἐν εἴκοσι καὶ ἑκατὸν σταδίοις ἀπὸ Ἀλεξανδρείας περὶ ἡ ἰούσιν, ἐπάνυμος Κανάβου τοῦ Μενελάου κυβερνήτου, ἀποθανόντος αὐτοῦ. Pella, according to the same author, was accounted the metropolis of Macedonia, being the birth-place both of Philip and Alexander: Τὴν δὲ Πέλλαν ὡσπερ μητρόπολιν γενόμεναι τῶν Μακεδόνων τὴν Φιλίππου καὶ Ἀλεξάνδρου πατρίδα. The city Canopus gives name to one of the most considerable mouths of the Nile, being the nearest to the city, which Alexander built in Egypt, and called from his own name Alexandria. Therefore Virgil describes the west side of the Delta, by calling it the Pellæan Canopus, on account of the neighbourhood of Alexandria.

Gens fortunata.] The inhabitants of this part of Egypt are called happy on account of the great fertility of their country.

288. *Accolit effuso stagnantem flumine Nilum.*] Strabo tells us, that when the Nile overflows, the whole country is covered with water, except their habitations, which are built either upon natural hills, or upon banks raised by art, which at that time have the appearance of so many islands: Ἐν δὲ ταῖς ἀναβάσει τοῦ Νείλου, καλύπτεται πᾶσα, καὶ πελαγίζει, πλὴν τῶν οἰκισιῶν αὐταὶ δ' ἐπὶ λόφων αὐτοφωῶν, ἢ χαμᾶτων ἴδρυνται, πόλεις τε ἀξιόλογοι καὶ κῶμαι, νησιζουσαι κατὰ τὴν πόρρωθεν ὄψιν.

290. *Pharetratæ vicinia Persidis.*] The Persians were famous for riding, hunting, and shooting arrows. We are not to understand the Poet in this place, as speaking of Persia strictly so called, which was

bounded on the west by Susiana and Media, on the north by Parthia, and on the east by Caramania, and on the south by the Persian gulph, but of the empire of those people extended by Cyrus. Xenophon tells us that great monarch left behind him an empire bounded on the east by the *mare erythræum*, on the north by the Black sea, on the west by Cyprus and Egypt, and on the south by Ethiopia: Καὶ ἐκ τούτου τὴν ἀρχὴν ἄριζιν αὐτῷ πρὸς ἑω μὲν, ἢ ἐρυθρὰ θάλαττα· πρὸς ἀρκτον δὲ, ὁ εὐξείνιος πόντος. πρὸς ἐσπέραν δὲ, Κύπρος καὶ Αἴγυπτος. πρὸς μεσημβρίαν δὲ Αἰθιοπία. Here then we see plainly how the Nile may press the borders of Persia, since the Persians had extended their dominion as far as to Egypt. The Poet had before spoken of the west side of the Delta under the name of Canopus: and now he expresses the east side, or Pelusian mouth of the Nile, as bordering on the empire of the Persians. Catrou finds some colonies of Persians seated on each side of the Upper Egypt, which he thinks the Poet means in this verse.

291. *Viridem Ægyptum.*] Hardouin thinks the epithet *viridis*, applied to Egypt, is cold and inanimated: this being added to another observation, that Virgil does not use to be guilty of such tautology, as to make a double description of the same place, he concludes, that the Poet must speak of two different countries. Then finding mention in Pliny of a triangular island at the mouth of the Indus, he ventures to affirm, that Virgil meant this island by *viridem Æ-*

Et diversa ruens septem discurrit in ora

and pouring along divides itself into seven mouths:

gyptum, because it resembled the lower Egypt or Delta, in its triangular shape, and that the epithet *viridis* is only a translation of Prasiene. But *viridis* is by no means a cold epithet for Egypt, being very proper to express the great fertility of that country, when overflowed by the Nile. As for the island Prasiene, Pliny does not say it is triangular. I do not find any mention of it, except in the twentieth chapter of the sixth book, where he says it is a very large island, and that there is another near it named Patale: "Amplissimam insulam efficiens, quæ Prasiene nominatur, et aliam minorem quæ Patale." As for Patale, he says in the next chapter, that it is triangular: "Sed ante sunt aliæ, Patale, quam significavimus, in ipsis faucibus Indi triquetra figura cexx. M. pass. latitudine." But he no where says any thing of its greenness or fertility. And to me it appears a great violence to make Virgil call two Indian islands *green Egypt*, because one of them resembles it in shape, and the other is derived from a Greek word signifying *green*; which etymology, however, is not very certain, since the learned father himself confesses in another place, that Prasiene is derived from the name of the inhabitants, who were called Prasi: "Prasiene, a Prasiis, Indi amnis accolis, quorum ditionis fuit, nomen invenit." As for the imaginary tautology, it has been observed already, that Virgil does not describe the same place twice; but only distinguishes Egypt, by describing the two sides of the triangle, within which it is contained.

Nigra arena.] La Cerda thinks these words are a proof, that Virgil

did not mean Egypt, because the soil of the Nile is ooze, and not sand. But *arena* is frequently used for any sort of soil; and besides it has been observed by travellers of the best credit, that the natural soil of Egypt is sand.

292. *Septem discurrit in ora.*]

The seven mouths of the Nile are so very famous, and so frequently spoken of, that it may seem unnecessary to say any thing here concerning them. But as the sense of this passage very much depends on a right understanding of the form of the lower Egypt, I shall follow the description given of it by Strabo. This famous geographer observes, that the Nile flows directly northward, from the borders of Ethiopia, till it comes to the Delta, where being divided as from a *vertex*, it makes a triangular figure: the sides of the triangle are two channels of the Nile, running down on each side of it to the sea; that on the right hand to Pelusium, and that on the left to Canopus and Heraclium: and the base is the seacoast between Pelusium and Heraclium. Thus the island is encompassed by the sea, and two channels of the Nile; and is called Delta, because it resembles the Greek letter Δ: Ἀπὸ γὰρ τῶν Αἰθιοπικῶν τερμόνων, ἢ ἐπ' εὐθείας πρὸς ἀρκτους ὁ Νεῖλος, ἕως τοῦ καλουμένου χωρίου Δέλτα. εἶτ' ἐπὶ κορυφῇ σχιζόμενος ὁ Νεῖλος, ὡς φησὶν ὁ Πλάτων, ὡς αἱ τρίγωνου κορυφῇ ἀποτελεῖ τὸν τόπον τοῦτον· πλευρὰς δὲ τοῦ τριγώνου τὰ σχιζόμενα ἐφ' ἐκάτερα ῥεῖθρα καθήκοντα μέχρι τῆς θαλάσσης, τὸ μὲν ἐν δεξιᾷ τῆς κατὰ Πηλουσίον. τὸ δ' ἐν ἀριστερᾷ τῆς κατὰ Κανώων, καὶ τὸ πλησίον Ἡράκλειον, προσαναγορευόμενον· βάσιν δὲ τὴν παραλίαν τὴν μεταξὺ τοῦ Πηλουσίον· καὶ τοῦ Ἡρακλείου· Γέγονε δὲ ἡ ἡσος ἐκ τε τῆς θα-

all this country places a sure expectation in this art. First, they choose out a small place, that is contracted within a narrow compass for this purpose:

Usque coloratis amnis devexus ab Indis: 293

Omnis in hac certam regio jacet arte salutem.

Exiguus primum, atque ipsos contractus ad usus

λάττης, καὶ τῶν βρυμάτων ἀμφοῖν τοῦ ποταμοῦ. καὶ καλεῖται Δέλτα, διὰ τὴν ὁμοιότητα τοῦ σχήματος. A little afterwards he sets down the names of the seven mouths of this river: Μετὰ δὲ στόμα τὸ Κανωδικὸν ἔστι τὸ Βολβιτικὸν· εἶτα τὸ Σεβεντικὸν καὶ τὸ Φατικὸν. . . . Τῷ δὲ Φατικῷ συνάπτει τὸ Μενδήσιον· εἶτα τὸ Ταυτικὸν, καὶ τελευταῖον τὸν Πηλουσιακόν. I wonder none of the commentators have proposed the Ganges, as the river here meant; for Virgil himself, in the ninth Æneid, describes it as having seven mouths like the Nile:

———— Medio dux agmine Tur-
nus
Vertitur arma tenens, et toto vertice
supra est.
Ceu septem surgens sedatis amnibus altus
Per tacitum Ganges: aut pingui flum-
ine Nilus,
Cum refluit campis, et jam se condidit
alveo.

293. *Coloratis amnis devexus ab Indis.*] Huet, to solve the difficulty of the Nile's being said to flow from the Indians, has discovered, that the ancients imagined the source of the Nile to be in India properly so called, which doctrine he supports by a relation, that Alexander thought he had found it in India. But this was far from being a received opinion in Virgil's time. For Strabo informs us, that Alexander himself was convinced of his error. When Alexander, says he, saw crocodiles in the Hydaspes, and Egyptian beans in the Acesine, he fancied he had found the source of the Nile, and prepared a fleet in order to invade Egypt that way. But he soon found it was impossible to put it in execution. For there are many

rivers and dangerous channels between, and above all the ocean, into which all the rivers of India empty themselves, and then there is Ariana, and the Persian and Arabian gulphs, and all Arabia and Troglodytica: Ἀλέξανδρον δ' ἐν μὲν τῷ Ἰθάσῃ κροκοδείλου ἰδόντα, ἐν δὲ τῷ Ἀκισίνῃ κυάμους Αἴγυπτίους, εὐρηκίνας δόξαι τὰς τοῦ Νείλου πηγὰς, καὶ παρασκευάζεσθαι στόλον εἰς τὴν Αἴγυπτον, ὡς τῷ ποταμῷ τούτῳ μέχρι ἐκείσε πλευτόμενον μικρὸν δ' ὑστερον γινῶναι, διότι οὐ δύναται ὁ ἥλιος. Μέσον γὰρ μεγάλοι ποταμοί, καὶ δεινὰ ῥέιθρα. Ὀκειανὸς μὲν πρῶτον, εἰς ὃν ἐκδιδάσκει οἱ Ἰνδικοὶ πάντες ποταμοί. ἔπειτα, ἡ Ἀριατὴ, καὶ ὁ Περσικὸς κόλπος, καὶ ὁ Ἀράβιος, καὶ αὐτὴ ἡ Ἀραβία, καὶ ἡ Τρωγλαδυτική. But there is no occasion to have recourse to so absurd an opinion, if any did entertain it, since it is easy to prove that the Ethiopians, from whose country the Nile is allowed to descend, were frequently called Indians by the ancients. Thus our Poet himself, in the eighth Æneid, mentions Indians among the nations that assisted Anthony and Cleopatra:

———— Omnis eo terrore Ægyptus et
Indus,
Omnis Arabs, omnes verterunt terga
Sabæi.

Here the Indians are generally allowed to be the Ethiopians, for it does not appear, that there were any oriental Indians in that army.

294. *Omnis regio.*] By these words the Poet plainly shews that he has been speaking only of one country.

295. *Exiguus primum, &c.*] It was the general opinion of antiquity, that bees were produced from

Eligitur locus : hunc angustique imbrice tecti
 Parietibusque premunt arctis, et quatuor addunt,
 Quatuor a ventis obliqua luce fenestras. 298
 Tum vitulus, bima curvans jam cornua fronte,
 Quæritur ; huic geminæ nares, et spiritus oris
 Multa reluctanti obstruitur, plagisque perempto
 Tunsæ per integram solvuntur viscera pellem.
 Sic positum in clauso linquunt, et ramea costis
 Subjiciunt fragmenta, thymum, casiasque recentes.
 Hoc geritur, zephyris primum impellentibus
 undas, 305
 Ante novis rubeant quam prata coloribus, ante
 Garrula quam tignis nidum suspendat hirundo.

this they straiten with a narrow roof, and confined walls: and add four windows receiving an oblique light from the four quarters. Then they seek a steer of two years that just bends his horns; and whilst he struggles mightily they close up both his nostrils, and the breath of his mouth; and when he is bruised to death, his crushed bowels putrify, the skin remaining entire. Being thus placed, they leave him shut up; and put sprigs under him, thyme and fresh casia. This is done when the zephyrs first begin to stir the waters, before the meadows blush with new colours, before the chattering swallow hangs her nest upon the rafters.

the putrid bodies of cattle. Varro says they are called *βουγόναι* by the Greeks, because they arise from putrified bullocks: "Denique ex hoc putrefacto nasci dulcissimas apes mellis matres, a quo eas Græci *βουγόναι*s appellunt." And in another place he mentions their rising from these putrid animals, and quotes the authority of Archelaus, who says bees proceed from bullocks, and wasps from horses: "Apes nascuntur partim ex apibus, partim ex bubulo corpore putrefacto. Itaque Archelaus in epigrammate ait eas esse

" — Βαδὸς φθινομένης πεπαιρημένα τέκνα.

" Idem :

" Ἄππαν μὲν σφῆκες γενεὰ, μόσχων δὲ μέλισσαι."

Above all, we have the authority of the holy Scriptures, that bees will proceed from the putrid carcase of an animal. For, as we read in the fourteenth chapter of the book of Judges, "Samson went down, and his father, and his mother, to Timnath, and came to the vineyards of Timnath: and behold a

young lion roared against him. "And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid . . . and after a time . . . he turned aside to see the carcase of the lion, and behold there was a swarm of bees, and honey in the carcase of the lion." It is not however to be imagined, that insects are generated from a putrefaction. The truth is, such carcasses are a proper receptacle for their young; and therefore the female parent chooses there to lay her eggs, that the warmth of the fermenting juices may help to hatch them.

301. *Obstruitur.*] Fulvius Ursinus says it is *obsuitur* in the old Colotian manuscript.

304. *Thymum.*] See the note on ver. 122.

Casias.] See the note on book ii. ver. 213.

305. *Zephyris primum impellentibus undas.*] This wind is said by Pliny to begin to blow about the eighth of February. See the note on book iii. ver. 273.

307. *Hirundo.*] The time of the

In the mean time the moisture, growing warm in his tender bones, ferments; and animals, wonderful to behold, are formed, at first without feet, but in a little while having also buzzing wings, and continually more and more try the thin air: till at last they burst out like a shower pouring from the summer clouds; or like arrows driven from the impelling string, when the light Parthians enter into the battle. What god, O ye Muses, who invented this art for us? whence did this new experience of ment take its rise? The shepherd Aristæus flying from Peneian Tempe,

Interea teneris tepefactus in ossibus humor
 Æstuat, et visenda modis animalia miris, 309
 Trunca pedum primo, mox et stridentia pennis
 Miscentur, tenuemque magis magis aëra carpunt;
 Donec, ut æstivis effusus nubibus imber,
 Erupere; aut ut nervo pulsante sagittæ,
 Prima leves ineunt si quando prælia Parthi.
 Quis deus hanc, Musæ, quis nobis extudit
 artem? 315
 Unde nova ingressus hominum experientia cepit?
 Pastor Aristæus fugiens Peneia Tempe,

swallows coming is said by Columella to be about the twentieth or twenty-third of February: "Decimo Calendas Martii leo desinit occidere, venti septentrionales, qui vocantur ornithiæ, per dies triginta esse solent, tum et hirundo advenit:" and "Septimo Calendas Martii ventosa tempestas, hirundo conspicitur." Pliny says it is on the twenty-second: "Octavo calendas Martii hirundinis visus."

311. *Tenuemque magis magis.*] The King's, the Bodleian, one of Dr. Mead's manuscripts, and most of the old editions, have *tenuem magis ac magis*. In the other of Dr. Mead's manuscripts, it is *tenuemque magis ac magis*, where *que* is redundant.

Carpunt.] Pierius found *captant* in an old manuscript, which reading is countenanced by *frigus captabis opacum*, and by *captavit varibus auras*.

312. *Ut.*] It is *et* in one of Dr. Mead's manuscripts.

313. *Erupere; aut ut.*] Pierius found *eripuere* in some ancient manuscripts, and in others *erupere velut*. The last reading he thinks more sweet, and the former more numerous. In one of the Arun-

delian manuscripts it is *velut*, and in one of Dr. Mead's *vel ut*.

314. *Parthi.*] See the note on book iii. ver. 31.

315. *Quis deus, &c.*] The Poet concludes the Georgicks with the fable of Aristæus, which includes that of Orpheus and Eurydice. This paragraph contains the complaint of Aristæus for the loss of his bees, and his mother's permission to him to enter the sources of the rivers.

Extudit.] In the Bodleian, one of the Arundelian, and in both Dr. Mead's manuscripts, it is *excudit*.

317. *Pastor Aristæus.*] I have already said something of Aristæus, in the notes on ver. 14. of the first Georgick; but as the fable of him takes up so considerable a part of the fourth, I shall say something more of him in this place.

It is generally agreed, that he was the son of Apollo, though Cicero, in one of his orations against Verres, makes him the son of Bacchus: "Aristæus, qui, ut Græci ferunt, Liberi filius, inventor olei esse dicitur, una cum Libero patre apud illos eodem erat in templo consecratus." And yet Cicero himself, in his third book *de Natura Deorum*, allows him to be the son of Apollo: "Aristæus, qui olivæ dicitur in-

Amissis, ut fama, apibus morboque fameque,
 Tristis ad extremi sacrum caput adstitit amnis,
 Multa querens, atque hac affatus voce parentem:
 Mater Cyrene, mater, quæ gurgitis hujus 321

his bees, as is reported, being lost by disease and famine, stood mournful at the sacred head of the rising stream, grievously complaining; and thus addressed his parent: O mother, Cyrene, O mother, who inhabitest the bottom of this spring,

“ventor, Apollinis filius.” He was born in Libya, whither Apollo transported his mother, in order to enjoy her, according to Pindar: Νῦν δ' εὐρυλίμων πότνια σοι Λιβύα δίζεται εὐκλέα γούμφαν δάμασιν ἐν χρυσοῖσι πρόφρων. . . . τὸν παῖδα τέξεται μίγνεν ἐν πολυχρόσῳ Λιβύας. He married Autonoe the daughter of Cadmus, by whom he had Acteon. After the death of this son, being informed by the oracle of Apollo, that he should receive divine honours in the island Cea, he removed thither, where, offering sacrifice to Jupiter, he obtained the ceasing of a plague, and was therefore honoured by them as a god after his death. He is said also to have visited Arcadia, Sardinia, Sicily, and Thrace, in all which countries he was adored, for having taught mankind the uses of oil and honey, and the manner of curdling milk. The scene of the fable, as it is here related by Virgil, is placed in Thessaly.

Peneia Tempe.] *Tempe*, as was observed in the note on book ii. ver. 469, is used by the poets to express any pleasant plain; but here the epithet *Peneia* plainly determines, that the real Thessalian *Tempe* is meant. The river *Peneus* rises in *Pindus*, a great mountain of Thessaly, and flows through the delightful plains of the Thessalian *Tempe*. Thus Ovid:

Est nemus Hæmoniaë, prærupta quod undique claudit

Sylva; vocant Tempe: per quæ Penæus ab imo

Effusus Pindo spumosis volvitur undis; Dejectaque gravi tenues agitantia fumos

Nubila conducit, summasque aspergine sylvas
 Impluit; et sonitu plus quam vicina fatigat.

A pleasant grove within Æmonia grows, Call'd Tempe; which high ragged cliffs inclose, Through this Peneus, pour'd from Pindus, raves, And from the bottom rowles, with foaming waves, That by steep down-falls tumbling from on high, Ingender mists, which smoke-like, upward lie, That on the dewy tops of trees distill, And more than neighbouring woods with noises fill.

SANDYS.

Theocritus also mentions the beautiful *Peneian Tempe* and *Pindus* together:

Ἡ κατὰ Πενειῶν καλὰ Τέμπια, ἢ κατὰ Πίνδου.

319. *Extremi.*] *Pierius* found *extremum* in some ancient manuscripts.

Caput.] Some understand this of the mouth of the river; but that was near *Tempe*, where *Aristæus* was supposed to dwell. He forsook the plains, and retired to the springs of the river, and the mountain *Pindus*.

321. *Mater Cyrene.*] *Virgil* makes *Cyrene* the daughter of *Peneus*; but *Pindar* makes her the daughter of *Hypseus*, king of the *Lapithæ*, son of the *Naiad Creusa*, by *Peneus*:
 Ξυδὸν ἀρμόζουσα θεῶ τε γάμον μυχθέντι
 κόρυρα δ' Ἰψύϊος εὐρυβία' ὄς Λαπιθῶν ὑπερ-
 ὀπλων τούτάνεις ἦν βασιλεὺς, ἐξ Ὀκλειανοῦ
 γένος ἤρωος δεύτερος, ὃν ποτε Πίνδου κλεεν-
 ναῖς ἐν πτυχαῖς Ναῖς εὐφρανθεῖσα Πηνηιοῦ

why did you bear me detested by the fates, and yet sprung from the glorious race of gods, if, as you pretend, Thymbræan Apollo is indeed my father? or whither is your love for me fled? why did you bid me hope for heaven! See, I lose, whilst you are my mother, even this glory of mortal life, which trying all things I had scarce struck out from the diligent care of fruits and cattle. But proceed, and with your own hand root up my happy groves; set hostile fire to my stalls, and destroy my harvests; burn down my plantations, and exercise a strong bill against my vines; if you have taken such great offence at my praise. But his mother heard the voice under the bed of the deep river; the Nymphs were carding the Milesian wool, dyed with a full sea-green colour, around her; both Drymo and Xanthe, and Ligea and Phyllodoce,

Ima tenes, quid me præclara stirpe deorum,
Si modo, quem perhibes, pater est Thymbræus
Apollo,

Invisum fatis genuisti? aut quo tibi nostri 324
Pulsus amor? quid me cælum sperare jubebas?
En etiam hunc ipsum vitæ mortalis honorem
Quem mihi vix frugum et pecudum custodia
solers

Omnia tentanti extuderat, te matre relinquo.
Quin age, et ipsa manu felices erue sylvas:
Fer stabulis inimicum ignem, atque interfice
messes: 330

Ure sata, et validam in vites molire bipennem;
Tanta meæ si te ceperunt tædia laudis.
At mater sonitum thalamo sub fluminis alti
Sensit: eam circum Milesia vellera Nymphæ
Carpebant, hyali saturo fucata colore: 335
Drymoque, Xanthoque, Ligeaque, Phyllodoce-
que,

λέχει Κρέοισ' ἔτικτεν Γαίας θυγάτηρ. Almost the whole ninth Pythian ode is taken up with the account of Cyrene, of which I shall give an abstract. This beautiful young lady was educated by her father, in the valleys of Pindus. Her whole delight was in hunting wild beasts, which greatly tended to the security of her father's cattle. Apollo happened to see her fighting with a lion, and fell in love with her, in consequence of which he carried her into Africa, where she was delivered of our Aristæus, and gave her name to the famous city Cyrene.

323. *Thymbræus Apollo.*] Apollo had this surname from Thymbra, a town of Troas, where he had a famous temple.

328. *Extuderat.*] In the King's, one of the Arundelian manuscripts,

and in some of the old editions, it is *excuderat*: in both Dr. Mead's manuscripts it is *excuterat*.

331. *Bipennem.*] The *bipennis* is a sort of bill with two edges.

334. *Sensit.*] Pierius found *sentit* in some ancient manuscripts.

Milesia vellera.] See the note on book iii. ver. 306.

335. *Hyali.*] This colour is a sea-green, or glass colour, ὑαλος signifying *glass*.

336. *Drymoque, &c.*] The poets seem fond of making long catalogues of nymphs; as may be seen in Hesiod, Homer, and others.

Ruæus gives the following etymology of their names: Drymo from δρύμος, a wood of oaks; Xantho from ξανθή, yellow or golden; Ligea from λίγισια, canorous; Phyllodoce from φύλλον, a leaf, and δέχομαι, I

Cæsariem effusæ nitidam per candida colla :
 Nesæe, Spioque, Thaliaque, Cymodoceque,
 Cydippeque, et flava Lycorias ; altera virgo,

having their shining hair diffused over their snowy necks ;
 Nesæe, and Spio, and Thalia,
 and Cymodoce, and Cydippe,
 and golden Lycorias, the one
 a virgin,

take ; Nesæe from *νήσος*, an island ;
 Spio from *σπίον*, a den ; Thalia
 from *θάλλω*, I flourish ; Cymodoce
 from *κύμα*, a wave, and *δέχομαι*,
 I take ; Cydippe from *κῦδος*, glory,
 and *ἵππος*, a horse ; Lycorias from
λύκος, a wolf ; Clio from *κλείω*, I
 praise ; Ephyre from *φύρω*, I water ;
 Opis from *ὤψ*, *ᾤπος* a countenance ;
 Deïopea from *δῆϊος*, ardent, and *ὄψ*,
ὄπος, a voice. Dryden has added
 epithets to several of these names,
 which are not warranted either by
 the original, or their etymologies :^o

Spio with Drymo *brown*, and Xanthe
fair,
 And *sweet* Phyllodoce,
 Opis the *meeke*, and Deiopeia *proud*,
 Nisea *lofty*,
 Thalia *joyous*, Ephyre the *sad*.

Grimoaldus has given a large
 paraphrase on all these names, which
 it may not be amiss to translate :
 “ In the first place Drymo, so called
 “ from a grove of oaks. Then
 “ Xantho, named either from a
 “ yellow colour, or from a river of
 “ Troy of the same name, which is
 “ called also Scamander. After-
 “ wards Ligea, who had her name
 “ from the sound of flowing waters,
 “ or from a tree or herb, called by
 “ the Greeks Ligeon. Then Phyl-
 “ lodoce, so called from receiving
 “ leaves. And Nesæa, who had
 “ her name either from spinning,
 “ swimming, or washing. Speio
 “ also, so called from dens and ca-
 “ verns of rivers. Thalia also,
 “ named from greenness, joy, and
 “ mirth. And Cymodoce, so called
 “ from receiving and quieting
 “ waves. Also Cydippe, a riding
 “ virgin, who had her name from

“ the excellence and glory of her
 “ horses. Also Lycorias, who was
 “ married, and had the manners of
 “ a wolf. And Clio, who uses to
 “ bring praise and glory to men.
 “ And her sister Beroë, who retain-
 “ ed the name of an old woman of
 “ Epidaurus, into whom Juno
 “ changed herself, to persuade Se-
 “ mele, to entreat of Jupiter, that
 “ he would appear to her with his
 “ full glory. Ephyre also was pre-
 “ sent, from whom the city Corinth
 “ took its ancient name. Opis
 “ also, a nymph full of care and
 “ consideration. There was Asian
 “ Deïopeia also, a warlike and
 “ strong virago. And lastly Are-
 “ thusa, a huntress, and companion
 “ of Diana, who took her name
 “ from a Sicilian fountain, who
 “ throwing away her arrows fled
 “ from Alpheus pursuing her.”

336. *Phyllodoce*.] In both the
 Arundelian, and in one of Dr. Mead’s
 manuscripts, it is *Phyledoce*. In Dr.
 Mead’s other manuscript it is *Phil-
 lidoce*.

338. *Nesæe*, &c.] This verse is
 omitted in one of Dr. Mead’s manu-
 scripts : and in some others, accord-
 ing to Pierius, and Fulvius Ur-
 sinus.

Cymodoce.] In one of the Arun-
 delian manuscripts it is *Cynodoce*.

339. *Cydippeque et flava Lycorias*.]
 In the King’s, the Cambridge, one
 of the Arundelian manuscripts, and
 in the old Nurenberg edition, it is
Cydippe et flava Lycorias. Pierius
 found *Cydippeque et flava Lycorias*
 in the Lombard manuscript, which
 he thinks is Virgil’s manner. This
 reading is generally admitted.

the other having just experienced the first labours of Lucina; and Clio and her sister Beroë, both daughters of Oceanus: both begirt with gold, both with painted skins; and Ephyre, and Opis, and Asian Deiopeia, and Arethusa having at length laid her shafts aside. Among whom Clymene was relating the vain career of Vulcan, and the deceits of Mars, and his sweet thefts, and enumerated the frequent amours of the gods down from Chaos. Whilst the nymphs were hearkening to this song, as they turned the soft work, again the lamentations of Aristæus struck his mother's ears; and all were astonished in their glassy seats:

Alterat tum primos Lucinæ experta labores: 340
 Clioque et Beroë soror, Oceanitides ambæ,
 Ambæ auro, pictis incinctæ pellibus ambæ;
 Atque Ephyre, atque Opis, et Asia Deiopea;
 Et tandem positis velox Arethusa sagittis.
 Inter quas curam Clymene narrabat inanem 345
 Vulcani, Martisque dolos, et dulcia furta:
 Aque Chao densos divum numerabat amores.
 Carmine quo captæ, dum fuis mollia pensa
 Devolvunt; iterum maternas impulit aures
 Luctus Aristæi, vitreisque sedilibus omnes 350

343. *Et Asia Deiopea.*] Paul Stephens and Schrevelius read *atque Asia Deiopea*. Some read *atque Asia et Deiopeia*, making Asia and Deiopeia two nymphs. But I believe *Asia* is an adjective, meaning that she belonged to the *Asian fen*: see the note on book i. ver. 383.

344. *Tandem positis velox Arethusa sagittis.*] The nymph Arethusa, according to the fable, was the daughter of Nereus and Doris, and one of Diana's companions. Being pursued by the river god Alpheus, she was changed into a fountain by Diana.

345. *Curam Clymene narrabat inanem Vulcani, &c.*] This story of the amour of Mars and Venus, and their being caught in a net by Vulcan, is sung by Demodocus, in the eighth *Odyssey*. The Poet calls Vulcan's care *vain*, either because it did not hinder the lovers from enjoyment, or perhaps because, according to the song in Homer, the discovery of Mars seemed to be envied by the gods:

Ἐρμῆν δὲ προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων.
 Ἐρμῆα Διὸς υἱέ, διάκτορε, δῶτορ ἰάων.

Ἡρά κεν ἐν δεσμοῖσι βέλους κρατερῶσι πιασθεῖς
 Εὐδῆεν ἐν λέκτροισι παρὰ χερσῆ Ἀφροδίτῃ;

Τὸν δ' ἡμίθεσ' ἔπειτα διάκτορος Ἀργεϊφόντης.
 Ἄ' γὰρ τοῦτο γένοιτο, ἄναξ ἱκατηέολ' Ἀπόλλων.

* Δεσμοὶ μὲν τοῖς τόσσοι ἀπίστοις ἀμφὶς ἔχοιεν,
 Ἵρμῆς δ' εἰσαρόωντε θεοὶ, πᾶσαι τε βίαιαι,
 Αὐτὰρ ἐγὼν εὐδοίμῃ παρὰ χερσῆ Ἀφροδίτῃ.
 Ὡς ἔφατ' ἐν δὲ γέλωσ ὤρετ' ἀθανάτοισι θεῶσιν.

— He who gilds the skies,
 The gay Apollo thus to Hermes cries.
 Wou'dst thou enchain'd like Mars, oh
 Hermes, lie
 And bear the shame like Mars, to share
 the joy?
 O envied shame! (the smiling youth
 rejoin'd,)
 Add thrice the chains, and thrice more
 firmly bind;
 Gaze all ye gods, and ev'ry goddess gaze.
 Yet eager I would bless the sweet dis-
 grace.
 Loud laugh the rest.

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347. *Aque Chao.*] According to Hesiod, Chaos was before the other gods; and from him the rest were generated:

Ἦτοι μὲν πρῶτιστα Χάος γένητ'.

Ἐκ Χάους δ' Ἐρεβός τε μέλαινά τε Νύξ
 ἐγένοντο.

Numerabat.] It is *narrabat* is one of Dr. Mead's manuscripts, and in the old Venice edition of 1476 and 1482.

350. *Vitreisque sedilibus.*] In the

Obstupere: sed ante alias Arethusa sorores
 Prospiciens, summa flavum caput extulit unda,
 Et procul: O gemitu non frustra exterrita tanto,
 Cyrene soror; ipse tibi tua maxima cura
 Tristis Aristæus Penei genitoris ad undam 355
 Stat lachrymans, et te crudelem nomine dicit.
 Huic percussa nova mentem formidine mater,
 Duc age duc ad nos; fas illi limina divum
 Tangere, ait: simul alta jubet discedere late
 Flumina, qua juvenis gressus inferret: at illum
 Curvata in montis faciem circumstetit unda, 361
 Accepitque sinu vasto, misitque sub amnem.
 Jamque domum mirans geneticis, et humida
 regna,

but Arethusa looking for-
 wards beyond the other sis-
 ters, raised her golden head
 above the top of the water;
 and called from afar; O sister
 Cyrene, not in vain astonished
 at so great a walling; your
 own Aristæus, your greatest
 care, stands grievously la-
 menting, by the spring of
 your father Peneus, and calls
 you cruel by name. Hence
 the mother having her mind
 smitten with a new dread,
 cries, Come, bring him, bring
 him to us: it is lawful for
 him to touch the thresholds
 of the gods. At the same
 time she commands the deep
 river to open wide, for the
 youth to enter: and the water
 stood round him heaped up
 like a mountain, and received
 him into its vast bosom, and
 admitted him under the river.
 And now admiring the habit-
 ation of his mother, and the
 watery realms,

King's manuscript it is *vitreis quoque sedibus*.

352. *Flavum*.] Hierius reads *placidum*: but he is better pleased with *flavum*, which he found in most of the ancient manuscripts.

355. *Penei genitoris*.] We have seen already, that Peneus, according to Pindar, was the grandfather of Cyrene.

357. *Huic*.] In one of the Arundelian, one of Dr. Mead's manuscripts, and in some old printed editions, it is *hinc*.

359. *Discedere*.] It is *descendere* in one of Dr. Mead's manuscripts.

361. *Curvata in montis faciem*.] Thus Homer:

Πορφύρεον δ' ἄρα κύμα περιστάθη οὐρεῖ ἴσον
 Κροταλῖν, κρύψεν τε θέον.

Thus also Ovid:

Cum mare surrexit; cumulusque im-
 manis aquarum

In montis speciem curvari, et crescere
 visus.

363. *Jamque domum, &c.*] This paragraph contains the entrance of Aristæus within the earth, and his

astonishment at the sight of the sources of the several rivers.

Servius observes, that what is here said is not by a poetical liberty, but is taken from the sacred mysteries of the Egyptians. For on certain days sacred to the Nile, some boys, born of holy parents, were delivered to the nymphs by the priests. Who, when they were grown up and returned back, related that there were groves under the earth, and an immense water containing all things, and from which every thing is procreated. Whence, according to Thales, *Oceanumque patrem rerum*.

Homer makes the ocean to be the source of all rivers:

βαθυρρήϊταις μύθῳ σθένης ἄκτα.
 νοῖο,
 Ἐξ οὐπὲρ πάντες ποταμοὶ καὶ πᾶσα θά-
 λασσα
 Καὶ πᾶσαι κρήναι καὶ φρεῖατα μακρὰ ναο-
 σίν.

Th' eternal ocean, from whose fountains
 flow
 The seas, the rivers, and the springs be-
 low.

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and the lakes shut up in dens, and the sounding groves, he went along, and astonished at the vast motion of the waters, he surveyed all the rivers gliding under the earth in different places. Phasis and Lycus, and the head whence great Enipeus first breaks forth, whence father Tyber, and whence the floods of Anio, and Hypanis sounding over the rocks, and Mysian Caicus,

Speluncisque lacus clausos, lucosque sonantes,
Ibat, et ingenti mota stupefactus aquarum, 365
Omnia sub magna labentia flumina terra
Spectabat diversa locis, Phasimque, Lycumque,
Et caput, unde altus primum se erumpit Enipeus,
Unde pater Tiberinus, et unde Aniena fluenta,
Saxosumque sonans Hypanis, Mysusque Caicus,

But Plato, whom Virgil seems to follow here, as he did before concerning the soul of the world, supposes all the rivers to rise from a great cavern, which passes through the whole earth, and is called by the poets *Barathrum*, and *Tartarus*:
Ἐν τι τῶν χασμάτων τῆς γῆς, ἄλλως τε μέγιστον τυγχάνει ὄν, καὶ διαμπερὲς τετραμένον δι' ὅλης τῆς γῆς· τοῦτο ὅπερ Ὀμήρου εἶπε λέγων αὐτό,

Τῆλε μάλ', ἤχι βάθιστον ὑπὸ χθονός ἐστι βέβρον.

ὁ καὶ ἄλλοι καὶ ἐκεῖνος καὶ ἄλλοι πολλοὶ τῶν ποιητῶν Τάρταρον κεκλήκασιν. This opinion of Plato is largely opposed by Aristotle, in his second book of *Meteorology*; Τὸ δὲ ἐν Φαίδωνι γεγραμμένον περὶ τε τῶν ποταμῶν καὶ τῆς θαλάττης, ἀδύνατόν ἐστι. The doctrine however of a subterranean abyss of waters has been of no small use to some modern philosophers in the construction of their theories.

367. *Phasimque Lycumque*.] These rivers, according to Strabo, are two of the most famous of Armenia, and fall into the Black sea: Ποταμοὶ δὲ πλείους μὲν εἰσιν ἐν τῇ χώρᾳ. γνωρισμώτατοι δὲ Φάσις μὲν καὶ Λύκος, εἰς τὴν Ποτικὴν ἐκπίπτοντες θάλατταν. (Ἐρατοσθένης δ' ἀντὶ τοῦ Λύκου τίθησι Θερμώδοσια οὐκ εὔ.) εἰς τὴν Κασπίαν δὲ Κύρος, καὶ Ἀράξης· εἰς δὲ τὴν Ἐρυθρὰν ὁ τε Εὐφράτης, καὶ ὁ Τίγρις.

368. *Primum se erumpit Enipeus*.] Pierius found *primum se erumpit* in the Roman manuscript: and *primum*

erumpit in that oblong one, which Pomponius Lætus used to call his darling; also in the Medicean it had been altered from the same reading. I find *primum erupit* in the King's manuscript, *primum erupit* in one of Dr. Mead's, and *primum se erupit* in the Cambridge manuscript, and in the old Venice edition of 1475.

Pierius found *Enipheus* in some old manuscripts. It is *Enitheus* in one of Dr. Mead's.

Enipeus is a river of Thessaly flowing through Pharsalus, and falling into Peneus, according to Strabo: Ὁ δ' Ἐνιπεὺς ἀπὸ τῆς Ὀρενὸς παρὰ Φαρσάλου ῥυεῖς, εἰς τὸν Ἀπιθᾶνόν παραβάλλει, ὁ δ' εἰς τὸν Πηνειόν.

Homer calls this river the divine Enipeus, and the beautiful streams of Enipeus:

Φῆ δὲ Κρηθῆος γυνὴ ἔμμενας Αἰολίδαο,
Ἡ ποταμοῦ ἠράσσατ' Ἐνιπῆος βέιοιο
Ὅς πολὺν κάλλιστος ποταμῶν ἐπὶ γαῖαν ἴησι
Καί ῥ' ἐπ' Ἐνιπῆος πωλίσκετο καλὰ ῥέεθρα.

369. *Pater Tiberinus*.] The Tyber, on the banks of which Rome is built.

One of Dr. Mead's manuscripts has *caput* instead of *pater*.

Aniena fluenta.] The Anio is a river of Italy.

370. *Hypanis*.] The Hypanis is a river of Scythia.

Mysusque Caicus.] The Caicus rises in Mysia.

Et gemina auratus taurino cornua vultu 371
 Eridanus; quo non alius per pingua culta
 In mare purpureum violentior effluit amnis.
 Postquam est in thalami pendencia pumice tecta
 Perventum; et nati fletus cognovit inanes 375
 Cyrene; manibus liquidos dant ordine fontes
 Germanæ, tonsisque ferunt mantelia villis.

and Eridanus having the face of a bull with gilded horns; than which no river rushes more violently through the fruitful fields into the shining sea. After he was arrived under the roof of the chamber hanging with pumice stones, and Cyrene knew the vain lamentations of her son; her sisters in order pour pure water on his hands, and bring smooth towels:

371. *Gemina auratus taurino cornua vultu Eridanus.*] The Eridanus, called also the Po, is a great and famous river of Italy. It is common with the poets to represent great rivers with the face of a bull.

373. *In mare purpureum.*] Victorinus, according to Servius, imagined the Poet to mean the Red sea: a monstrous supposition, that a river should rise in Italy, and have its outlet near India. Purple is an epithet frequently given to the sea by the ancients. See the note on book iii. ver. 359.

Effluit.] I follow Heinsius; though *influit* is the common reading. Pierius found *effluit* in the Roman and other most ancient manuscripts.

374. *Postquam est, &c.*] This paragraph contains the reception of Aristæus by his mother, her instructions, and the character of Proteus.

375. *Perventum et nati fletus.*] In the King's manuscript it is *Perventum nati flentes*; where *flentes* is manifestly a mistake.

Inanes.] Servius says these lamentations were *vain*, because they were moved by things easy to be repaired, in which he is followed by Grimoaldus and La Cerda. Ruæus interprets *inanes, immoderatos*: but on what authority I do not know.

376. *Manibus liquidos dant ordine fontes.*] *Dare aquam manibus* is a frequent Latin expression. Thus our Poet again in the first Æneid:

Dant famuli manibus lymphas, Cere-
 remque canistris
 Expediunt, tonsisque ferunt mantelia
 villis.

377. *Tonsisque ferunt mantelia villis.*] It is commonly spelt *mantilia*: but Heinsius and Masvicius read *mantelia*, which I find also in the Bodleian, and in one of Dr. Mead's manuscripts. Vossius also prefers *mantelia*, and observes that this word is written *mantelum, mantellum*, and *mantelium*. He also quotes a comment of the Servius of Fabricius, for it is not in that of Daniel, which I have by me, wherein Servius observes, that Varro called them *mantelia*, as it were *manutenia*, and that Plautus used *mantellum*, and Lucilius *mantella*: "Varro ap-
 "pellat mantelia, quasi manutenia.
 "Cæterum Plautus hujus singulare
 "mantellum posuit in Captivis:

"Nec his sycophantiis, nec fucis ullum
 "mantellum inveniam.
 "Lucilius autem mantella dicit:
 "———— Mappas, mantella, merum-
 "que,

"quæ Græci μάδνα vocant." Vossius farther observes, that there is probably an error in this note of Servius, and that it should be *manuteria*, rather than *manutenia*, because Varro derives it a *tergendo*, and not a *tenendo*; "Mantelium
 "quasi manuterium, ubi manus
 "terguntur," says Varro.

Mantelium certainly signifies a towel, and it seems to have been

some load the tables with viands, and place full cups; the altars blaze with Panchæan fires. Then, says the mother, take these goblets of Mæonian wine; let us make a libation to Oceanus. At the same time she prays to Oceanus, the father of all things, and to the sister nymphs, of whom a hundred preserve the groves, a hundred the rivers. Thrice she poured liquid nectar on the burning fire; thrice the rising flame shone up to the top of the roof. With which omen being confirmed, she thus began: There is a prophet in the Carpathian gulph of Neptune,

Pars epulis onerat mensas, et plena reponunt
Pocula. Panchæis adolescentunt ignibus aræ.
Et mater, cape Mæonii carchesia Bacchi; 380
Oceano libemus, ait, simul ipsa precatur
Oceanumque patrem rerum, Nymphasque so-
rores,
Centum quæ sylvas, centum quæ flumina servant.
Ter liquido ardentem perfudit nectare Vestam;
Ter flamma ad summum tecti subjecta reluxit.
Omne quo firmans animum, sic incipit ipsa, 386
Est in Carpathio Neptuni gurgite vates,

made of some woolly or nappy sort of cloth, which nice people had shorn or clipped, for the greater smoothness and delicacy. Our *nappkins* were probably of the same sort formerly, the word seeming to have been derived from *nap*.

379. *Panchæis ignibus.*] Panchæa is a country of Arabia felix, famous for frankincense. Thus our Poet in the second Georgick:

Totaque thuriferis Panchæia pinguis arenis.

380. *Mæonii carchesia Bacchi.*] Servius interprets *Mæonii*, *Lydiæ*. Philargyrius adds, that Lydia was anciently called Mæonia, and that the mountain Tmolus, famous for good wine, is in that country. Strabo mentions a country called Catacecaumene, which is otherwise called Mysia and Mæonia, and was remarkable for affording no other tree than that sort of vine from which the catacecaumenian wine is obtained, which yields to none in elegance: Μετὰ δὲ ταῦτ' ἐστὶν Κατακεκαυμένη λεγομένη χώρα, μήκος μὲν καὶ πεντακοσίων σταδίων, πλάτος δὲ τετρακοσίων, εἴτε Μυσίαν χερὴ καλεῖν, εἴτε Μαιονίαν λέγεται γὰρ ἀμφοτέρως· ἅπαντα ἄδενδρος, πλὴν ἀμπέλου τῆς τὸν Κατακε-

καυμένην Φερούσης οἴνου, οὐδενὸς τῶν ἐλλογίμων ἀρετῆ λειπόμενον.

The *carchesium* was an oblong sort of cup, a little flatted about the middle, and having the handles reaching from top to bottom.

382. *Oceanumque patrem rerum.*] This expression is according to the philosophy of Thales, who was of opinion, that all things were originally derived from water. Homer makes Oceanus the father of all the gods:

Ἐκτανόν τε θεῶν γένεσιν, καὶ μητέρα Τηθύ.

384. *Perfudit nectare Vestam.*] In one of Dr. Mead's manuscripts it is *perfundit*.

Nectar is here used for wine, as in the fifth Eclogue:

Vina novum fundam calathis Arvisia nectar.

The ancients had two Vesta's, one the mother of Saturn, who is the same with the earth; and the other the daughter of the same deity, who presides over hearths. See the note on book i. ver. 498.

387. *Carpathio.*] Carpathus, now called Scarpanto, is an island of the Mediterranean, over against Egypt, from which the neighbouring sea was called Carpathian.

Cæruleus Proteus, magnum qui piscibus æquor
 Et juncto bipedum curru metitur equorum.
 Hic nunc Emathiæ portus patriamque revisit 390
 Pallenen: hunc et nymphæ veneramur, et ipse
 Grandævus Nereus: novit namque omnia vates,
 Quæ sint, quæ fuerint, quæ mox ventura tra-
 hantur.

Quippe ita Neptuno visum est: immania cujus
 Armenta, et turpes pascit sub gurgite phocas. 395
 Hic tibi, nate, prius vinclis capiendus, ut omnem

blue Proteus, who measures the great sea with fishes, and with his chariot drawn by two-legged horses. He now revisits the ports of Emathia, and his own country Pallene; him we nymphs reverence, as does also aged Nereus; for the prophet knows every thing, what is, what was, and what is to come. For so Neptune has thought fit; whose monstrous herds, and ugly sea calves he feeds under the gulph. Him, my son, you must first take in chains, that he may

388. *Proteus.*] It does not appear certainly from ancient history, who this Proteus really was. Homer makes him an Egyptian. Herodotus represents him as a king of Egypt. Some suppose him to have been a sophist, others a tumbler, &c. Sir Isaac Newton, finding him to have been contemporary with Amenophis or Memnon, takes him to have been only a viceroy to Amenophis, and to have governed some part of the lower Egypt, in his absence. The poets however have made him a sea-god, and servant to Neptune. This whole fable of Proteus is an imitation of the fourth Odyssey, where Homer represents Menelaus consulting this deity, by the advice and with the assistance of his own daughter Eidothea.

389. *Et juncto.*] It is *evincto* in one of Dr. Mead's manuscripts.

Bipedum equorum.] These fictitious sea-horses are supposed to resemble horses in their foreparts with two legs, and to end in a tail like fishes. Therefore Virgil calls them both fishes and horses.

390. *Emathiæ.*] See the note on book i. ver. 489.

391. *Pallenen.*] Pallene is a peninsula of Macedon. Virgil makes this the native country of Proteus, though it has been already observed,

Homer calls him an Egyptian. He might perhaps be born in Macedon, and then travel into Egypt; for according to Herodotus, he was an obscure person in that country.

Veneramur.] It is *venerantur* in the King's and in one of the Arundelian manuscripts, and in the old Paris edition of 1494.

393. *Sint.*] It is *sunt* in one of Dr. Mead's manuscripts.

Fuerint.] It is *fuerant* in one of the Arundelian manuscripts.

Trahantur.] It is *trahuntur* in the King's manuscript.

394. *Ita Neptuno visum est.*] Homer makes Proteus a servant of Neptune:

Ἄλάντος Προτεῦς Αἰγύπτιος ὃς τε θαλάσσης

Πάσης βένθεα ἰδεῖ. Ποσειδάωνος ὑποδάμης.

Proteus a name tremendous o'er the main,

The delegate of Neptune's wat'ry reign.

MR. POPE.

396. *Vinclis capiendus.*] Homer says he must be seized, in order to make him discover what is required of him:

Τόνγ' εἴπωσ' σὺ δύναιο λοχησάμενος λελαεῖσθαι,

Ὅς κέν τοι εἴπησιν ὄδον καὶ μέτρα κελεύθου Νόστον ὡς ἐπὶ πόντον ἰλιεῦσαι ἰχθυόεντα.

Watch with insidious care his known abode;

discover the whole cause of the disease, and give you good success. For without force, he will not give you any advice, nor can you win him by prayers: when you have taken him, use violence and chains; against these his tricks will be vain. When the sun has scorched the middle of the day, when the herbs wither, and the shade is grateful to the cattle, then I myself will lead you to the senior's retirement, where he withdraws from the waters; that you may easily attack him whilst he is overcome with sleep. But when you hold him fast with your hands and chains; then will he deceive you with various forms and appearances of wild beasts.

Expediat morbi causam, eventusque secundet.
 Nam sine vi non ulla dabit præcepta, neque illum
 Orando flectes: vim duram et vincula capto
 Tende: doli circum hæc demum frangentur
 inanes. 400
 Ipsa ego te, medios cum sol accenderit æstus,
 Cum sitiunt herbæ, et pecori jam gratior umbra
 est,
 In secreta senis ducam, quo fessus ab undis
 Se recipit; facile ut somno aggrediare jacentem.
 Verum ubi correptum manibus, vinclisque te-
 nebis; 405
 Tum variæ eludent species atque ora ferarum.

There fast in chains constrain the various
 god:
 Who without obedient to superior force,
 Unerring will prescribe your destin'd
 course.

MR. POPE.

399. *Flectes.*] Pierius found *vinces* in the Medicean manuscript. It is the same in the King's, the Cambridge, the Bodleian, and in both the Arundelian manuscripts.

401. *Medios cum sol accenderit æstus.*] It is *accederit* in one of Dr. Mead's manuscripts.

The heat of the day is mentioned also by Homer:

Ἦμος δ' ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει.

When through the zone of heav'n the
 mounted sun
 Hath journey'd half, and half remains to
 run.

MR. POPE.

403. *Senis.*] Thus Homer:

ἰλοφαῖα τοῖο γέροντος.

405. *Verum ubi correptum, &c.*] These changes of Proteus are evidently taken from Homer:

Πάντα δὲ γινόμενος περιήσεται ὅσα ἐπὶ γαῖαν
 Ἔρπειτὰ γίνονται, καὶ ὕδωρ, καὶ θεσπιδαῖς
 πῦρ.

Ἔμεις δ' ἄσπεμφέως ἐχόμεν, μᾶλλον τε πι-
 ζεῖν.

Ἄλλ' ὅτι κεν δὴ σ' αὐτὸς ἀνίστηται ἐπίσειν,
 Τοῖος ἰὼν οἶόν κε κατευνηθέντα ἴδησθαι,
 Καὶ τότε δὴ σχίσθαι τε βίβης, λύσαι τε γέ-
 ροντα

Ἡρώς.

Instant he wears, elusive of the rape,
 The mimic form of every savage shape:
 Or glides with liquid lapse a murm'ring
 stream,
 Or wrapt in flame, he glows at ev'ry
 limb.

Yet still retentive, with redoubled might
 Through each vain passive form con-
 strain his flight.

But when, his native shape resum'd, he
 stands

Patient of conquest, and your cause
 demands,

The cause that urg'd the bold attempt
 declare,

And soothe the vanquish'd with a victor's
 pray'r.

The bands relax'd, implore the seer to
 say

What Godhead interdicts the wat'ry way.
 MR. POPE.

406. *Eludent.*] So I read with the Cambridge and one of Dr. Mead's manuscripts, with most of the old editions, and Heinsius and Masvicius. Pierius found *ludent* in the Roman manuscript, *eludent* in the old oblong one, *eludent* in the Lombard, the Medicean, and most of the ancient ones. It is *illudent* in both the Arundelian, and in the other

Fiet enim subito sus horridus, atraque tigris,
 Squamosusque draco, et fulva cervice læna :
 Aut acrem flammæ sonitum dabit, atque ita
 vincilis

Excidet, aut in aquas tenues dilapsus abibit. 410
 Sed quanto ille magis formas se vertet in omnes,
 Tanto, nate, magis contendere tenacia vincla ;
 Donec talis erit mutato corpore, qualem
 Videris, incepto tegeter cum lumina somno.
 Hæc ait, et liquidum ambrosiæ diffundit odorem ;
 Quo totum nati corpus perduxit : at illi 416
 Dulcis compositis spiravit crinibus aura,
 Atque habilis membris venit vigor. Est specus
 ingens

Exesi latere in montis, quo plurima vento
 Cogitur, inque sinus scindit sese unda reductos ;
 Deprensus olim statio tutissima nautis. 421
 Intus se vasti Proteus tegit objice saxi.
 Hic juvenem in latebris aversum a lumine
 Nympha
 Collocat : ipsa procul nebulis obscura resistit.

For on a sudden he will become a bristly boar, and a fell tyger, and a scaly dragon, and a lion with a yellow mane : or else he will make a roaring like fire, to escape the chains, or glide away in the form of flowing water. But the more he varies himself into all shapes, do you, my son, so much the more straiten the binding chains : till he shall transform his body into the same shape that you saw him have when he first went to sleep. Having said thus, she poured the liquid odour of Ambrosia upon her son, anointing his whole body with it ; whence a fragrant gale breathes from his hair, and strong vigour is infused into his limbs. There is a great den in the hollow side of a mountain, where much water is driven in by the wind, and is divided into many bays, sometimes a most safe station for mariners in distress. Within this place Proteus hides himself behind a vast rock. Here the Nymph places the young man in ambush concealed from the light, and stands herself at a distance involved in a cloud.

manuscript of Dr. Mead, which is admitted by La Cerda, Schrevelius, and Ruæus. Many read *illudunt*.

407. *Atra*.] *Id est sæva*, says Servius.

411. *Vertet*.] It is *vertit* in one of the Arundelian, and in one of Dr. Mead's manuscripts.

415. *Hæc ait*.] This paragraph contains the seizing of Proteus.

Ambrosiæ.] Pierius found *ambrosia*, in the ablative case, in some manuscripts.

Diffundit.] Pierius says it is *depromit* in the Roman manuscript. I find *diffudit* in the King's, both Dr. Mead's manuscripts, and in some printed editions.

416. *Perduxit*.] Pierius found *perfidit* in the Roman manuscript.

417. *Aura*.] It is *auras* in the Roman manuscript, according to Pierius.

421. *Deprensus*.] It is *depressis* in the Cambridge manuscript.

422. *Intus*.] In some copies it is *inter*.

Vasti.] In the old Nurenberg edition it is *casti*.

Objice.] In all the manuscripts that I have collated, and in many of the printed editions, it is *obice*.

423. *Aversum alumine*.] In one of Dr. Mead's manuscripts it is *aversum lumine* without *a*. Pierius found the same reading in most of the ancient manuscripts.

424. *Resistit*.] Some read *recessit* ; but all the ancient manuscripts, according to Pierius, have *resistit*. It

Now rapid Sirius, scorching the thirsty Indians, blazed in the heavens, and the fiery sun had finished half his course: the herbs were parched, and the rays boiled the hollow rivers to mud being heated with dry channels: when Proteus went to his accustomed den from the waves: the watery race of the vast sea rolling about him, scattered the bitter spray far about. The sea calves spread themselves asleep on the floor. He, like a herdsman on the mountains, when evening brings home the calves from feeding, and the lambs sharpen the wolves with loud beatings,

Jam rapidus, torrens sitientes Sirius Indos, 425
Ardebat cælo; et medium sol igneus orbem
Hauserat: arebant herbæ, et cava flumina siccis
Faucibus ad limum radii tepefacta coquebant.
Cum Proteus consueta petens a fluctibus antra
Ibat: eum vasti circum gens humida ponti 430
Exultans rorem late dispersit amarum.
Sternunt se somno diversæ in littore phocæ.
Ipse, velut stabuli custos in montibus olim,
Vesper ubi e pastu vitulos ad tecta reducit,
Auditisque lupos acuunt balatibus agni, 435

is *resistit* in all the manuscripts that I have seen.

425. *Jam rapidus, &c.*] Here the Poet uses a beautiful circumlocution to express the middle of one of the hottest days in summer. Sirius, a star of the first magnitude in the mouth of the dog, rises about the time of the sun's entering into Leo, towards the latter end of July, making what we call the dog days. He shews it to be the time of noon, by saying the sun had finished the middle or half of his course. All these words, *rapidus, torrens, sitientes, Indos, ardebat, igneus*, are expressive of great heat. He enlarges the idea, by representing the grass burnt up, and the rivers boiled to mud. It was the violent heat that caused Proteus to retire into his cave, where he would be the more easily surprised, being fatigued, and glad to sleep.

427. *Arebant.*] It is *ardebant* in the King's manuscript.

431. *Dispersit.*] It is commonly read *dispergit*: but Pierius found *dispersit* in the Medicean and other manuscripts. I find *dispersit* in the King's, both the Arundelian, and in both Dr. Mead's manuscripts. This

reading is admitted also by Heinsius and Masvicius.

[*Amarum.*] The sea water is really bitter as well as salt. Homer has used the same epithet:

Πικρὸν ἀποπνέουσαι ἄλς πολυβενθίος ὀμήνη.

432. *Diversæ.*] So Pierius found it in the Roman and other manuscripts of greater note. In one of the Arundelian manuscripts, in the old Nurenberg edition, and in Schrevelius, it is *diverso*. But *diversæ* is received by Heinsius, and most of the good editors.

433. *Ipse, velut stabuli custos, &c.*] This simile also is in Homer:

Λέξεται ἐν μέσσοισι νομίδς ὡς πάϊσι μέλων.

— Repos'd in sleep profound
The scaly charge their guardian god surround:

So with his batt'ning flocks the careful swain

Abides, pavilion'd on the grassy plain.

MR. POPE.

434. *Reducit.*] It is *reduxit* in one of the Arundelian manuscripts.

435. *Auditisque.*] So Pierius found it in the Roman and Medicean manuscripts. It is the same in the Cambridge manuscript. All the other copies have *auditique*.

Considit scopulo medius, numerumque recenset.
 Cujus Aristæo quoniam est oblata facultas ;
 Vix defessa senem passus componere membra,
 Cum clamore ruit magno, manicisque jacentem
 Occupat. Ille suæ contra non immemor artis,
 Omnia transformat sese in miracula rerum, 441
 Ignemque, horribilemque feram, fluviumque li-
 quentem.

Verum ubi nulla fugam reperit pellacia, victus
 In sese redit, atque hominis tandem ore locutus :
 Nam quis te, juvenum confidentissime, nostras
 Jussit adire domos ? quidve hinc petis ? inquit.

At ille : 446

sits in the midst on a rock, and reviews his number. As soon as Aristæus had got this opportunity, scarce suffering the old deity to compose his wearied members, he rushes upon him with a great shout, and binds him. He on the other side, not forgetful of his wonted art, transforms himself into all sorts of wonderful shapes, a fire, a dreadful wild beast, and a flowing river. But when his deceit found no escape, being conquered, he returned to his own form, and at length spoke with human voice: Who, O most presumptuous youth, who cominauded you to approach my habitation! or what do you want here! says he. To which he answered,

Heinsius and most of the editors read *auditisque*.

436. *Considit.*] Pierius reads *con-sedit*, and mentions *considit*, as being only in the Roman manuscript. It is *consedit* in both the Arundelian, and in both Dr. Mead's manuscripts ; *consendit* in the King's, but *considit* in the Bodleian and Cambridge copies ; which last is admitted by Heinsius, and most of the editors.

439. *Cum clamore ruit magno, &c.*] Thus Menelaus in Homer :

Ἡμεῖς δ' αἰψ' ἰάχωντες ἐπισσάμεσθ'. ἀμφὶ δὲ
 χεῖρας
 Βάλλομεν, οὐδ' ὁ γέρον δολίης ἐπελήθετο
 τέχνης.

Ἄλλ' ἦτοι πρόωστα λίαν γένετ' ἠγυγίνοις,
 Αὐτὰρ ἔπειτα δράκων, καὶ πάραυτις, ἥδὲ
 μέγας σὺς.

Γίνετο δ' ὑγρὸν Ἵδωρ, καὶ δένδρον ὑψηλὸν.

Ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληῶτι θυμῷ.
 Ἄλλ' ἦτε δὴ εἴ ἀνιάξ' ὁ γέρον δλοφώϊα εἰδῶς,
 Καὶ τότε δὴ μ' ἐπίεσσαν ἀνειρόμενος προσέειπεν,
 Τίς νύ τοι Ἄτρείος υἱὲ θεῶν συμφράσσατο
 βουλᾶς,

"Ὀφρα μ' ἔλοις ἀέκοντα λοχησάμενος ; τίος τε
 κρή.

Rushing impetuous forth we strait pre-
 pare

A furious onset with the sound of war,

And shouting seize the god : our force t'
 evade

His various arts he soon resumes in aid :
 A lion now, he curls a surgy mane ;

Sudden, our bands a spotted pard re-
 strain ;

Then arm'd with tusks, and lightning
 in his eyes,

A boar's obscener shape the god belies :
 On spiry volumes there a dragon rides :

Here, from our strict embrace a stream
 he glides ;

And last, sublime his stately growth he
 rears,

A tree, and well dissembled foliage
 wears.

Vain efforts! with superior pow'r com-
 press'd

Me with reluctance thus the seer ad-
 dress'd ;

Say, son of Atreus, say what god inspir'd
 This daring fraud, and what the boon
 desir'd ?"

MR. POPE.

439. *Manicisque.*] It is *vinclisque* in the King's manuscript.

443. *Pellacia.*] The common reading is *fallacia*. I have restored *pellacia*, on the authority of Heinsius. Pierius also found *pellacia* in some manuscripts. In the second *Æneid* we find

— Invidia postquam *pellacis* Ulyssei.

You know, O Proteus, you know yourself; nor is it in any one's power to deceive you. But do you cease to do so; I came by the command of the gods, to consult you about my ruined affairs. When he had thus spoken, the seer, with great violence, rolled his eyes flashing with bluish light; and grinding his teeth, thus opened his mouth to reveal the fates. It is not without some deity that you are punished: you suffer for a great crime: Orpheus, not miserable for any desert of his, calls for these punishments on you, unless the fates resist,

Scis, Proteu, scis ipse: neque est te fallere cuiquam.
Sed tu desine velle: deum præcepta secuti
Venimus hinc lapsis quæsitum oracula rebus.
Tantum effatus; ad hæc vates vi denique multa
Ardentes oculos intorsit lumine glauco, 451
Et graviter frendens, sic fatis ora resolvit:
Non te nullius exercent numinis iræ.
Magna luis commissa: tibi has miserabilis Or-
pheus
Haudquaquam ob meritum, pœnas, ni fata resis-
tant, 455

447. *Scis, Proteu, scis ipse.*] Thus also Menelaus.

ὄσθα γίγρον τί με ταῦτα παρατροπίων
ἔρεϊναις.

Neque est te fallere cuiquam.] A Græcism, for *nec licet cuiquam*; thus in the second Eclogue, *nec sit mihi credere*. Thus also Horace, *quod versu dicere non est*.

449. *Venimus, hinc lapsis.*] This reading was found by Pierius in the Roman and other ancient manuscripts. It is the same in one of the Arundelian, and in both Dr. Mead's manuscripts. It is admitted also by Heinsius, Masvicius, and several of the old editors.

450. *Tantum effatus, &c.*] The Poet now proceeds to the answer of Proteus, wherein he tells Aristæus, the cause of his disaster was the injury offered by him to Eurydice, the wife of Orpheus. This whole story is told by Virgil in so beautiful a manner, that it does not seem unworthy of the mouth of a deity.

453. *Non te nullius.*] Servius interprets this *non humilis sed magni*; but the Nymphs, who were offended with Aristæus, were not great deities: and as for Orpheus and Eurydice, they were no deities at all.

454. *Magna luis commissa.*] La Cerda reads *lues*, and interprets it *nam commissa quidem est magna lues tuarum apum, deletæque omnes ingenti occidione*. But *luis* is generally understood to be a verb, which seems to be the best interpretation.

Orpheus.] He was the son of Cægrus, a king, or, according to Servius, a river of Thrace, by the muse Calliope. Some will have him to be the son of Apollo: but I believe Virgil was not of that opinion; because, in the fourth Eclogue, he derives the poetical skill of Linus from his father Apollo, and that of Orpheus from his mother Calliope:

Non me carminibus vincet nec Thracius
Orpheus,
Nec Linus: huic mater quamvis, atque
huic pater adsit,
Orphei Calliopea, Lino formosus Apollo.

*Not Thracian Orpheus' self should me
cœvel,*

*Nor Linus: tho' his mother him should
aid,*

*His father him: Calliope inspire
Orpheus, Apollo dictate Linus' verse.*

Dr. TRAPP.

He is highly celebrated for his extraordinary skill in music and poetry, and was one of the Argonauts.

455. *Haudquaquam ob meritum.*] Some refer these words to *pœnas*,

Suscitat ; et rapta graviter pro conjugē sævīt.
 Illa quidem, dum te fugeret per flumina præceps,
 Immanem ante pedes hydrum moritura puella
 Servantem ripas alta non vidit in herba.
 At chorus æqualis Dryadum clamore supre-
 mos 460
 Implērunt montes: flerunt Rhodopēiæ arces,
 Altaque Pangæa, et Rhesi Mavortia tellus,
 Atque Getæ, atque Hebrus, et Actias Orithyia.
 Ipse cava solans ægrum testudine amorem,
 Te, dulcis conjux, te solo in littore secum, 465

and grievously rages for his ravished wife. Whilst she fled hastily from you along the river's side, the dying maid did not see a cruel water snake before her feet, that was guarding the banks in the high grass. But the choir of her sister Dryads filled the tops of the mountains with their cries: the rocks of Rhodope wept, and high Pangæa, and the martial land of Rhesus, and the Getæ, and Hebrus, and Attic Orithyia. He assuaging his love-sick mind with his hollow lyre, lamented thee, sweet wife, thee on the solitary shore,

in which sense they are understood by May :

———To thee this punishment
 Though not so great as thou deserv'st is sent.

Others refer them to *miserabilis Orpheus*. Thus Dryden :

For crimes, not his, the lover lost his life :

And Dr. Trapp :

Orpheus, unhappy by no guilt of his.

461. *Rhodopēiæ arces*.] Rhodope and Pangæa are mountains of Thrace.

462. *Pangæa*.] Some copies have Panchaia, but it is an absurd reading ; for Panchaia belongs to Arabia, whereas Orpheus was confessedly a Thracian.

Rhesi Mavortia tellus.] Mars was said to be born in Thrace. Rhesus was the son of Mars, and king of Thrace in the time of the Trojan war, which was after the death of Orpheus.

463. *Getæ*.] The Getæ were a people dwelling in the neighbourhood of Thrace.

Hebrus.] A river of Thrace.

Et Actias Orithyia.] Some read *atque* instead of *et*.

Orithyia was the daughter of

Erectheus, king of the Athenians. She was ravished by Boreas, and carried into Thrace.

464. *Cava testudine*.] The Poet calls the lyre *cava testudo*, because the ancient lyres were really made of the shells of tortoises. It was a received story among the ancients, that Mercury, finding accidentally a dead tortoise on the banks of the Nile, made a lyre of it : whence Horace calls him *curvæ lyræ parentem*. To this story the same Poet also alludes, in the eleventh ode of the third book :

Tuque, Testudo, resonare septem Cal-
 lida nervis,
 Nec loquax olim, neque grata :

And in the third Ode of the fourth book :

O Testudinis aureæ
 Dulcem quæ strepitum, Pieri, temperas !
 O mutis quoque piscibus
 Donatura cygni, si libeat, sonum !

See the Philosophical Transactions, numb. 282. pag. 1267. Jones's Abridgment, vol. iv. page 474.

465. *Te, dulcis conjux*, &c.] There is something wonderfully pleasing in the repetition of *te* in these lines. But Dryden has omitted it in his translation :

thee when day approached,
 thee when it disappeared.
 He also approached the jaws
 of Tænarus, the lofty gates of
 Pluto, and entering the grove
 gloomy with black horror, he
 approached the Manes, and
 the tremendous king, and the
 hearts that know not how to
 relent at human prayers. But
 the thin shades being stirred
 up by his song from the lowest
 mansions of Erebus moved
 along, and ghosts, deprived
 of light: innumerable as birds
 when they hide themselves in
 the leaves by thousands, at
 the approach of evening, or
 driven from the hills by a
 wintery storm: mothers and
 husbands, and the departed
 bodies of magnanimous heroes,
 boys and unmarried girls, and
 youths laid on funeral piles
 before the faces of their parents,
 whom the black mud and
 squalid reeds of Cocytus, and
 the lake hateful with stagnant
 water incloses around, and
 Styx nine times interfused
 restrains. But the very habitations,
 and deepest dungeons
 of death were astonished, and
 the furies having their locks
 twisted with blue snakes, and
 gaping Cerberus restrained his
 three mouths, and the whirling
 of Ixion's wheel rested at his
 singing.

Te veniente die, te decedente canebat.
 Tænarias etiam fauces, alta ostia Ditis,
 Et caligantem nigra formidine lucum
 Ingressus, Manesque adiit, regemque tremendum,
 Nesciaque humanis precibus mansuescere corda.
 At cantu commotæ Erebi de sedibus imis 471
 Umbræ ibant tenues, simulachraque luce ca-
 rentum :
 Quam multa in foliis avium se millia condunt,
 Vesper ubi, aut hybernus agit de montibus imber :
 Matres atque viri, defunctaque corpora vita 475
 Magnanimum heroum, pueri, innuptæque puellæ,
 Impositique rogis juvenes ante ora parentum,
 Quos circum limus niger, et deformis arundo
 Cocyti, tarda que palus inamabilis unda
 Alligat, et novies Styx interfusa coërcet. 480
 Quin ipsæ stupuere domus, atque intima Lethi
 Tartara, cæruleosque implexæ crinibus angues
 Eumenides, tenuitque inhians tria Cerberus ora,
 Atque Ixionii cantu rota constitit orbis.

On thee, dear wife, in deserts all alone,
 He call'd, sigh'd, sung, his griefs with
 day begun,
 Nor were they finish'd with the setting
 sun.

467. *Tænarias fauces.*] Tænarus
 is a promontory of Peloponnesus,
 fabled to be the entrance into the
 infernal regions.

469. *Manes.*] This word is used
 for departed souls, for the places
 where they dwell, and also for the
 infernal deities.

471. *Erebi.*] Erebus, according
 to Hesiod, was the son of Chaos ;

Ἐκ Χαίος δ' Ἐρεβός τε μέλαινά τε Νύξ
 ἐγένοντο :

but according to some, it is the
 name of the profoundest mansion
 of hell.

472. *Ibant.*] In the King's ma-
 nuscript it is *stant*.

473. *Foliis.*] The common read-
 ing is *syllis* ; but Pierius found *foliis*
 in all the ancient manuscripts. I
 find *foliis* in one of the Arundelian,
 and in one of Dr. Mead's manu-
 scripts. Heinsius also reads *foliis*.

479. *Cocytii.*] Cocytus and Styx
 are rivers of hell.

480. *Inamabilis.*] Some read *in-
 nabilis*, as I find it in the King's and
 in one of Dr. Mead's manuscripts.
 But *inamabilis* seems to be the true
 reading, and is generally received.

481. *Stupuere.*] It is *obstupuere*
 in one of Dr. Mead's manuscripts.

482. *Implexæ.*] Pierius found
amplexæ in the Lombard and other
 manuscripts, and *innexæ* in the Ro-
 man. It is *amplexæ* in the King's
 manuscript, and in the old Nuren-
 berg edition.

484. *Cantu.*] The usual reading

Jamque pedem referens casus evaserat omnes, 485
 Redditaque Eurydice superas veniebat ad auras,
 Pone sequens; namque hanc dederat Proserpina
 legem :

Cum subita incautum dementia cepit amantem,
 Ignoscenda quidem, scirent si ignoscere Manes.
 Restitit, Eurydicenque suam jam luce sub ipsa,
 Immemor heu! victusque animi respexit. Ibi
 omnis 491

Effusus labor, atque immitis rupta tyranni

And now returning he had escaped all dangers; and his restored Eurydice was coming to the upper air following behind; for Proserpina had given those conditions: when a sudden madness seized the unwary lover, pardonable however, did the Manes know how to pardon. He stopped, and now, even at the confines of light, thoughtless alas! and deprived of understanding, he looked back at his Eurydice, there all his labour vanished, and the conditions of the cruel tyrant

is *vento*, which I do not find any of the commentators can make tolerable sense. Servius says *cum* is understood, and therefore the meaning is, that Ixion's wheel stood still with its wind, that is, with the cause of its volubility. Philargyrius thinks *vento* is put for *ventu*, and that for *adventu*, and so the sense will be, the wheel stood still at his approach. La Cerda interprets *vento*, in *aëre*, in the air. Ruæus strains it to *flante vento contrario*, a contrary wind blowing. If the reader approves of any of these interpretations, he is welcome to restore *vento*. For my own part, I find them so unsatisfactory, that I have thought it necessary to read *cantu*, which Pierius found in several manuscripts, and seems to approve; only he is weighed down by the authority of Servius, who reads *vento*. But surely Servius was not infallible.

The story of Ixion is, that he was condemned to a perpetual turning upon a wheel in hell, for attempting to violate the chastity of Juno.

485. *Jamque pedem referens, &c.*] The Poet proceeds to relate the return of Eurydice to light, the unhappy impatience of Orpheus to gaze at her, his lamentations for

his second loss, and the miserable death of that great poet, which concludes the speech of Proteus.

487. *Namque hanc dederat Proserpina legem.*] The condition of not looking at his wife, till they were quite retired from the infernal dominions, is inferred, though not directly expressed by the Poet. Ovid has mentioned it more at large:

Hanc simul et legem Rhodopeius accipit
 heros,
 Ne flectat retro sua lumina; donec
 Avernas
 Exierit valles; aut irrita dona futura.

*Given Orpheus with this law; till thou
 the bound
 Of pale Avernus passe, if back thou cast
 Thy careful eyes, thou loosest what thou
 hast.*

SANDYS.

488. *Subita.*] Pierius found *subito* in the Roman, and in some other manuscripts.

489. *Ignoscenda quidem.*] Ovid says Eurydice herself did not blame him, because his error proceeded from love of her:

Jamque iterum moriens non est de con-
 juge quicquam
 Questa suo: quid enim sese quereretur
 amatam?

*Nor did she, dying twice, her spouse re-
 prove:
 For what could she complain of but his
 love?*

SANDYS.

were broken, and a groan was thrice heard in the Avernian lake. Then she; Who is it, O Orpheus, that has destroyed miserable me, and thee also! What great madness was this? Lo, again the cruel Fates call me back, and sleep seals up my swimming eyes. And now adieu: I am carried away encompassed with thick darkness, and stretching out my hands to you in vain alas! being no longer yours. She said, and fled suddenly from his sight a different way, like smoke mixing with the thin air; nor did she see him catching in vain at shadows, and desiring to say a great deal more; nor did the ferry-man of hell suffer him again to pass over the withstanding lake. What should he do? whither should he betake himself, having twice lost his wife? with what complaint should he move the Manes, with what song the deities, she already sat shivering in the Stygian boat. It is said, that he lamented seven whole continued months under a lofty rock, by the waters of deserted Strymon,

Fœdera, terque fragor stagnis auditus Avernis.
 Illa, quis et me, inquit, miseram, et te perdidit
 Orpheu?
 Quis tantus furor? en iterum crudelia retro 495
 Fata vocant, conditque natantia lumina somnus.
 Jamque vale: feror ingenti circumdata nocte,
 Inyalidasque tibi tendens, heu! non tua, palmas.
 Dixit, et ex oculis subito, ceu fumus in auras.
 Commixtus tenues, fugit diversa: neque illum
 Prensantem nequicquam umbras, et multa vo-
 lentem 501
 Dicere præterea, vidit: nec portitor Orci
 Amplius objectam passus transire paludem.
 Quid faceret? quo se rapta bis conjuge ferret?
 Quo fletu Manes, qua numina voce moveret? 505
 Illa quidem Stygia nabat jam frigida cymba.
 Septem illum totos perhibent ex ordine menses
 Rupe sub aëria deserti ad Strymonis undam

493. *Fragor.*] Servius understands *fragor* to mean an exultation of the shades at the return of Eurydice, and quotes a passage of Lucan in confirmation of his opinion:

— Gaudent a luce relictam
 Eurydicen, iterum sperantes Orphea
 Manes.

But I think *fragor* is not used for a sound of joy: at least I am sure Virgil never uses it in that sense, but for some great crash, or horrid noise. I take it in this place to mean a dismal sound given by the earth, or perhaps a clap of thunder, to signify the greatness of the misfortune. Milton has a thought like this, on our first parents tasting the forbidden fruit:

Earth felt the wound, and nature from
 her seat
 Sighing thro' all her works gave signs of
 woe
 That all was lost.

And again,

Earth trembled from her entrails, as
 again
 In pangs, and nature gave a second
 groan.
 Sky low'r'd, and mut'ring thunder, some
 sad drops
 Wept at completing of the mortal sin
 Original.

Stagnis auditus Avernis.] Pierius found *stagnis est auditus Averni* in the Roman manuscript. It is the same in one of Dr. Mead's. In the other, and in one of the Arundelian copies it is *stagnis auditur Averni*. In the old Paris edition of 1494, and in some others, it is *stagnis auditus Averni*. In the old Nuremberg edition it is *stagnis auditur Avernis*.

504. *Rapta bis conjuge.*] Pierius says it is *bis rapta conjuge*, in some of the ancient manuscripts.

508. *Strymonis.*] Strymon is a river of Macedon, on the borders of Thrace.

Flevisse, et gelidis hæc evolvisse sub antris,
 Mulcentem tigres, et agentem carmine quer-
 cus.

510

Qualis populea mærens Philomela sub umbra

and that he sung his misfor-
 tunes under the cold caves,
 appeasing tygers, and leading
 oaks with his song. So the
 mourning nightingale, under a
 poplar shade,

509. *Flevisse.*] Pierius found
flesse sibi in the Roman manuscript.

Antris.] Pierius says it is *astris*
 in the Roman and in some other
 manuscripts.

511. *Qualis populea, &c.*] This
 simile is no less justly than generally
 admired, as one of the most
 beautiful that ever came from the
 mouth of a poet. None that ever
 attempted to translate it, seem to
 come up to the original. May's is
 not worth repeating. Dryden's is
 not contemptible:

So close in poplar shades, her children
 gone,

The mother nightingale laments alone:
 Whose nest some prying churl had found,
 and thence

By stealth convey'd th' unfeather'd in-
 nocence.

But she supplies the night with mourn-
 ful strains,

And melancholy musick fills the plains.

Dr. Trapp's translation is thus:

As when, complaining in melodious
 groans,

Sweet Philomel, beneath a poplar shade,
 Mourns her lost young, which some
 rough village hind

Observing, from their nest, unfledg'd,
 has stole:

She weeps all night: and perch'd upon a
 bough,

With plaintive notes repeated fills the
 grove.

Lee also has attempted it, in the
 last act of his tragedy of Theodo-
 sius:

As in some poplar shade the nightingale
 With piercing moans does her lost young
 bewail,

Which the rough hind, observing as they
 lay

Warm in their downy nest, had stol'n
 away;

But she in mournful sounds does still
 complain,

Sings all the night, tho' all her songs are
 vain,

And still renews her miserable strain.

To these I shall add another trans-
 lation, which was made by a lady,
 and has not yet I believe appeared
 in print:

So Philomel, beneath a poplar shade,
 Laments her young by some rude hand
 betray'd.

All night in mournful notes she seeks
 relief,

And the wide woods re-echo to her grief.

Populea.] The poplar is judici-
 ously chosen by the Poet, on this
 occasion, because the leaves of this
 tree trembling with the least breath
 of air, make a sort of melancholy
 rustling.

Philomela.] Servius thinks the
 Poet puts the nightingale here for
 any bird: but surely what the Poet
 says here could not be applied to any
 other bird.

We have already seen the story of
 Philomela and Procne, in the note
 on ver. 15. There is a different story
 of Philomela, which is related by
 Mr. Pope, in a note on the nine-
 teenth Odyssey, in the following
 manner: "Pandareus, son of Me-
 "rops, had three daughters, Merope,
 "Cleothera, and Aëdon: Pandareus
 "married his eldest daughter Aëdon
 "to Zethus, brother of Amphion,
 "mentioned in the eleventh Odys-
 "sey; she had an only son named
 "Itylus; and being envious at the
 "numerous family of her brother-

laments her lost young, which some hard-hearted ploughman observing, has taken from their nest unfeathered; but she wails all night, and sitting on a bough continues her melancholy song, and fills the places all around with her complaints. No love, no marriage rites could bend his mind. Alone he surveys the Hyperborean ice, and snowy Tanais, and the plains never free from Rhiphaean frosts; lamenting his ravished Eurydice, and the fruitless gift of Pluto, The Ciconian dames enraged at his neglect of them,

Amissos queritur foetus; quos durus arator
 Observans, nido implumes detraxit: at illa
 Flet noctem, ramoque sedens, miserabile carmen
 Integrat, et mœstis late loca questibus implet. 515
 Nulla Venus, non ulli animum flexere Hymenæi.
 Solus Hyperboreas glacies, Tanaimque nivalem,
 Arvaque Riphæis nunquam viduata pruinis
 Lustrabat, raptam Eurydicen, atque irrita Ditis
 Dona querens: spretæ Ciconum quo munere
 matres, 520

“in-law Amphion, she resolves to
 “murder Amaleus, the eldest of
 “her nephews; her own son Itylus
 “was brought up with the children
 “of Amphion, and lay in the same
 “bed with this Amaleus. Aëdon
 “directs her son Itylus to absent
 “himself one night from the bed,
 “but he forgets her orders; at the
 “time determined she conveys her-
 “self into the apartment, and mur-
 “ders her own son Itylus, by mis-
 “take, instead of her nephew Ama-
 “leus: upon this, almost in dis-
 “traction, she begs the gods to re-
 “move her from the race of hu-
 “man-kind; they grant her prayer,
 “and change her into a nightin-
 “gale.” Aëdon is the Greek name
 for a nightingale, and is therefore
 the same with Philomela. It is to
 this story that Homer alludes in
 the nineteenth Odyssey:

Ὦς δ' ὅτε Πανδαρέου κόρη χλωρῆς ἀηδὼν
 Καλὸν αἰδέσθην ἔαρος νέον ἰσταμένοιο,
 Δευδρέων ἐν πετάλοισι καθέζομένη πυκνοῖσιν,
 ἢ τε θαμὰ τραπῶσα χεῖρι πολυηχέα φωνῆν,
 Παῖδ' ὀλοφρομένη Ἴτυλον φίλον, ἣ ποτε
 χαλκῶ

Κτεῖνε δι' ἀφραδίας, κόῦρον Ζήθοιο ἀνακτος.

As when the months are clad in flow'ry
 green,

Sad Philomel, in bow'ry shades unseen,
 To vernal airs attunes her varied strains,
 And Itylus sounds warbling o'er the
 plains:

Young Itylus, his parent's darling joy!
 Whom chance misled the mother to de-
 stroy:
 Now doom'd a wakeful bird to wail the
 beauteous boy.

MR. POPE.

Virgil seems also to allude to the
 same story in this place, the grief of
 the nightingale being for the loss
 of her young. According to the
 other fable, Philomela was not a
 mother.

514. *Sedens.*] It is *canens* in one
 of Dr. Mead's manuscripts.

516. *Non ulli.*] The common
 reading is *nullique*; but Heinsius
 and Masvicius read *non ulli*. Pie-
 rius found *non ulli* in the Roman,
 Medicean, and other ancient manu-
 scripts.

517. *Hyperboreas glacies.*] See
 the note on book iii. ver. 196.

Tanaim.] The Tanais or Don is
 a river of Muscovy, which empties
 itself into the lake Mæotis, and di-
 vides Europe from Asia.

518. *Riphæis.*] See the notes on
 book iii. ver. 196, 382.

520. *Spretæ Ciconum quo munere
 matres.*] In the Bodleian manu-
 script, and in many printed edi-
 tions, we read *spreto*, which Pierius
 also found in some ancient manu-
 scripts. But the King's, the Cam-
 bridge, both the Arundelian, and

Inter sacra deum, nocturnique orgia Bacchi,

to the young man in pieces, even at the sacred rites of the gods, and nocturnal orgies of Bacchus,

both Dr. Mead's manuscripts have *spretæ*, which is admitted also by most of the old editors, and by Paul Stephens, Heinsius, La Cerda, Schrevelius, and Masvicius.

The Cicones were a people of Thrace, living near the mountain Ismarus, and the outlets of the river Hebrus.

Some authors have related, that the Thracian women had a more just cause of resentment against Orpheus; his being guilty of an unnatural vice, and even of teaching it to the Thracians. With this he is charged by Ovid:

————— Omnemque refugerat Orpheus
Fæmineam Venerem: seu quod male
cesserat illi;
Sive fidem dederat. Multas tamen ardor
habebat
Jungere se vati: multæ dolere repulsæ,
Ille etiam Thracum populis fuit auctor,
amorem
In teneros transferre mares: citraque
juventam
Ætatis breve ver, et primos carpere flores.

But it is not probable, that this vice should have its rise in Thrace, as it is known to be the growth of warmer climates. Nor is such a guilt consistent with the extraordinary passion of Orpheus for his Eurydice. Our Poet himself has been accused of the same unnatural inclinations, but, I think, without any good reason. The principal argument is taken from the second Eclogue, where the Poet describes the passion of Corydon for Alexis. Here he is supposed to mean himself under the name of Corydon, which however cannot be proved. Nor is it at all to be wondered at, that he should describe his shepherds as subject to that vice, which is still too common in the country where he lived. A poet must represent

mankind as they are, given up to various follies, vices, and passions. Therefore he makes the shepherds subject to such passions, as he elsewhere sufficiently shews that he does not approve. And at the close of that very Eclogue, Corydon begins to discover his folly, and repent of it:

Ah Corydon, Corydon, quæ te dementia cepit!

Dryden endeavours to vindicate his author from this censure, but at the same time takes pains to shew that he was averse from the fair sex, which, if true, would strengthen the accusation. He adds, that there is hardly the character of one good woman in all his poems. But notwithstanding these concessions of his celebrated translator, I shall venture to affirm, that Virgil had other thoughts of women. He has indeed represented Dido under no very advantageous character. But this was not with any design of casting a slur upon the sex, but on the Carthaginians, the most inveterate enemies of the Roman people. And, on the other side, Virgil never fails of setting conjugal love in a beautiful light. In the passage before us, we have a husband venturing even to the infernal regions, to fetch back his wife, totally inconsolable for the loss of her, and invoking her with his dying lips. His hero, the great Æneas, leaves his father and son, and rushes through the flames of Troy, and the victorious enemies, to seek his lost Creüsa, and continues his pursuit of her, till her ghost appears, and exhorts him to desist. Thus, though our Poet condemns impure and idle passions, yet he applauds the love of women, when it does not deviate

and scattered over the wide plains his limbs. Even then, whilst Ægrian Hebrus bore his head, and rolled it down the middle of the tide, his voice and even his cold tongue called Eurydice,

Discerptum latos juvenem sparsere per agros.
Tum quoque marmorea caput a cervice revulsam
Gurgite cum medio portans Ægrius Hebrus
Volveret, Eurydicen vox, ipsa et frigida lingua,

from virtue: and this, I hope, will not be imputed to him as a crime. The virgin Camilla is far from a bad character; and the description of Lavinia shews, that the Poet was by no means insensible of the charms of beauty, when supported by modesty. To conclude this digression, I shall beg leave to observe, that had our Poet been thought fond of the vice of which he is accused by the defaming pens of some later writers; those of his own and the next succeeding ages would never have celebrated him as a pattern of modesty and virtue. Ovid indeed, who was under the displeasure of Augustus Cæsar, on account of the obscenity of his verses, excuses himself by the example of Virgil, who described the flames of Amaryllis and Phillis, and the unlawful commerce of Æneas and Dido:

Et tamen ille tuæ felix Æneidos author
Contulit in Tyrios arma virumque toros.
Nec legitur pars ulla magis de corpore
toto,
Quam non legitimo fœdere junctus amor,
Phyllidis hic idem, teneræque Amaryl-
lidis ignes
Bucolicis juvenis luserat ante modis.

Had this contemporary poet known, and he could not but have known it if it had been true, that Virgil described his own impure thoughts under the fictitious name of a shepherd, he would not have failed to mention it on this occasion. But we find that Ovid had not the least suspicion of any such thing, and therefore charged him only with the mention of such passions as are according to nature, however criminal they are in other respects.

521. *Nocturnique orgia Bacchi.*] Some read *nocturnaque*, which seems to be approved by Pierius. But he found *nocturnique* in the Medicean and other ancient manuscripts, which last reading is generally received.

The Orgies were a mad solemnity sacred to Bacchus, which was celebrated with a kind of drunken fury. The word is derived from *δῆρυς*, *fury*. It was in one of these drunken fits, it seems, that Orpheus was torn in pieces.

524. *Ægrius Hebrus.*] The Hebrus is called Ægrian, from Æagrus the Thracian king or river mentioned before to be the father of Orpheus.

525. *Eurydicen.*] The repetition of the name of Eurydice, in this and the following verses, is exceedingly beautiful.

The reader will not be displeased perhaps, if I give him the satisfaction of knowing, that Orpheus soon after found his Eurydice in the happy mansions of the other world, where he could gaze on her incessantly, without any fear of losing her, as it is beautifully described by Ovid:

Umbra subit terras: et quæ loca viderit
ante,
Cuncta recognoscit. Quærensque per
arva piorum
Invenit Eurydicen, cupidisque amplecti-
tur ulnis.
Hic modo conjunctis spatiantur passibus
ambo:
Nunc præcedentem sequitur, nunc præ-
vius anteit:
Eurydicenque suam jam tuto respicit Or-
pheus.

His ghost retires to under shades: once more

Ah miseram Eurydicen anima fugiente vocabat:
 Eurydicen toto referebant flumine ripæ.
 Hæc Proteus, et se jactu dedit æquor in altum:
 Quaque dedit, spumantem undam sub vertice
 torsit.

At non Cyrene: namque ultro affata timentem:
 Nate, licet tristes animo depellere curas. 531
 Hæc omnis morbi causa: hinc miserabile Nymphæ
 Cum quibus illa chorus lucis agitabat in altis,
 Exitium misere apibus. Tu munera supplex
 Tende petens pacem, et faciles venerare Napæas.
 Namque dabunt veniam votis, irasque remittent.
 Sed, modus orandi qui sit, prius ordine dicam.
 Quatuor eximios præstanti corpore tauros,
 Qui tibi nunc viridis depascunt summa Lycæi,
 Delige, et intacta totidem cervice juvencas. 540
 Quatuor his aras alta ad delubra dearum
 Constitue, et sacrum jugulis demitte cruorem:
 Corporaque ipsa boum frondoso desere luco.
 Post, ubi nona suos Aurora ostenderit ortus;

ah! poor Eurydice, as his life departed, and all the rocks repeated Eurydice through the whole river. Thus spake Proteus; and threw himself into the deep sea, and as he went, the water foamed about his head. But Cyrene did not plunge into the sea: for she came and spoke to her trembling son, and bid him lay aside his vexatious cares. Hence, says she, is all the cause of your disaster: hence the Nymphs, with whom she was dancing in the thick groves, have sent a miserable destruction on your bees. But do you in a suppliant manner offer gifts, and ask peace, and worship the favourable wood Nymphs. For prayers will move them to pardon, and they will remit their anger. But first I will tell you in order, in what manner they must be entreated. Pick out four chosen bulls of the largest size, that now graze on the summit of green Lycæus, and as many heifers untouched by the yoke. Raise four altars for them at the high temples of the goddesses, and let out the sacred blood from their throats, and leave the bodies of the cattle in the shady grove. Afterwards when the ninth morning has appeared rising,

He sees and knows what he had seen before. Then through the Elysian fields among the blest

Seeks his Eurydice. Now repossess With strict embraces, guided by one mind, They walk together: oft he comes behind, Oft goes before: now Orpheus safely may His following Eurydice survey.

SANDYS.

529. *Vertice.*] Some read *vertice*.

530. *At non Cyrene.*] Proteus having delivered his oracular answer, Cyrene advises her son to offer sacrifices to the offended Nymphs, and to appease the manes of Orpheus and Eurydice. Aristæus follows the instructions of his mother, and is surprised to see a swarm of bees come out of the carcasses of the sacrificed oxen.

531. *Deponere.*] In one of Dr. Mead's manuscripts it is *depellere*.

535. *Napæas.*] The *Napææ* have their name from *νέπη* a grove; they are the same with the Dryades.

537. *Qui.*] It is *quis* in one of Dr. Mead's manuscripts, and in most of the old editions.

538. *Eximios præstanti corpore.*] Pierius found *eximio præstantes corpore* in the Roman manuscript.

La Cerda observes that *eximios* is no superfluous epithet, being a sacerdotal word, and derived from *eximere*, to pick or choose.

540. *Intacta.*] Pierius found *intactas* in the Roman manuscript.

543. *Corporaque.*] In the King's manuscript it is *corpora quæque*.

544. *Ostenderit.*] In one of the

you shall offer Lethæan poppies to the manes of Orpheus, and worship appeased Eurydice with a slain calf, and sacrifice a black sheep, and revisit the grove. Without delay, he immediately obeys his mother's commands: he comes to the temple, and raises the altars as directed, he leads four chosen bulls of the largest size, and as many heifers untouched by the yoke. Afterwards as soon as the ninth morning appeared rising; he offers to the manes of Orpheus, and revisits the grove. And now they behold a sudden sight, and wonderful to relate, bees humming in the putrid bowels of the victims through all their bellies, and bursting out of their sides; then forming thick clouds; and settling on the top of a tree, and hanging like a cluster of grapes from the bending boughs. Thus did I sing of the management of fields, of cattle, and of trees: whilst great Cæsar thunders in war at deep

Inferias Orphei lethæa papavera mittes, 545
 Placatam Eurydicen vitula venerabere cæsa,
 Et nigram mactabis ovem, lucumque revises.
 Haud mora; continuo matris præcepta facessit:
 Ad delubra venit; monstratas excitat aras;
 Quatuor eximios præstanti corpore tauros 550
 Ducit, et intacta totidem cervice juvenças.
 Post ubi nona suos Aurora induxerat ortus,
 Inferias Orphei mittit, lucumque revisit.
 Hic vero subitum ac dictu mirabile monstrum
 Aspiciunt, liquefacta boum per viscera toto 555
 Stridere apes utero, et ruptis effervere costis;
 Immensasque trahi nubes: jamque arbore summa
 Confluere, et lentis uvam demittere ramis.

Hæc super arborum cultu pecorumque canebam,

Et super arboribus: Cæsar dum magnus ad altum 560

Arundelian manuscripts it is *induxerit*.

545. *Inferias*.] The *inferiæ* were sacrifices offered to the Manes.

Lethæa papavera.] See the note on book i. ver. 78.

546 and 547.] These two lines are transposed in both the Arundelian, both Dr. Mead's manuscripts, in the old Nuremberg edition, those of Paul Stephens, Schrevelius, and others.

550. *Ad delubra venit*.] In one of the Arundelian manuscripts it is *at delubra petit*.

552. *Intacta*.] It is *intactas* in the old Venice edition of 1482.

Induxerat.] It is *induxerit* in one of the Arundelian, and in one of Dr. Mead's manuscripts.

556. *Et ruptis*.] It is *eruptis* in the King's, and in the Cambridge manuscripts.

558. *Uvam*.] See the note on book ii. ver. 60.

559. *Hæc super*, &c.] Virgil having now finished this noble Poem, takes care to inform the reader of the time when it was written, and of the name of the author, asserting it to himself, that no future plagiarist might pretend to so great an honour.

560. *Cæsar dum magnis*, &c.] These lines are a fresh argument, that Virgil continued the care of his Georgicks, as long as he lived, for the time here mentioned is the year before his death. It was then that Augustus Cæsar was at the head of the Roman legions in person, on the banks of the Euphrates, and compelled Phraates to restore the Eagles, which the Parthians had taken from Crassus, and drew the neighbouring nations, and

Fulminat Euphraten bello, victorque volentes
 Per populos dat jura, viamque affectat Olympo.
 Illo Virgilium me tempore dulcis alebat
 Parthenope, studiis florentem ignobilis oti :
 Carmina qui lusi pastorum, audaxque juventa 565
 Tityre, te patulæ cecini sub tegmine fagi.

Euphrates, and being conqueror gives laws through the willing people, and affects the way to heaven. At that time did sweet Parthenope nourish me Virgil, flourishing in the studies of ignoble ease: who recited the verses of shepherds, and, being bold in youth, sung thee, Tityrus, under the covering of a spreading beech.

even the Indians, to make a voluntary submission to him. See the notes on ver. 27, 30. book iii.

563. *Alebat.*] In the King's manuscript it is *habebat*.

564. *Parthenope.*] This was the

name of an ancient city, which when rebuilt was called Naples.

565. *Audaxque juventa.*] According to Servius, Virgil was twenty-eight years old when he wrote his Eclogues.

Dear Mother
I received your kind letter
of the 10th and was glad
to hear from you.

I am well and hope
these few lines will find
you the same. I have
not much news to write
at present.

I have been thinking
of you very much lately
and wondering how you
are getting on. I hope
you are all happy and
well.

I have not much news
to write at present. I
am well and hope these
few lines will find you
the same.

I have not much news
to write at present. I
am well and hope these
few lines will find you
the same.

ADDENDA.

REVISED

ADDENDA.

The following Remarks were sent me, after the publication of the Georgicks, by the learned Edward King, Esq. in two Letters dated from Bromley in Kent, Nov. 20, 1740, and May 11, 1743.

GEORGICK i. 38. It is the cheapest and best way of improving land in the old husbandry; but it must be ploughed more than four times.

97. Mr. B—'s remark is wrong in another particular; for when these chinks are thus filled up, and then corn sowed, there will not be fine mould enough to cover the seed. Virgil does not speak of sowing in this place.

208. When Libra has made the day and hours of sleep equal.

247.

Illic, ut perhibent, aut intempesta silet
nox
Semper, et obtenta densentur nocte te-
nebræ.

Mr. B—, not content with having observed, and kept to the beauty of the first line in his translation, injudiciously observes a palpable darkness in the second; thus it is, says he, wove closer with thickening letters than any other line in the Latin language that I can recollect. I suppose he means chiefly the letter *e*, (or his observation is nothing;) and he has used one too many in *densentur*. But to my ear the night would be full as dark, and more still, if four of the *e*'s were not in the verse: thus

Et circumfusa densantur nocte tene-
bræ.

357. The limbs of the trees being

dry increases the friction and noise, when they rub against each other, and makes this *aridus fragor*. There would be no *fragor* if the trees were wet; for that would take off the friction.

388. I prefer *rauca voce*, which is the opposite to *liquidus voces*, ver. 410. Angelus Politianus, in his tokens of wet weather, has *latrant corvi*, which I have often heard.

403. Virgil here speaks of the signs of fair weather. *Nequicquam* translated *in vain*, and applied to the owl's singing, suits but ill with Virgil's exactness; for that would be making him say, that the owl's singing, which is a sign of foul weather, is a vain omen, because it will be fair: it is saying that one sign of foul weather, is not a sign of foul weather. But Virgil has not been guilty of any thing like this in his tokens of foul or fair weather. He says before *Nec fratris radiis obnoxia luna*: which in the familiar English expression is, *The moon rises as bright as day*. It seems to me therefore, that there should be a stop at *nequicquam*, and then the sense will run thus; *The owl from the top of the roof observes* (or waits) *the setting of the sun in vain, because the night will be poetically as bright as day*. *Seros cantus* is peculiar to the owl; I know no bird besides, that sings only in the night. The nightingales with us sing in the day-

time from about the middle of May, to the time they leave us. This perhaps has not been attended to, because her voice in the day-time is drowned in the neighbouring *chorus*. Thus most will readily say that blossoms are antecedent to leaves, but upon examination will find, that leaves are equally forward (at the same time) in proportion to their full growth, with blossoms in respect to the fruit that follows them, as in the peach, nectarine, almond, &c. The glaring appearance of the bloom takes up all the common attention; as the chirping, whistling, discord notes of various other birds divert the undistinguishing ear from attending to the single part of the musical nightingale. We are only apt to consider her *solo part per amica silentia Lunæ*, and with the best poets listen to her chiefly, when she does *flere noctem*, Virg. *sing darkling*, Milt.

416. *By the fate of things a greater prudence*; and this carries on the Epicurean principle.

419. *Aut quæ densa relaxat*; for it is impossible that both should happen in the same instant.

462. I never could be reconciled to *quid cogitet humidus Auster*. I had rather read *cogat et* or *concitet* (*contra omnes codices*) than *cogitet*.

480. *Mæstum illacrymat ebur*. Ovid's *mille modis lacrymavit ebur*, and Tibullus's *lacrymas fudisse tepentes*, are nothing more than what is common in moist weather: but Virgil expressly refers the weeping into a prodigy by *mæstum*.

Georg. ii. 10. Those that rise from suckers, or from scattered seeds. There is no occasion, I think, to resort to the old opinion of spontaneous generation.

20. *Hos natura modus primum dedit*, are those which rise *sponte sua*.

22. I cannot construe this line

without reading *Sunt alii queis ipse viam sibi repperit usus*. The *alii* (*viz. modi*) *queris*, &c. answers what went before, *His genus omne*.

59. This relates to the *seminibus jactis*. The apples produced from kernels do not taste like the apples that produced the kernels.

60. So the kernels of a bunch of grapes produce *turpes racemos*. I never saw a vine raised from a kernel; but a curious friend of mine informed me he had seen in Barbadoes vines raised from the kernels of raisins.

78. *Aut rursum*. Perhaps this means, that the same stocks, which were inoculated, upon the buds failing, are again cut for ingrafting.

97. These mountains rise, or grow still higher, with vineyards of these grapes upon them.

149. It would somewhat abate Virgil's compliment to his own country, if, with Mr. B— we were to attribute the *Ver assiduum* only to foreign grasses.

153.

Nec rapit immensos orbis per humum neque tanto

Squameus in gyrum tractu se colligit anguis.

Here Mr. B— says the beginning and ending of the first line are snatched up like the motion of that frightful creature; and the *immensos orbis* betwixt makes the dreadful circle. No doubt of it, Virgil designed it should: but leaves this to the sound, and *immensos orbis* are full as like a square as a circle.

251, 252, 253. This wish is, that in moist soils the rank grass should not be too prevalent, *Ne sit illa terra, quæ majores herbas alit, nimium fertilis, viz. majoribus herbis*, with the *inexpugnabile gramen*, as Ovid calls it. He would not wish his crop should not be *prævalida*, for it

was like to be too rank, there is a remedy prescribed, Georg. i. 112.

Luxuriam segetum tenera depascit in herba.

279. I am well satisfied this does not mean two armies, *dubius mediis Mars errat in armis*: I think it signifies, that the ranks were so very regular, that Mars mistook the middle ranks one for another. *Mediis armis* is as *medias acies*.

Ipsi per *medias acies* insignibus alis.

357. *Presso vomere* signifies deep ploughing. Mr. Dryden translates it *loosens it* (the earth) *above*; but that would be by pressing the handles, not by pressing the share.

408. Contains a double precept: 1. That you should be early in cutting off the shoots. 2. That they should not be burnt in the vineyard. If they were burnt there, they would scorch the vines, or perhaps totally consume them. The burning small-coal in our woods greatly damages the trees that are to be left.

441. Mr. B—— says the storm roars through the line. To me it sounds whistling. *Quas animos' Eur' assidue* is strong sibilation.

I believe Virgil in some instances designed the sound should answer the sense; but not in near so many as Mr. B—— imagined he did. I shall mention no more, as I find you have avoided following him where he is wrong.

455. Mr. B——'s remark amounts to nothing; for his reasoning returns to what he objected against. Though Rhætus and Pholus were not slain, yet in general may be said *hostes domare letho*, though all are not killed.

458. *O fortunatos nimium! Nimium* is greatly. It has in this place the sense of *plurimum* or *maxime*, as in Claudian, *O nimium dilecte Deo!*

508. *Hic stupet attonitus rostris*. I believe he means those who set up for politicians, who received the

news of the Senate from the *rostra*. See Middleton's Life of Cicero. It does not relate to those who studied the law, or were concerned in law-suits; for that was mentioned before, ver. 501.

519. I am of Mr. B——'s mind, that *hyems* does not signify winter. If winter was the middle time of gathering, there certainly was a previous one. The subsequent lines put this out of doubt, *Varios ponit fœtus Autumnus*.

Georg. iii. 52. I think none of the quotations expound *turpe caput*. But if it is like the bull's, which Virgil recommends, ver. 58. it will be *turpe*. The curling of the hair upon the head will retain more dust and chaff than is lodged upon a smooth headed cow; so that the meaning is rather rough or shock-headed than large. A cow with a large long neck and a great head would be a monstrous unproportionable figure.

I take *plurima cervix* to be thick necked. Virgil says *omnia magna*; that is, proportionably so.

85. But what *ignis* is this? It is either the smoke of his nostrils, or the remarkable flame colour of the fine membrane within them. The action of neighing throws the blood over the membrane, and makes the flame colour appear more red and lively; and this answers every part of the verse, viz. *premens collectum ignem volvit sub naribus*. This I take to be the *glory of his nostrils*.

87. *Duplex spina*, a kind of furrow thrown up on each side of the spine, by which the spine itself would not be seen, but each furrow would look like a spine.

100, 101. I take this to mean his own qualifications, and those of his brothers and sisters, *et quis cuique dolor victo, quæ gloria palmæ*, or it may be the offspring of his father

or grandfather, in which sense the civilians are used to consider *parentes*. Our countrymen value stallions at this rate. It may be too late to choose a horse for a stallion, by observing the excellencies of his colt: it may be better *abdere domo*; as ver. 95.

106. *Verbere torto* rather describes the manner of lashing, than the whip or lash.

118. *Æque juvenemque magistri exquirunt*. *Juvenem* rather signifies a young man, than a young horse: *æquus uterque labor* and *æque juvenem exquirunt* relate to what went immediately before, which is breaking horses for the chariot or riding.

130. Dryden and B—— have manifestly mistaken this. I shall only add to your just observation upon this line, a representation of this desire in Proserpina, *Claud. de Rapt. Proserp.*

Jam vicina toro plenis adoleverat annis
Virginitas: tenerum jam pronuba flamma
pudorem
Sollicitat; mistaque tremit formidine
votum.

134. The *surgens zephyrus*, I believe, means the spring, as in G. ii. 330.

—— Zephyrique tepentibus auris
Laxant arva sinus.

147. I should be glad to read

—— Ilicibusque virentem
Pluribus.

It seems forced to make *volitans* a substantive.

162. *Cætera pascuntur virides armenta per herbas*. He may properly mean cows kept for the pail, which require a different management from the rest.

219. This line is much below Virgil, is a very bad one, and breaks the context to no purpose.

391. I must beg leave to differ from your opinion on this line; for though the *aries* was *candidus ipse*,

yet the blackness of his tongue, which the Moon did not examine, was a reason against choosing him. *Candidus ipse* is the principal parts of him, as *aureus ipse*, G. iv. 274.

409. *Timidos agitabis onagros*. *Timidos* is a good reading, according to the accounts we have of the wild ass's being more than a match for the tyger in fighting.

471. He seems to mean, that the plagues of different cattle were more numerous than the storms before winter; as ver. 480.

Et genus omne neci pecudum dedit,
omne ferarum.

482. *Nec via mortis erat simplex*: I take this to mean that the manner of their death was various; ver. 496.

—— Canibus blandis rabies venit, et
quatit ægros
Tussis anhela sues.

Speaking of the horse, ver. 501.

—— Aret

Pellis, et ad tactum tractanti dura resistit.

According to your note on this verse, horses were differently affected.

513. I cannot help thinking *errorem illum* signifies some mistake in the practice or application, and do somewhat incline to Dryden's interpretation; for if the giving wine was always bad in its consequence, he would hardly have said *profuit*. But there may be another interpretation, which will favour my opinion, viz. that wine, which was of service to some of them, (or which was sometimes of service,) increased the distemper of others to madness, (or at other times increased the distemper to madness.) And this comes to what Lucretius says in his sixth book, and is in your note upon ver. 549. And the critics agree, that Virgil had Lucretius in his eye, when he wrote this account of the murrain. The difficulty was to know when to apply this medicine, and the misapplication of it

is what Virgil deprecates : *Erroremque hostibus illum*. Either of these interpretations naturally introduces the exclamation of this line : *Let the gods deal better with good men, and let their enemies only suffer by such a mistake*.

536. I fancy *contenta* signifies *yoked*, which is a natural signification of the word, from the manner of using oxen in a team, at the time when Virgil wrote. And it conveys a melancholy idea, when we consider men drawing the waggon, in the place of oxen. *Stridentia plaustra* I would translate *creaking waggons* : the *stridor* I imagine to proceed from the inequality of the motion, and the inequality of the motion from the weakness of those who drew them, in proportion to the weight they drew.

I had marked several lines that Mr. B—— had taken notice were an echo to the sense. He seemed to

me too fond of attributing to the sound, Virgil's great care of conveying the idea of the thing spoken of, by strength of expression. Much of this depends upon fancy ; but I will mention an instance or two, in which I think Mr. B—— carries this much too far.

Georg. iv. 82. *Directæ acies* is just the reverse of *turbatæ acies* ;

Exemplo *turbatæ acies* versique Latini
Rejiciunt *parmas*.

ÆN. xi. 618.

85. In the common translations, it is left uncertain, which side the conqueror will oblige to yield. But surely he would hardly endeavour to demolish his own party. Therefore it comes to this sense, *dum aut hos aut hos*, that is of the other party, *victor subegit dare terga, obnixi tamen sunt non cedere*.

203. Sir Daniel Molyneux's observation I think is quite right.

The following Remarks were sent me by the Reverend and learned Dr. William Greenwood, dated from Warwick, May 14, 1748.

GEORGICK i. 32. *Anne novum*—This passage receives great light and beauty from the Farnese grove, and some gems, &c. representing the Zodiac. The ancients were at a loss how to have the balance supported, and therefore it was originally held up by Scorpius; who extended his claws for that purpose out of his own proper dominions, and thus took up the space of two signs in the Zodiac. But under Augustus, or a little after his death, they made Scorpius contract his claws, and introduced a new personage to hold the balance. On the Farnese globe it is supported by Scorpius; and in several gems and medals of later date, it is held by a man: probably intended for Augustus himself. Vide Spence's *Polymetis*, p. 170. pl. 24. and pl. 25. fig. 3.

How does your remark in the notes, that Augustus was born under Libra, agree with Suetonius, who says he was born under Capricorn? In Aug. §. 94.

Suetonius, in the section referred to, does indeed speak of the birth of Augustus being in December; Augustum natum mense decimo, et ob hoc Apollinis filium existimatum; and at the latter end that he was born under Capricorn; Nummumque argenteum nota sideris Capricorni, quo natus est, percussit. In that section Suetonius seems to relate what various authors had reported: but in §. 5. where he plainly

speaks in his own person, he expressly declares, that Augustus was born on the ninth of the calends of October, which is certainly under Libra; Natus est Augustus, M. Tullio Cicero, et Antonio Coss. ix. Cal. Octobr. paullo ante solis exortum. This is confirmed by §. 100. where we are told that Augustus died on the fourteenth of the Calends of September, in the seventy-sixth year of his age, wanting five and thirty days; Obiit in cubiculo eodem quo pater Octavius: duobus Sextis, Pompeio et Appuleio Coss. xiv. Cal. Septembris, hora diei nona, septuagesimo et sexto ætatis anno, diebus quinque et triginta minus.

42. *Ingrederere*—I should rather think with Catrou, that Virgil inserted this passage, when he revised his Georgicks: and not when he first composed or published them.

152. *Aspera sylva*—In your translation you say, *A prickly wood of burrs and caltrops*: whereas I take them all to be of the nominative case, as they certainly are in Georg. iii. 384. where the very same words are used: and therefore they should likewise be construed thus, *prickly brambles, and burrs, and caltrops*.

I did not take lappæque tribulique to be the genitive case, as appears, I think, by the comma after sylva. It might indeed have been translated more literally thus; A prickly wood arises, both burrs and caltrops.

195. *Grandior*—Catrou places the full stop at the end of the next

verse, and makes the sense run thus; *that the legumes may be larger, and boil better with a very little fire.*

211. *Sub extremum*—Virgil cannot possibly mean the *last* by *extremum*, because it would contradict his epithet, *intractabilis*; which implies that this season is unfit for business. But as there are two extremes, and *extremus* is sometimes used to signify the first, as well as the last; if it can be allowed to have that construction in this place, the sense will be very clear and consistent: *that the time of sowing barley is from the autumnal Equinox to the first heavy rains of the winter Solstice, when the inclemency of the weather will put a stop to all works of this kind.*

227. *Faselum*—I will not pretend to say what the Faselus was: but by these directions I think it cannot be the very same as our kidney-bean. For this is one of the tenderest plants we have in the natural ground; and the least able to bear the severe cold, either when it is young or old. It is therefore sown the latest in the spring of all legumes: and as the seed will be melted in the ground, if much rain falls before it is come up; so the plant itself will be cut off by the first sharp frost in April or May, though it is ever so flourishing, or in October, when it is at its full growth.

255. *Deducere classes*—I think we should understand *deducere classes*, to bring back the fleets; and thus the same opposition will be continued that was in a preceding verse. *Hence we learn when to sow, and when to reap; when to venture out to sea, and when to retire into port again.*

268. *Quippe etiam*—I observe the commentators give reasons why some of these works may be done upon a holiday; but do not take

any manner of notice of the rest. Now since they are only to be justified by charity or necessity, all the following passages must be considered in that light. So that husbandmen are allowed, *rivos deducere*, to let out the flashes of water which are brought upon the fields by sudden showers and land floods: they may, *segeti prætere sepem*, secure the fences of their corn, when by the omission it would be exposed to immediate damage from trespassing cattle: they may, *insidias avibus moliri*, guard against the feathered robbers, who make no distinction of days, but are always pilfering the seeds whenever they can come at them; and they may, *gregem fluvio mersare salubri*, bathe the flock in the river, if it is required for the health of the sheep. But why they should then burn the thorns, which may be conveniently done at any time; or carry oil and fruits to town, for which there were probably other market days; though so correct a writer as Virgil had undoubtedly his reasons for it, yet I must own myself at a loss to discover. Unless for the latter there might be the same necessity, as there is to cry milk and mackarel in London upon a Sunday: and if this could be proved, we may easily suppose they might be permitted to return with some other loading for back-carriage. And if the former appeared to be any thing like our burning of charcoal, this would be a work that might be continued, though not begun, upon a day that was esteemed sacred.

Georg. ii. 97. Amminea was near to Falernus, and Pliny says, *Principatus datur Ammineis propter firmitatem*, l. xiv. 2. Expressions very like these of Virgil. So that these three lines may be thus rendered;

There are also Amminean vines, which yield the best bodied wines: to which the Tmolian, and Phanæan, and smaller Argitis must give the preference; though the two first are reckoned prime wines, and the last none can rival, &c. Or suppose the 98th verse to be in a parenthesis, which would be more poetical, and then the construction will run thus; *There are also Amminean vines, which yield the best bodied wines, (to which the Tmolian and Phanæan, though reckoned prime wines, must give the preference.) and there is the smaller Argitis, which none, &c.*

206. *Tardis*—I think the epithet *tardis* alludes to the largeness of the loads, which occasioned the bullocks to move more slowly. So that the whole verse gives one a strong idea of the quantity of corn both in number and weight of loads, that is produced upon such land.

321. *Prima*—I do not know any passage more crowded with fine expression, than these two lines. But in my opinion the beauty of it is greatly tarnished by supposing that *æstas* means nothing more than heat. The ancient and natural division of the year was into summer and winter: and to which many authors allude both in prose and verse. But since between the extremities of heat and cold in these seasons, there were intermediate spaces of moderate weather, the two others of spring and autumn were added; which at their beginning and end generally partake of the qualities of the preceding and following season. So that Virgil points out in the most poetical manner the very particular time in autumn that is most proper for this work. For, says he, one of the best times for planting vineyards is, upon the coming in of the first cool weather in autumn, before you

touch upon winter, and when the summer is quite gone.

389, 392. *Oscilla*—*caput*—Mr. Spence in his *Polymetis*, p. 129. hath cleared up these passages by a gem in the great Duke's collection at Florence, pl. 20. fig. 2. which represents a tree with several little heads of Bacchus hanging upon it, that turn every way.

Georg. iii. 10. Before I had read Catrou I was of opinion, and am very glad to be supported by him in it, that all this following passage to the 40th verse is a most masterly allegory, whereby the Poet promises to perform and publish the *Æneid* after his return from Greece. And if we take it in this light, it will greatly heighten the many beauties that are to be found in these lines. The *Eneide* was the temple: Augustus was the divinity, for whom it was formed, and to whom it was dedicated: his ancestors, as they are the principal actors in the one, so are they represented as the capital statues to adorn the other: and his victories, like basso relievos, were to embellish the work.

37. *Invidia*—I cannot forbear observing Virgil's genteel manner of reflecting upon the factious and discontented, that were enemies of Augustus; by representing them under the figure of envy, trembling for fear of the severest tortures, that the poets have allotted to the most enormous offenders.

81. —*honesti*. I think *honesti* relates only to the outward appearance, and that those colours are most graceful and pleasing to the eye: for otherwise it is true as the English proverb says, A good horse is never of a bad colour.

81, 86. *Luxuriat toris pectus*—*Densa Juba*. It must be remembered that Virgil describes the fine horse for the menage to be trained

either for war, or the chariot: an English jockey will never agree with him, that a brawny chest and a thick mane are beauties in a horse.

132. *Cursu*—As Virgil, according to your observation, seems to intend these precepts for both species, I think *cursu quatiunt* refers to the exercise proper for the mares, and *sole fatigant*, &c. for the cows.

299. *Turpesque podagras*. Many farmers, particularly in Warwickshire, call this distemper, the Fouls: which, considering the part affected, is a literal translation of Virgil.

400. *Quod surgente*—I think Virgil, in his short manner of hinting a direction, plainly points out to us which milk is best for cheese, and which for butter. What you milk in the morning and the day time, is to be pressed into cheese at night: and what you milk in the evening and the night, is to be made into butter; and either carried, *sub lucem*, very early in the morning to market in baskets, before the sun will have power to melt it, or seasoned with a little salt and laid up for use in the winter. This construction will render the passage very clear and expressive, and remove the difficulties, which have so much puzzled the commentators in explaining the meaning of the word *Calathis*.

478. *Hic quondam*—It appears plain to me that the Poet is speaking only of a pestilential distemper that many years ago invaded the Alpine countries; but in what period of time cannot fairly be collected, neither is it material, notwithstanding the name of Chiron and Melampus are mentioned; for these I take to be used in general for the most eminent physicians. And as all raging plagues are attended with many like circum-

stances, it is no wonder that his relation should very much agree with those, which Thucydides and Lucretius have given us of the plague at Athens: though probably he might take several hints from them to heighten the description.

500. *Incertus sudor*—That *incertus* means it was doubtful whether a sweat was a good or bad symptom, and that at first they could not guess at the event of it, is evident I think from the words that follow; where he tells us when it comes to be a bad one: for when it grows cold, it is the forerunner of certain death, and consequently till that fatal turn, there might be some hopes of a recovery.

553. *Inque dies*—This representation, of the fury's growing larger every day, is one remarkable instance, among many others, of the strength of Virgil's imagination: and is intended to point out to us the gradual increase of a pestilential infection till it arrives at the full height. There are two other instances of growing figures in the *Æneid*, the one of Fame, lib. iv. ver. 175. and the other of Alecto, l. vii. ver. 448.

558. *Donec humo*—I cannot suppose that before this they did not know how to bury any offensive carcases: but I take the meaning of this passage to be, that they attempted to make some profit from them, after they were dead; till they learnt by experience there was nothing for them to do but to bury them. For, as it follows afterwards, neither the hides, nor the wool, nor the flesh were found to be of any service: but on the contrary some of them produced the most dreadful effects upon those that ventured to make use of them. I cannot conclude this note without making a short remark of the great

conformity between the directions of Virgil and those of his Majesty's order in Council; and the reasons for them both. Here is advice to kill and bury, because no remedy was found to have any good effect, and the infected skins and carcasses proved of such fatal consequences. For the immediate killing, see ver. 468. for the burying, ver. 558. for the insufficiency of medicines, ver. 548. and for the hurtfulness of the infected skins and carcasses, ver. 559.

Georg. iv. 153. *Solæ*—I wonder that the commonwealth of ants should escape the observation, or the memory of this accurate writer: for many of these particulars are as justly applicable to them, as to the monarchy of bees.

179. *Dædala*—This word gives one a stronger idea than to be barely rendered, *artificial*: as it seems to resemble the works of

these little animals to the famous labyrinth built by Dædalus in Crete.

372. *Eridanus*—All travellers agree that the Po is not a rapid river: neither is it likely that it should be so. For the force of a current is occasioned by its fall from a chain of mountains, or running down a steep descent of country: but the Po, very soon after its source, flows on through the vale of Piedmont; and afterwards traverses all the rich vale of Lombardy. These are the *pinguia culta* which Virgil speaks of: and therefore very probably he means that no river, which runs through so long a tract of fertile plains, is more violent than the Po. So that I think, if Dr. Trapp instead of *the*, had said,

—Thro' *such* fertile fields, v. 444.

his translation would have come something nearer to the spirit of the original.

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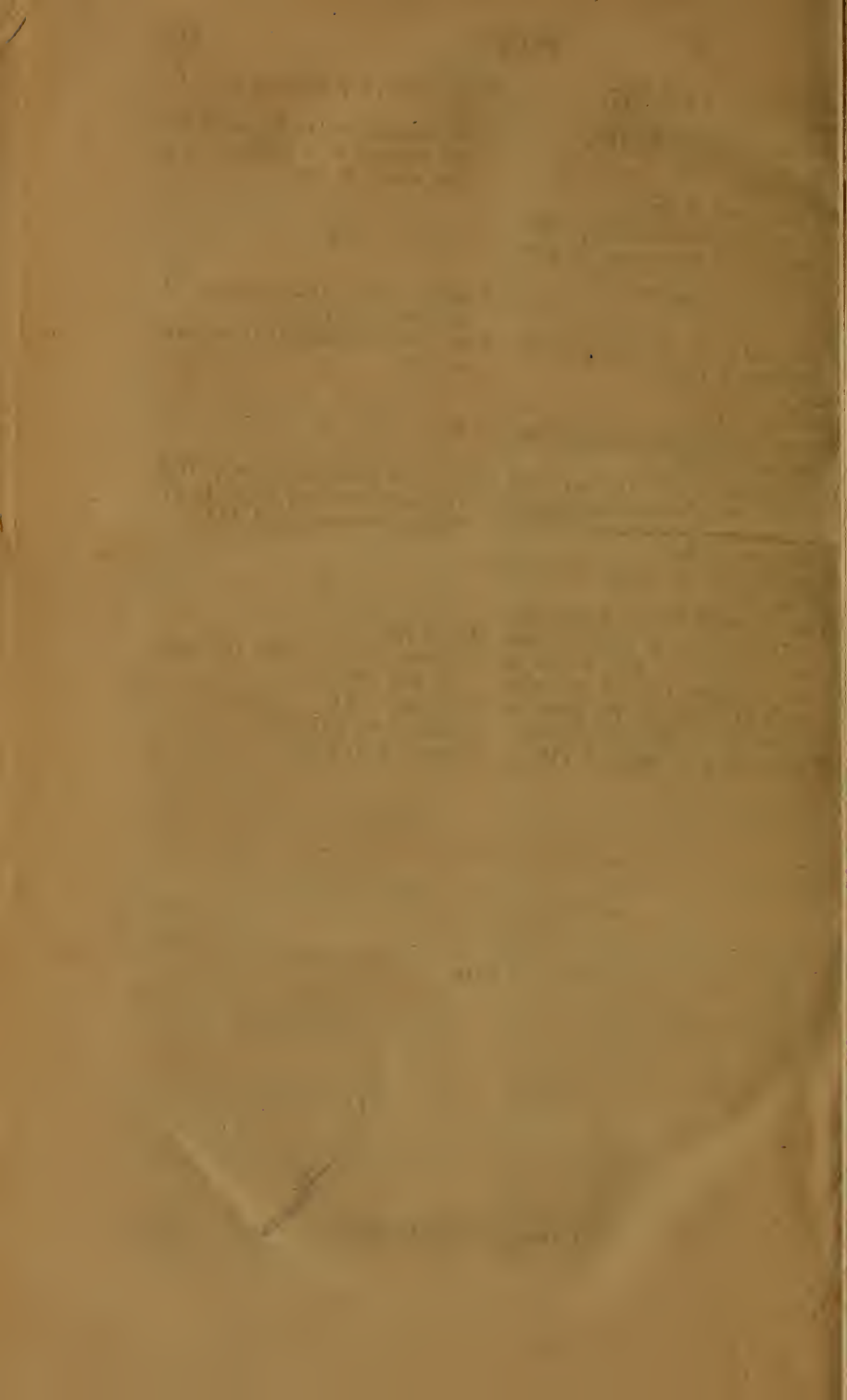
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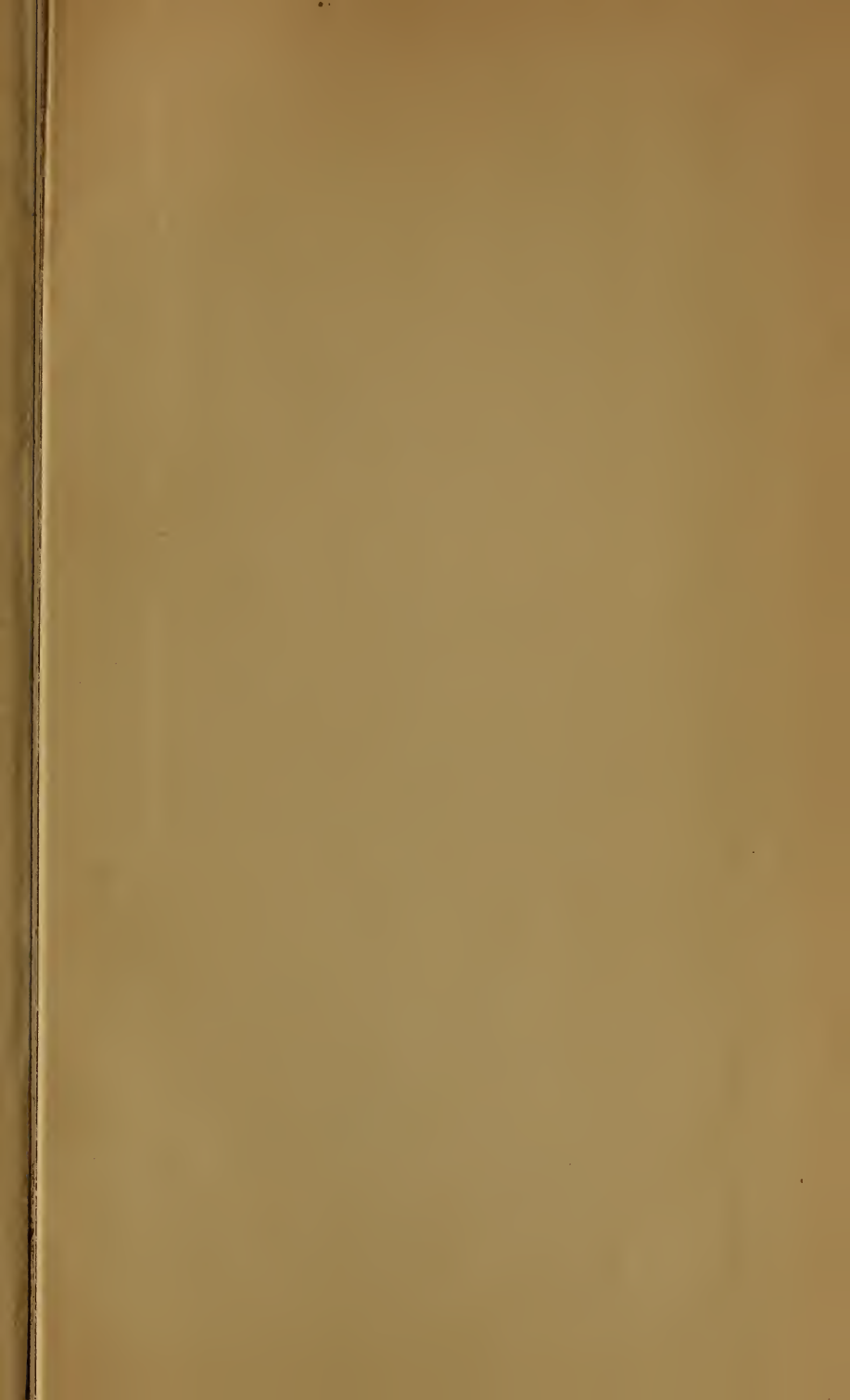
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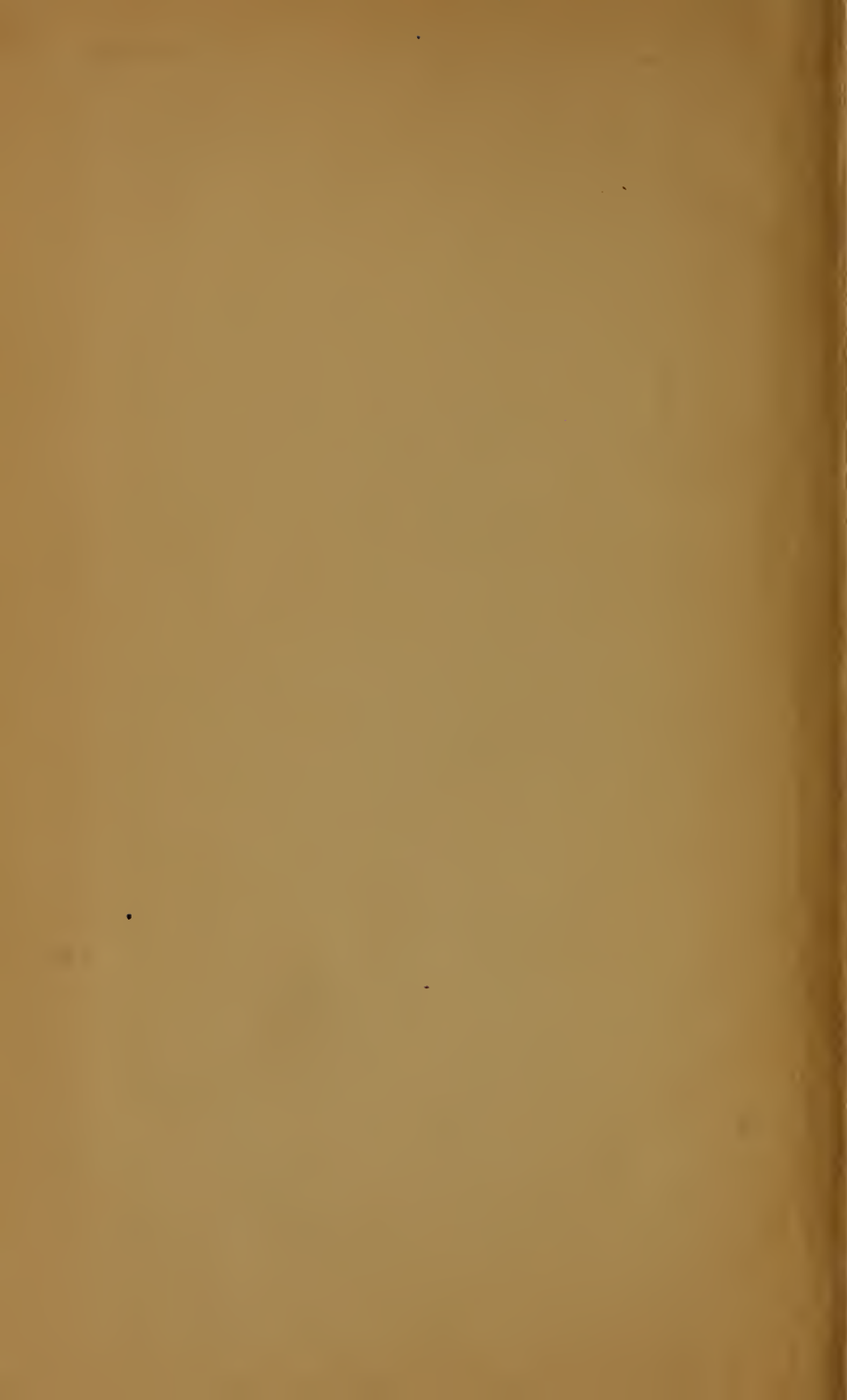
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